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THE

HISTORY

OF THE

REFORMATION

AND OTHER

Eccleſiaſtical Tranſactions

IN and ABOUT the

LOW-COUNTRIES,

From the Beginning of the *Eighth Century*,
Down to the Famous Synod of *Dort*, incluſive.

In which all the Revolutions that happen'd in CHURCH and STATE,
on Account of the Diviſions between

The PROTESTANTS and PAPISTS, } The ARMINIANS and CALVINISTS,

Are fairly and fully repreſented

By the Reverend and Learned Mr. GERARD BRANDT,
late Profeſſor of Divinity, and Miniſter to the Proteſtant Remonſtrants at *Amſterdam*.

Faithfully Tranſlated from the Original LOW-DUTCH.

VOL. IV.

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Down to the Famous Synod of Dort, inclusive.

MVSEVM
BRITAN
NICVM

The PROTESTANTS, The ARMINIANS
and PAPISTS, and CALVINISTS,

By the Reverend and Learned Mr. GERARD BRANDT,

Late Minister of the Divine Word at Amsterdam.

VOL. IV.

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THE HISTORY OF THE REFORMATION AND OTHER Ecclesiastical Transactions IN and ABOUT the *LOW-COUNTRIES.*

BOOK XLVII.

THE Clergy and Schoolmasters in the Province of *Gelderland* had been required by the Classes, convened for that purpose, to receive and subscribe the Canons of the National Synod. All those who were originally addicted to the *Contraremonstrant* opinions, or, at least, who thought proper to adhere to them in that situation of times and affairs, immediately complied by signing the said Canons, or the Act of *Consent* and *Obligation.* But those who either were of the *Remonstrant* party, or who inclined to that side, scrupled subscribing, desired to be allowed a month's time to consider of it, and delayed the doing it till the meeting of the Provincial Synod of *Gelderland*, appointed to be holden this year at *Nimeguen.* There were likewise found, at the same time, several Ministers in the very Classes, who continued firm in the profession of the doctrines they thought most agreeable to Scripture; chusing rather to be immediately deprived of their benefices, than to set their hands to any thing which they did not believe in their hearts.

An° Dom. 1619.

The Canons *of the* National Synod *are subscribed by the Clergy and Schoolmasters in* Gelderland.

On the 24th of *August*, 1619, the Synod of *Gelderland* began its Sessions: *Henry Fabritius*, Minister of *Zutphen*, was chosen their President; *Daniel van Gysse*, Minister of *Nimeguen*, Assessor; and *Paulus Colonius*, Minister of *Maurik*, Scribe or Secretary. There were present on the behalf of the States of this Province, the Heers *Martinius Gregorius*, and *Henry van Essen*, Counsellors of the Principality of *Gelder*, and of the County of *Zutphen.*

Proceedings of the Provincial Synod *of* Gelderland *at* Nimeguen.

AN° DOM. 1619. The first business they entered upon was that of the Ministers, who having been before exhorted by the Classes to sign the Canons of the National Synod, had delayed to do it till the meeting of this Provincial one. These Ministers were thought to incline mostly to the side of the *Remonstrants*, and consequently to be the less disposed to receive the Canons. They likewise deliberated upon the case of those Clergymen, who contrary to the Decrees of the Synod of *Harderwick*, had crept into the Ministry in considerable numbers, since the year 1612, and consulted how they should proceed with them. But after some debate it was resolved, that almost all of them should be suffered to continue in the exercise of their spiritual functions, without a new examination, forasmuch as they appeared sound in doctrine. However *Henry de Brune*, Minister of *Afferden*, one of those whom they declared to have got into Orders irregularly, was deprived by the Synod, he having refused to subscribe the Canons. *Roger van Rieme*, Minister of *Zelthem*, objected against some Articles of the Canons, as being above his comprehension; but submitting to instruction, he became satisfied; and having obtained a day's time to consider, signed the said Canons, and continued in his office. *Engelbertus Ægidius van Engelen*, Minister of *Arnheim*, who had before scrupled to subscribe the Canons when called upon by the Classes, and whom they had allowed to consider of it till the meeting of this Synod, found himself still under the same scruples, and prayed a further respit of some weeks: but his request was deny'd him, and they offered to inform him better, if they could, in case he would propose his objections. He still pressed and very earnestly too, for a little more time, that he might examine more fully into the deep point of *Predestination*. For this purpose he should endeavour, *he said*, in the first place, to inform himself in what manner the National Synod explained certain passages of Scripture, and confuted the opinion of the *Remonstrants*. They ought not, *he said*, to reject his request of a little time and respite, for the following reasons: First, Because at the Conference of the Hague, the Contraremonstrants themselves had refused to propose their scruples with reference to the doctrine of Reprobation, which was the very point in which he found the greatest difficulty. Secondly, Because even the Synod of Dort, where so many learned men were met together, had employed no less than seven or eight months time in drawing up their Canons. Thirdly, Because time and respit had been granted to many others of the Clergy by former Classes. And fourthly, and lastly, Because the Sentence of the National Synod imported, that gentle methods should be used for reclaiming those who had erred. He concluded, that therefore they ought not to deny him time to consider of the matter.

Some Ministers sign the Canons, others refuse and are deprived.

The Synod adhered however to their Resolution, and proceeded at last to the following Sentence. The Synod having maturely, and in the fear of the Lord considered of the contumacy and refusal of D. Engelbertus Ægidius, Minister of Osterbeck, with respect to the receiving and subscribing of the frequently mentioned Canons; against which, and even against the whole Corpus Canonum, he pretends to have scruples and objections, and yet refuses to disclose his said scruples articulatim; having also rejected the many friendly offers of due information, in case he would enter into a discussion of the same, Article by Article: The said Synod, in virtue of the general Judgment of the National Synod, declare the said Ægidius deprived of his Ministry, and do hereby actually depose him from the same.

Done at our Synodical Assembly, holden at *Nimeguen*, the 27th of *August*, 1619.

Sign'd,

PAULUS COLONIUS, Secretary.

Thus was the said *Ægidius* deprived, after having served the Church of *Arnheim* for above the space of ten years. And in certain remarks upon this Sentence of the Synod, we find him grievously complaining of the partiality they discovered by this Sentence, in which he is stiled the Minister of *Osterbeck*, as if he had never been, or ought not to have been owned for the Minister of *Arnheim*, where he had been lawfully called and settled. They likewise accused him unjustly, as he thought, of contumacy and obstinacy.

'It was no obſtinacy, *he ſaid*, for a man to refuſe his conſent and ſubſcription to A N° DOM.
'a thing which he was not convinced in his conſcience to be agreeable to the Word 1619.
'of God: For the form of Approbation, which was to be ſubſcribed, ran thus: *I*
'*declare with ſincerity, and a good conſcience, before the Lord, that I do from my*
'*heart believe and think that all the* Canons *of the* Synod *of* Dort, *are in all points*
'*conformable to the Word of God.* As for what was alledged concerning his ſcruples
'againſt the whole body of the Canons, it was, *he ſaid*, too general an accuſa-
'tion; for he confeſt there were ſome of the Canons which were received and ap-
'proved by the *Remonſtrants* themſelves: or if he had declared himſelf diſſatisfied
'with the body of the Canons, he meant nothing more by it than the point of an
'*abſolute* peremptory *Predeſtination*, conſiſting in an unconditional *Election* and *Re-*
'*probation*, and their conſequences. With this he owned he was diſſatisfied: this
'he could not prevail with himſelf to ſubſcribe as agreeable to the Word of God.
'He had never poſitively refuſed to diſcloſe his objections particularly, having only
'deſired a little more time for further conſideration. The offer of due information
'or inſtruction, in caſe he would proceed to particulars, ſhowed that no inſtruction
'was offered him, but on condition of his entering into a detail of matters; which,
'as he underſtood it, tended to oblige him to ſubmit to an examination upon every
'article in particular, and to declare immediately what he approved, or diſap-
'proved, in order to its being forthwith regiſtered by the pen of a partial Scribe:
'What elſe could they intend by all this, but either to inſnare him by captious
'queſtions, or by inſiſting upon ſmaller matters, to ſhift off the principal buſineſs?'
Thus did he defend himſelf againſt the Sentence of the Synod.

The Remarks of Engelbertus Ægidius van Engelen *on the Synodical Sentence, by which he was deprived.*

Godfridus Cornelius, and *Reinier Lyſſelius*, *Remonſtrant* Miniſters of *Velp* and *Hoovelaken*, refuſed likewiſe to ſign the Canons; for which cauſe they were the ſame day ſentenced to be deprived; as was *Samuel Veltius*, Miniſter of *Wichem*, ſoon after on the ſame account. But beſides the above-named five Clergymen, whom the Synod deprived, there were many more in the Province of *Gelderland* who loſt their Livings about the ſame time, having either quitted them of their own accord, upon their perceiving the ſtorm which threatned both the Church and State, or being diſpoſſeſt by the Magiſtracy after the Revolution in the Government, or elſe being deprived by the Deputies of the Synod of *Arnheim* in the year 1618, or by the Claſſes that now met. The number of which, as far as has come to my knowledge, was about ſix and twenty, whoſe names are as follow: *Gerardus Livius*, *Johannes Coitſius*, *Henricus Lefflerus*, all three Miniſters of *Nimeguen*, diſmiſſed from their offices the laſt year; *Henricus Brumannus*, and *Henricus Meilingius*, Miniſters of *Arnheim*; of whom the firſt was deprived by the Claſſis of *Over-veluw*, at the end of the year 1617, on accouut of *Remonſtrantiſm*; and the ſecond, who would never hear of ſubſcribing either the *Catechiſm* or *Confeſſion*, voluntarily reſigned his benefice. *Allardus de Freeſe*, Miniſter of *Tiel*, who was ſuppoſed to be the Compiler of the famous *Ten Poſitions*, was deprived in the year 1618, by the Deputies of the Synod: *Henricus Leo*, and *Johannes Narſius*, Miniſters of *Bommel*; the former of which, as has been already related, was deprived by the National Synod, together with the reſt that had been cited thither; the latter did not ſtay to be treated after the ſame manner: *Henricus Hollingerus*, and *Godefridus Paludanus*, both Miniſters of the *Grave*; the one depoſed likewiſe at *Dort*, the other after the end of the National Synod: Beſides theſe, there were *William Iſfording*, Miniſter of *Elſt*; *Johannes Leurius* of *St. Andrews*; *Henricus Fredæus*, of *Skenkenſchans*; *Marcus Nothæus*, of *Hemert* and *Varik*; ——— *Weyerus*, of *Ryſwick*, in the *Betuw*; *Adolph Brookhuſen*, of *Haren* and *Herwen*; *Jacobus Bontebal*, of ———; *Gerardus Oudhuſius*, of ——— *Wilhelmus Remautius*, Chaplain to the *French* Regiments at *Bommel*; *Bernerus Vezekius*, of *Echtelt*, who was deprived together with the reſt at *Dort*; and *Simon Byſterus*, of *Ingen*, in the *Betuw*; yet all theſe Miniſters, 'tis ſaid, had not fully declared themſelves for the Party of the *Remonſtrants*; but ſome of them were deprived for their promoting a *mutual Toleration*, and endeavouring to hinder a *ſchiſm* among the Claſſes, or elſe for frequenting the Aſſemblies of the *Remonſtrants* after the ſeparation. One or two of them were accuſed of Impurity, and the Sentence of Deprivation was grounded upon that, tho' it was thought there was not ſufficient evidence to convict them of the crime. How they proceeded upon that head, may appear from the following

ANNO DOM. 1619. lowing relation; of the truth of which I have been aſſured from good memoirs of thoſe times.

Simon Lucæ Byſterus *accuſed of Lewdneſs, and deprived.*

Simon Byſterus was accuſed the foregoing year for attempting to debauch his Maid-ſervant. The Maid herſelf ſpread the report, whilſt he and his Wife were abſent from home, in the Province of *Holland*. This Wench had before ſhown ſome diſcontent, becauſe her Maſter and Miſtreſs had refuſed to let her go and ſpend the *Sunday* evenings in playing and dancing with the young people at the publick houſes. But not daring to alledge that for the cauſe of leaving them, ſhe had invented ſuch a ſlander, and reported it in her Maſter's abſence. He returning home ſpoke to her about it. She proteſted ſolemnly, that ſhe had never ſaid ſo. Upon which there was a declaration drawn up in writing, and not only ſigned by her, but atteſted by two other perſons. But no ſooner was ſhe gone from him, but ſhe renewed the charge ſhe had before diſowned, and affirmed it in the preſence of a Magiſtrate. This matter was brought afterwards before the Claſſis, which was then ſplit in two. That part which had made the ſeparation, conſiſting of *Contraremonſtrants*, immediately ſuſpended him from his Miniſtry, without giving him the leaſt notice. Upon which, he addreſſed himſelf to the Civil Magiſtrates, with a written Petition, in which he prayed leave to clear himſelf publickly; but there was nothing done about it. He aſked ſome of the Gentlemen who were in the Government, why his Petition was rejected? who anſwered, the *Amptman* (or chief Magiſtrate) is your enemy, and all your endeavours will be to no purpoſe. It is related of the ſaid *Amptman*, that he was one of the moſt zealous Promoters and Ringleaders of the Separation of that part of the Claſſis, which in all things adhered to the intereſt of the *Contraremonſtrants*. The Miniſter finding himſelf in this diſtreſs, did all he could to clear up his innocency, and cited his accuſer before the Magiſtrates. She would not appear; nay, ſhe left the place, without his being able to diſcover whither ſhe was gone. Thus was he obliged to ſtop there, without proceeding any further. In the mean time the Synod of *Gelderland* met; and he being cited before them by the *Contraremonſtrant* party (which was then acknowledged for the only Claſſis) his ſuſpenſion was there confirmed. His caſe being afterwards referred to the Synodical Deputies, he produced the afore-mentioned proofs of his innocency. He likewiſe took notice of ſeveral Miniſters of the Claſſis to which he belonged, and of that of *Bommel*, who were reported to have led ſcandalous lives, and offered to make good the charge; but they would not hear him, but cry'd, *That does not concern you; we know what we have to do.* In fine, they entirely deprived him of his ſacred Function, and upon no other pretence, but that of the aforeſaid accuſation, without making any mention of the religious differences in the Sentence pronounced againſt him. This happened in the foregoing year.

It was ſuſpected by the *Remonſtrants*, that ſeveral of the remaining Clergy of *Gelderland*, yielding, or conforming to the times, renounced the doctrines of that Party with their mouths, only in order to keep their places, and for fear of falling into poverty; but the other party however, did not think fit immediately to reinſtate in the Miniſtry thoſe of them who had always held with the *Remonſtrants*.

Deliberations concerning the Re-admiſſion of ſuch to the Miniſtry, who having maintained the Remonſtrant *opinions, had afterwards ſubſcribed the* Canons.

This matter was debated in the fourteenth Seſſion of the Synod of *Nimeguen* in *Gelderland*; on which occaſion it was queried by the Synodical Deputies, 'In what 'manner thoſe of the Clergy, that had formerly embraced the errors of the *Remon-* '*ſtrants*, and been very active in teaching, propagating, and ſupporting the ſame, 'and yet had ſince given ſatisfaction to the Claſſis and Synod, by receiving and ſub-'ſcribing the Canons relating to doctrine, might be capable of giving ſatisfaction to 'their own churches?' Upon which, it being obſerved by the Synod, that the nature of their caſe might admit of being either aggravated, extenuated, or altered by various circumſtances, they impowered the Deputies of the Claſſes, together with the Conſiſtories, where there were any, to inquire throughly into the ſtate and condition of the churches, and then to act in concert, and upon the ſame foot with the Deputies of the ſaid churches; to the end, that thoſe of them which were before made uneaſy by their Paſtors, might be re-eſtabliſhed in their former peace and tranquillity with edification.

There was likewiſe another queſtion put to the Synod about the Members of the reſpective churches, namely, whether ſuch of them who had formerly adhered to the errors of the *Arminians*, and had propagated them to the beſt of their ability,

and

and ſupported and juſtified their actions and proceedings, ought to be admitted to the holy Sacrament, without giving previous ſatisfaction to the Church? The Opinion of the Synod, upon this point, was, 'That the Miniſters and their Conſiſtories ought to act with caution in this matter, diſtinguiſhing between thoſe Members, with reſpect to their former behaviour: ſuch who were not found guilty of calumnies and ſlanders againſt religion, or other crimes of the like nature, but returned to their orthodox Miniſters, and when viſited in their reſpective houſes, gave proofs of their repentance, might be re-admitted to the Lord's Supper: and as for thoſe who on the contrary had behaved themſelves as blaſphemers of religion, and enemies to its intereſt, and yet returned to the hearing of the Word of God, nothing heavier or more rigorous ſhould be laid upon them, than that they ſhould be required to appear before the Conſiſtory, and teſtify their ſorrow for their paſt miſbehaviour.

Anno Dom. 1619.

The Synod's Opinion concerning the Re-admiſſion of ſuch as had been Communicants in the Remonſtrant *Churches.*

In this ſame Synod there was likewiſe a report made by thoſe whom they had deputed to the National Synod, of what had paſt there, particularly with reſpect to the *Confeſſion*, *Catechiſm*, and the *Canons*, *relating both to doctrine and diſcipline*. But this Synod of *Nimeguen* would gladly have had ſome further information with reference to other matters tranſacted there; particularly they deſired an account of the opinions of the ſeveral Colleges, with relation to the *Five Points*, and of the reſolutions upon the particular *Gravamina* of this Synod. But their Deputies acquainted them, that the States-General had ordered, that none of the Tranſactions of the National Synod, beſides thoſe already mentioned, ſhould be made publick; and as for the *Gravamina* which concerned this Synod, the Deputies declared, that tho' they had done their beſt at the National Synod, to procure redreſs for all of them, yet it could not be obtained, becauſe the Lords the States ſo earneſtly inſiſted on their breaking up; but that nevertheleſs ſome reſolutions had been taken upon certain of thoſe *Gravamina*, which they then related. The Synod was ſatisfied, and the Deputies were ſolemnly thanked for their ſervice and pains. The reſt of the buſineſs tranſacted in this Synod, which broke up the 2d of *September*, O. S. was of too ſmall importance to merit a place here.

The Deputies of the Provincial Synod of Gelderland, *who had been at the* National Synod, *make their Report.*

All the above-mentioned *Remonſtrant* Clergy of *Gelderland* being deprived, many of them ſubſcribed the Act of Ceſſation; among whom were *Allardus de Freeſe*, *G. Livius*, *J. Coitſius*, *H. Leſterus*, *E. E. van Engelen*, *G. Paludanus*, *R. Lyſſelius*, and others, but ſome of them revoked their ſubſcription not long after. Some few betook themſelves immediately to the office of preaching in private Meetings of the *Remonſtrants*, notwithſtanding their being prohibited by the Placart of the States-General. There were two Miniſters eſpecially, who diſtinguiſhed themſelves by their courage in this matter, namely, *Bernerus Vezekius* of *Echtelt*; and *Simon Byſterus* of *Ingen*. And accordingly, as ſhall be ſhown hereafter, theſe two ſuffered more than others, both of them being impriſoned; the former, who was twice ſeized, had his zeal rewarded with an impriſonment of ſeven, and the latter with one of ten years. There were likewiſe ſeveral others who (after their revoking the promiſe of a ceſſation) taught in private among the *Remonſtrants*, particularly *Paludanus*, *Lyſſelius*, *&c.* who did it ſoon after; and *Wilhelmus Iſfording*, *Godefridus Elbertus*, and *Engelbertus van Engelen*, who did it not till after ſome years. It is related of the laſt of theſe, that he made no ſcruple of promoting the cauſe of the *Remonſtrants*, even before his revoking the *Ceſſation*. He harboured the Miniſters, lent them his houſe to preach in, and frequented their Meetings; upon which the Officers of Juſtice diſtrained his goods, carried them out of his houſe, and ſold them at *Zutphen*, to anſwer the ſum of money he was fined to pay. But *Livius*, *Coitſius*, *Leſterus* and *Veltius*, quitted the intereſt of their Party entirely, ſigned the Canons, and were admitted into the Miniſtry again by the *Contraremonſtrants*. Some of thoſe who ſigned the *Act of Ceſſation*, applied themſelves to other Profeſſions, Callings or Trades. *Allardus de Freeſe*, concerning whoſe Deprivation the Deputies of the Synod of *Gelderland*, who diſcharged him, declared, *That it was neither for his ill Morals nor Principles* (as appears by a Certificate of ten perſons, who were either Elders or Deacons of *Tiel*) applied himſelf to the trade of a Grocer; but with ſo little ſucceſs at firſt, that ſome of the moſt violent *Contraremonſtrants* made a jeſt of it, telling him, *You will be glad to come and beg your bread among us*. But it fell out quite otherwiſe: For in time his trade, thro' the favour

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A rare Inſtance of Charity.

Remonſtrant *Miniſters deprived in* Over-Yſſel. In the Province of *Over-Yſſel* they took the following method, in order to put in execution the Decrees of the National Synod againſt the *Remonſtrants*, and oblige them to ſubſcribe the Canons. The Claſſes met, and the Canons, or elſe the Act of Agreement and Obligation, were tendered to the Miniſters, who were commanded to ſign the ſame. They that did it preſently and willingly, continued in their office: but thoſe among the *Remonſtrants*, who declined or refuſed it, were immediately deprived. *Gerardus Arſenius*, and *Engelbert Pot*, Miniſters of *Blankenhem* and *Gerehorn*, were turned out the preceding year by the Synod of *Vollenhove*; and *Johannes Meilingius*, and *Henricus Brumſenius*, Miniſters of *Genemuden* and *Ens*, were deprived by the Deputies of the ſame Synod. The like treatment fell now to the lot of *Martinus Johannes*, Miniſter of *Rouvene*, in the Claſſis of *Zwol*. The four Miniſters of *Kampen*, namely, *Matthiſius*, *Goſwinius*, *Foſkule*, and *Schotlerus*, had been deprived before by the National Synod, and the two former conveyed out of the land, together with the others that were cited to *Dort*.

Remarkable Conſtancy of one of thoſe Miniſters.

Nicolas Lachterop, Miniſter of *Kampervene*, which is under the Claſſis of *Kampen*, relates in his Memoirs, that three Articles were offered to, and required of him by the ſaid Claſſis: *Firſt*, That he ſhould ſign the Canons, or Act of Agreement. *Secondly*, That he ſhould reject and diſclaim the opinions of the *Remonſtrants*. And, *Thirdly*, That he ſhould ſtand under the Pulpit in the Church of the Friery at *Kampen*, and publickly confeſs his faults on account of his former doctrine and behaviour. He deſired time for another peruſal of the Canons, and for conſidering of the demand of the Claſſis: and having, with great difficulty, obtained the ſpace of twenty-four hours, he returned for anſwer, that he was not averſe to ſubſcribing the Canons on the following condition, *ſo far as they agreed with the Word of God.* But the Gentlemen of the Claſſis told him, *You muſt ſubſcribe and receive them as the Word of God.* He reply'd, *'Tis a humane Writing; the Compilers of it were no Apoſtles, on whom God had beſtowed the gift of Infallibility; therefore I cannot ſign them as the Word of God. Your demand is unreaſonable. In proceeding after this manner, you fall into the path of* Popery, *which puts humane Compoſures upon a level with the Word of God.* They then aſked him, whether he pretended to be wiſer than ſo many learned men, who had drawn up thoſe Canons? He ſaid, that the authors of them were no more than men, who were *fallible* both ſingly and collectively. As to the *ſecond* Article, which they preſt upon him, his anſwer was, *I cannot reject the opinions of the* Remonſtrants, *without rejecting the Word of God; being perſwaded that thoſe opinions are conformable to Scripture, and to the Doctrine of the Fathers, as well as of ſeveral of the moſt eminent Reformers. But if I can be convinced of my miſtake, I am always ready to ſubmit to truth.* As to the *third* Article, he deſired to know in what his crime conſiſted? They told him, You muſt confeſs your fault in having adhered till now to the opinions of the *Remonſtrants*. *But*, ſaid he, *I muſt be firſt convicted of having erred, and of having wilfully erred.* The Claſſis not contented with this anſwer, allowed him further time to conſider of the matter, till the meeting of the Provincial Synod at *Deventer*, which was to be in *Auguſt* following. In the mean while the poor man underwent no ſmall temptations from his friends, eſpecially from his Wife. They begged him to ſign the Canons, , tho' with intention to go on to preach the Word of God as formerly. They repreſented to him in the moſt affecting manner what a ſharp weapon poverty was, and how he, who was deſtitute of all kind of means of maintaining himſelf, his Wife and ſix Children, would be immediately reduced to the utmoſt neceſſity, in caſe he did not ſubſcribe; and that all this might be avoided by one ſtroke of his Pen. This was a ſevere combat; but he ſtood it out courageouſly, and oppoſed his tempters with the following arguments: *Your counſel, my Friends,*

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is good indeed for the body, but not for the ſoul, which is much more valuable. The God whom I ſerve is ſufficiently able to provide for me. He is faithful and true; and I rely upon his all-wiſe government and care. He has promiſed a reward to his faithful ſervants, and the unfaithful he will puniſh. Being after this cited before the Synod at *Deventer*, he writ them a Letter, in which he gave an account of what had been required of him by the Claſſis, and his anſwer, to which he adhered; praying that the Brethren of the Synod would be ſatisfied with what he had offered; and that they would take ſome pity upon him and his, remembering that there would come a day of judgment, in which an account muſt be given of all the ſentences which one man pronounces and executes in this vain and tranſitory world, over and upon another. After they had read this Letter, the whole Synod declared their opinion, that he ought either to comply with what the Claſſis required of him, or otherwiſe ſubmit to a Deprivation. Thus was he turned out, upon his refuſing to ſign. The Synod declared, that on account of his unſoundneſs in principles, his ſcandalous reflections on the doctrine of the Church, and contemptuous diſobedience to that Aſſembly (appearing by the Letters he ſent thither,) as alſo on account of his refuſing to recede from the opinions of the *Remonſtrants*, and ſubſcribe the Acts of the National Synod, he ought, by virtue of the Decree of the ſaid Synod, to remain deprived of his miniſterial function. After which they cauſed his name to be poſted up at *Kampen*, on the Gates of the Town, and cited him to come and ſubſcribe the Act of Ceſſation before the Deputies of the States. He ſignified to them, that he could not do it, and ſo was baniſhed with ſeveral others for the ſame reaſon. In the mean while they cauſed the Scout of *Kampervene*, to lead his Wife and Children out of his houſe by the arm, and carry his goods into the ſtreet. AN° DOM. 1619.

This *Deventer*-Synod cited likewiſe before them the learned *Marcus Gualterus*, Rector of the *Latin* School at *Kampen*, by the following Letter:

Domine Marce Gualthere,

'YOU are hereby required on the behalf of the venerable Synod to appear to 'morrow, being the 19th inſtant, at their meeting here in *Deventer*, in or'der to anſwer what ſhall be objected againſt you by the ſaid Synod. And ſo ex'pecting your attendance, they recommend you to the protection of the Almighty.

Dated from our Provincial Synod this preſent 18*th of* Auguſt, 1619.

By Order of the Synod,

JOHANNES VOLCERUS, Synodi Scriba, *or Secretary.*

Upon which, the above-named Rector returned for anſwer to *Volcerus*, Miniſter of *Vollenhoven*, 'That he had received his ſhort Letter, writ by order of the Synod; 'but that he could not own ſuch a Hierarchy, or Church-Sovereignty, as was 'poſſeſt of a legal authority to cite any Burgher at pleaſure out of a free Republick, 'and cauſe him to appear before its Tribunal, to be there interrogated and diſciplin'd 'after ſuch a manner: That he therefore, as a Burgher of *Kampen*, inſiſted in this 'matter upon the right *de non Evocando*; or of ſtaying where he was, and being 'tried before a proper Court; not doubting but his Magiſtrates would ſupport him 'in the uſe of that privilege. However (leſt any ſhould think he ſought evaſions, 'or was conſcious of guilt) he was very ready to give full ſatisfaction to all perſons 'that had any complaint againſt him, in a full Aſſembly of thoſe Civil Governors, 'under whoſe juriſdiction he lived.' Immediately, upon this Letter, enſued his Deprivation, which was ſignified to him in theſe terms:

Domine Marce Gualthere,

'THE Provincial Synod having ſeen your Letter, and ſeriouſly conſidered of 'your caſe, have, in purſuance of the Decree of the National Synod, thought 'fit to deprive you of the office or employment of Rector of the School of *Kampen*, 'whereof this is the notice given you.

Done at Deventer *the* 20*th of* Auguſt, 1619.

JOHANNES VOLCERUS, *Secretary.*

In the Name, and by the Order of the Synod.

But

ANNO DOM. 1619. But *Gualtherus*, without taking any notice of this ſentence, went on in the exerciſe of his office, till the Deputies of the Synod preſented a Memorial againſt him to the Civil Magiſtrates. The names of the ſaid Deputies were *Sibelius*, *Vogelius*, *Plancius* and *Volcerus*, Miniſters of *Deventer*, *Swol*, *Kampen* and *Vollenhoven*. But *Volcerus*, and one *Daniel Goykerus*, formerly his Pupil and Boarder, were looked upon by him as his greateſt enemies, tho', as he himſelf writes, he never offended any of them all, by thought, word, or deed. Theſe Deputies prayed the Magiſtrates to diſcharge him from their ſervice, according to the Synodical Sentence; giving them at the ſame time to underſtand, that if their deſire were rejected, they ſhould find themſelves obliged to acquaint the Lords the States-General, and his Excellency the Prince of *Orange* with the matter. This produced the wiſh'd-for effect; ſo that on the 15th of *September* he was diſcharged by the Burgomaſters, who at that time were the Heers *Lauwick* and *Hof*; and *Daniel Pipard*, Miniſter of the *Walloon* Congregation, was afterwards, at the requeſt of the Clergy, admitted in his room. Thus dear did the zeal which *Gualtherus* had formerly ſhown for the *Remonſtrants* and their opinions coſt him. About three years before this he had publickly refuted in a *Latin* Treatiſe, a little Book of *Johannes Urbanus*, Miniſter of *Hattem*, about the *neceſſity and contingency of* Adam's *Fall*. The Title of his ſaid Treatiſe was *Temeritas Recalcitrans*; it being a Dialogue between *ſound Reaſon*, and *fooliſh Temerity*. In that book he oppoſed the opinion of ſuch as maintained, *that God not only permitted and over-ruled the evil of ſin, but alſo that he willed it, powerfully moving, urging, and compelling men to it.* He likewiſe oppoſed the rigid *Supralapſarian Predeſtination*. [1] It appears too, from the Letters of *Epiſcopius*, that *Gualtherus* had been aſſiſting, in order to the eſtabliſhment of a *mutual Toleration*, with reſpect to the *Five Points* among the Clergy of the Province of *Over-Yſſel*. He was born in the *Palatinate*, and made Conrector of the School of *Kampen* in the year 1605, and Rector in 1606. The Magiſtrates made him and his family Denizens or Burghers in the year 1617, and the Conſiſtory choſe him an Elder for two years together, but he was likewiſe deprived of that office before the expiration of the ſecond year.

The ſame Synod ſummoned before them two Burghers, *Jacob Gelinſon*, and *Peter Berentſon*, who, for want of Miniſters, had officiated as Readers in the Meetings of the *Remonſtrants*, charging them with having diſobeyed the Decrees of the National Synod, and the Commands of their Governors; but they refuſed to appear. Upon which the Synod agreed to deſire the Magiſtrates of *Kampen* to proceed againſt them, as obſtructors of Eccleſiaſtical diſcipline, and perſons who had had the boldneſs to aſſume the office of Miniſters without a lawful Call; and to take care that the Church might not ſuffer any prejudice from them for the future.

Johannes Weddæus did publick penance on account of *Remonſtrantiſm*, and aſked pardon of thoſe whom he might have ſcandalized. But it does not appear whether he had promoted the cauſe of the *Remonſtrants*, or whether he had only maintained communion with them. The Act or Form of his acknowledging his fault was publickly read for him by order of the Conſiſtory, and with the approbation of the Claſſis. But this was not ſufficient to remove the diſſatisfaction of the Members of the Church. The Conſiſtory was obliged to explain this Act, and then the aforeſaid Synod ordered, that both Parties ſhould hold themſelves contented, unleſs after the reconciliation ſome new ſubject of complaint ſhould occur. But the Claſſis of *Swol* declared at the enſuing Synod, that this affair was fully adjuſted; and the Brethren of the ſame place acknowledged that they lived in peace and friendſhip with each other.

None of the deprived Clergy in *Over-Yſſel* were prevailed upon, as far as I can learn, to ſubſcribe the Act of *Ceſſation*, except *Gerardus Arſenius*, and *Johannes Meilingius*. The firſt of theſe ſettled at *Kampen*; the other, who afterwards revoked his ſubſcription, reſided for a while at *Genemuden*, getting a livelyhood by the Trade of Brewing, till they refuſed to let him ſtay there any longer; upon which he retired to *Grol*, but returned afterwards into this Country to ſerve the *Remonſtrant* Churches.

There were likewiſe two Miniſters afterwards deprived in *Freeſland*, by the Deputies of the Synod of *Leeuwarden*, for refuſing to ſign the Canons of *Dort*; but this

[1] Epiſt. Eccleſ. *p.* 421.

this affair ſhall be mentioned in the proper place. Thus did they every where, both in and out of *Holland*, deprive all the *Remonſtrant* Clergy, and ſuch others as favoured them, or oblige them to leave their Benefices. [1] The number of thoſe Miniſters was not much ſhort of *two hundred*; [2] of which there were *eighty* baniſhed, or forced to quit the country. AN° DOM. 1619.

The Number of the Remonſtrant *Miniſters, who were either deprived or baniſhed.*

Such were the fruits of the Eccleſiaſtical diſſentions, and the conſequences of thoſe mutual animoſities, which were much regreted by many good-tempered Chriſtians: and even ſome of the great promoters of the ſeparation, and of the condemnation of the *Remonſtrants*, when they reflected on their behaviour, were aſhamed of their own warmth and violence. And to this it is that ſome aſcribe the deſpairing condition of two Brothers, men of learning; an account of which we may read for our warning in the Writings of *John van Beverwick*.

There were about *ſeventy* of the deprived Clergy that ſigned the Act of *Ceſſation*, of whom *twenty* at leaſt recanted afterwards. Above *forty* Miniſters left the *Remonſtrants*, and moſt of them went over then, and afterwards to the *Contraremonſtrants*; excepting ſome few who either turned Papiſts, or fell into a vicious courſe of life; or laſtly, kept to themſelves without joining with any particular Sect of *Chriſtians*.

But, that we may not entirely neglect the affairs of *Freeſland*, we are to obſerve, that a great pother was made there, both at the Aſſembly of the States, and the Provincial Synod, about the Eccleſiaſtical Conſtitution eſtabliſhed by the National Synod, which the Clergy endeavoured to introduce into that Country: There were likewiſe many things objected againſt *Bogerman*, late Preſident of the Synod of *Dort*, inſomuch that he ran the riſque of being deprived. But the chief particulars of thoſe tranſactions are mentioned in a certain Letter writ at that time by an antient *Friſian* Magiſtrate to his Son, of which an authentick Copy has happened to fall into my hands, which I ſhall communicate to the Reader, as containing a plain account of thoſe facts.

My Son,

'I Cannot forbear giving you an account of what paſſed, and was reſolved upon 'in the Aſſembly of the States the laſt week. I was at *Leeuwarden* on the 19th 'of *September*, where I heard that the Eccleſiaſtical Conſtitution, which was 'ſettled in our National Synod of *Dort*, and approved by the Generality and his 'Excellency, was unanimouſly rejected by three of the Members, and half the 'fourth of this Province; namely, by *Oſtergo*, *Weſtergo*, the *Seven-Wolden*, and 'half of the *Towns*. It may indeed be objected, that thoſe Towns which were 'for it, had a quarter part of a vote more than thoſe which were againſt it, by having 'the Town of *Dokkum* on their ſide; but this makes no difference. For put the 'caſe, that every one of the Towns had voted for the Conſtitution; yet the three 'other Members would have over-voted them. Beſides, I was told this very day 'by a Clergyman, who was himſelf preſent at the Synod, that all the Claſſes of '*Freeſland* were likewiſe againſt that Eccleſiaſtical Conſtitution, and that *Bogerman* 'was very much blamed for having exceeded his Inſtructions. *Bogerman* made a 'ſpeech of three hours long at the firſt Seſſion, acquainting the Members with 'what had paſt at *Dort*, and telling them how neceſſary it was, that the Eccleſiaſtical Conſtitution, and every thing which had been agreed upon there, and approved by the States-General and his Excellency, ſhould be here ratified and put 'in practice, not doubting but the Miniſters would make no objection againſt ſo 'laudable a work. The next day the Heers *Ruſt van Aylva*, *Erneſt van Harinxma*, 'and ——— *Ayſma*; all three of them deputed by the States of *Freeſland* to the 'National Synod, were deſired to make their report. Theſe coming into the Aſ'ſembly, made great complaints againſt *Bogerman*, ſaying, that he had ſhown no re'ſpect to their character, had never concerted any matters with them, but writ 'letters of his own head to *England* and elſewhere, without imparting the ſubject 'to them, and acted as if the Province of *Freeſland* had devolved the whole ma'nagement upon him alone; all whichwas beyond his inſtructions: and they added 'ſeveral other perſonal accuſations againſt him, even to his face. Beſides this, *Tymen*

A Letter from an antient Friſian *Magiſtrate, giving an account of the rejecting the* Eccleſiaſtical Conſtitution *of the Synod of* Dort, *and of the puniſhing the late Preſident* Bogerman, *by the Provincial Synod of* Freeſland.

C *Obles*,

[1] Pref. Act. Synod. Rem. [2] *See the Nullities*, Lib. II. *p.* 147.

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'*Obles*, the Miniſter of *Kintſert*, who was deputed by the Claſſis of *Franeker*, 'deſired to ſee his Commiſſion; which he at firſt refuſed to ſhow, but was after-'wards required to do it. When the ſame was read, he was ordered to with-'draw: and it appearing that the above-mentioned Gentlemen had charged him 'juſtly, it was debated, how he ought to be treated. Several ways were propoſed. 'Some maintained that he ought to be deprived of his Miniſtry, and baniſhed out of 'the Country. Some were for treating him yet more rigorouſly, others more gently. 'At laſt it was agreed to pardon his offence for this time; but that if any perſon 'ſhould be guilty of the like hereafter, he ſhould be puniſhed according to his de-'merits, and be made an example to others. Thus was it entered on the Journal. '*Bogerman* being apprized of this, complained againſt it heavily. *What*, ſaid he, '*will the* Felſians *and* Arminians *ſay now? How will they now inſult over me?* 'One of the Gentlemen made anſwer, **'Tis your own fault; you can blame none 'but your ſelf: 'tis your pride that has brought you to this.** Afterwards he deſired 'the Secretary, who took the minutes, to give him a copy of what was entered 'concerning him, but it was refuſed; which cauſed him again to complain, and 'ſay, *That this was a very ungrateful return for the great pains he had taken at* 'Dort, *which had coſt him his health.* To this one of the Miniſters replied, **You 'need not complain thus, for I do not queſtion but that if you could again earn 'thirteen Gilders a day, you would be as well as ever, and not decline the labour; 'and the rather, becauſe it appears you liked the wages ſo well, that you reckoned 'nine and twenty days more than you were really abſent from home.** Thus *Bo-'german* received the juſt recompence of his works; for many think he was one of 'the principal promoters of the death of the Heer van *Oldenburnevelt*, and of the 'baniſhment of the *Remonſtrants*. Some are of opinion, that he has ſtill credit 'enough with his Excellency and the Generality to prevail with them to attempt 'the eſtabliſhing of the Eccleſiaſtical Conſtitution by force. But others, of whom 'I am one, hope they will not undertake it, ſince the Synod of this Province has 'unanimouſly rejected it. Indeed, if it had been oppoſed only by the States at 'their Aſſembly, they might eaſily have done as they formerly did in *Holland*, viz. 'have only changed the *Griets-men* and Burgomaſters, and ſo attained their end. 'Many good people are mightily pleaſed at this ſtand which has been made againſt 'our Eccleſiaſtical Politicians, and the check that is given to their progreſs. They 'hope it will ſerve to open other mens eyes, that this furious driving is at a *criſis*, 'and near its end, and that thoſe of *Holland* will take heart again. God grant us 'that which may be for our good. You may communicate this where you think 'proper, but conceal my name.

Beſides this account, there is fallen into my hands another Letter, writ from *Harlingen* the 23d of *September* of the ſame year, which relates the matter ſome-what differently: Of the difference in circumſtances, and the probability of the whole, I leave every man to judge as he ſhall think reaſonable. The import of this Letter is as follows:

The Contents of another Letter to the ſame purpoſe.

'THREE Members of the Province adhered to their Reſolution about re-'jecting the Eccleſiaſtical Conſtitution eſtabliſhed by the Synod of *Dort*, 'and unanimouſly ſigned the ſaid Reſolution, as did likewiſe half the Towns, or 'the half of the fourth Member. The fourth part of one vote, or the Town of '*Dokkum*, was indeed inſtructed to approve it; but Dr. *Foltry*, the Deputy for that 'Town, obſerving that it depended only on his vote whether the towns which were 'againſt the Clergy ſhould carry their point or not, refuſed to vote, ſaying, that he 'could not vote againſt his conſcience. And tho' he was required either to give his 'vote, or to reſign his Commiſſion, he perſiſted in his refuſal, adding, that he would 'not lay down his Commiſſion there, but reſign it to thoſe from whom he had re-'ceived it. This put a ſtop to the efforts of the other towns, and thoſe who were 'againſt the *Conſtitution* carried the day without further oppoſition; for when the 'voting is at a ſtand, all things are to remain *in ſtatu quo*. There was a Letter ad-'dreſſed to all the Deputies, by which they were exhorted to receive the Decrees of 'the Sacred Synod, without regarding the oppoſition of the Claſſes, who were a 'parcel of *ſeditious fellows and hereticks*; but as it was ſigned by nobody, it was

'laid aſide without being regarded. *Bogerman* made a long harangue to induce the Deputies of the Province to receive the *Decrees* of *Dort*; but the other Miniſters, who were likewiſe there, perſwaded them to the contrary, and handled him ſo roughly, that he ſaid to him who was their ſpokeſman, *You would make a better Soldier than a Divine.* To which the other replied, *And you do not deſerve to be counted any longer among our number, for having gone beyond your inſtructions at* Dort: *You who were bred up at the publick charge, endeavour to lord it over High and Low, Clergy and Laity, and want to be a Primate or Patriarch over us, which we will never endure.* This happened at the meeting of the States: And at the Provincial Synod the Counſellor *Harinxma*, who was likewiſe at the Synod of *Dort*, and was now invited to appear at this, charged him with having deſerted him and the other Commiſſioners at the National Synod, and concerted with the Foreigners, whom he ſway'd as he pleaſed. He reproached him too with having repreſented the tranſactions of the Synod of *Dort* to the States of *Freeſland* after a different manner than he did to the Provincial Synod, and required him to produce his Inſtructions. —— In ſhort they fell upon him as upon a common enemy; ſo that in the Letter which was writ from *Leeuwarden*, and which I ſaw, it is truly ſaid, that *Haman is fallen.* How they will like this at the *Hague*, time muſt ſhow. Many mens eyes are now open here, finding that people were amuſed with fictions in *Holland*, in order to conceal the wicked deſigns which were at the bottom. They find now, that in reality the deſign of ſome people is to deprive the country of its liberty, and to aggrandize themſelves. I was further told by an honeſt Clergyman, on the 22d of *September*, that which follows. When the Deputies of the Country and Towns were aſſembled, *Bogerman* came, in company of the Counſellors *John van Hamel* and *Aitſma*, to the Aſſembly, where he ſpeeched it for two hours at leaſt in praiſe of the Synod of *Dort*, till it was time to go to dinner, extolling them to the higheſt degree, in order to perſwade the Members to receive the Eccleſiaſtical Conſtitution. But ſome of the Deputies ſaid, let us ſend for the reſt of the Gentlemen that were likewiſe at *Dort*, and hear what they ſay to theſe things. Theſe accuſed him of the matters above-mentioned; and among others, that he had behaved himſelf ſo haughtily at *Dort*, that when they deſired to ſpeak to him, he had the confidence to anſwer, *I cannot ſtay: I am buſie with the affairs of the Synod.* They likewiſe charged him with having exceeded his Commiſſion, by writing to the King of *England* without conſulting them. Then the queſtion was put, how ſuch a man ought to be uſed? One ſaid, *He ought to be turned out*; another, *That he deſerved to be baniſhed:* But others replied, *Should a man that has ſuch noble talents, and has done ſervice to his country, be treated after this manner? Let him be reprimanded, and forgiven for this time; but let his behaviour be recorded.* This moderate counſel prevailed, and the affair was entered upon the books of the Synod. However, it would have been agreeable to many to have ſeen him baniſhed the Province; that would have heartened all the friends of the Cauſe; but now, *ſay they*, he will endeavour to revenge himſelf. When, after many declamations againſt *Bogerman*, the queſtion was going to be put in our Synod concerning the Eccleſiaſtical Conſtitution; the Preſident ſaid, that it was contrary to Scripture: Upon which it was rejected by the majority of the ſix Claſſes, and then *Bogerman* was heard to ſay, **That as he did not queſtion but the Holy Ghoſt was preſent at this Aſſembly, he ſhould not preſume to oppoſe it.**'

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From all this, which is tranſcribed *verbatim* from the above-mentioned Letter, it may at leaſt be obſerved, how variable is the ſtate of humane affairs, and what a riſque he, who cenſures and pre-judges others, runs of being condemned himſelf. The *Remonſtrants* were of opinion, that his paſſionate and domineering treatment of them and others at the Synod of *Dort*, began now to come home to him. And he even fell at this time into ſo great contempt with many of the *Freeſlanders*, that inſtead of *Bogerman*, they nick-named him *Boſerman*; that is, a *vile fellow, and the chief of all villains.*

A Relation of what paſt at the Synod of Freeſland, *extracted from the Synodical Acts.*

Having proceeded thus far in this Hiſtory, there fell into my hands a Copy of the Acts of the Synod of *Leeuwarden*, of the 14, 15, 16, and 17th days of *September*, in which there is no mention made of the name of *Bogerman:* I only find that the Deputies of the National Synod appeared at this Provincial one; that they made a report

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But as to the affair of the Constitution, we find more particulars in these Synodical Acts: For on the 16th of *September* it was agreed, that three of the Members of the Synod should be deputed to the Commissioners of the States, to desire a copy of the resolution taken about the said Ecclesiastical Constitution. On the 17th, the Acts relating to the said Constitution were read, tho' not all, but only such of them in which any alterations were made at the late National Synod of *Dort*; upon which they came to the following resolution:

The Resolution of the Frisian Synod, *concerning the* Ecclesiastical Constitution.

'WHereas the affair of the Ecclesiastical Constitution, or form of Church-Government, as established at the Synod of *Dort* this current year, 1619, has been communicated to us the Provincial Synod of *Freesland* assembled at *Leeuwarden* the 15th of *September* of the same year; and our approbation has been desired by our dear and worthy Brethren, who were deputed to the said National Synod; we therefore the present Synod, having in the fear of the Lord seriously and maturely weighed and considered all matters relating thereto, which deserved our attention, have unanimously agreed, as we do hereby, to adhere to so much thereof as agrees with the formerly-received Ecclesiastical Government, which has now been long received, tried and practised with edification. But we will by no means receive, admit, or approve of any things that have not been in use before, but that may now of late have been introduced, by means of which schisms may arise in the Church, or any disturbance in this our Province, or any diffidence or distrust between the Noble and Mighty Lords the States of this Province, and the Clergy thereof; forasmuch as the said States have already settled this affair. The hearty thanks of this Assembly are nevertheless return'd to these their worthy Brethren the Deputies for their good intentions, and the trouble they may have taken in this matter. And in order to prevent any neglect or remissness of the Classes, with respect to the Ministers, Consistories, or Schoolmasters, under their respective jurisdictions, all the Classes are hereby commanded to inquire into, and take cognizance of all irregularities that may be committed in any places within their bounds; consulting in all things the honour of God, and the edification of the Church.

At this Synod they likewise treated about a *Gravamen*, or Article of Grievance of the Classis of *Leeuwarden*, to the following purpose: *Whether the Resolutions taken by the National Synod, ought not to have been communicated by the Deputies to their Principals, before they were presented to the Civil Magistrates for their approbation and confirmation?* The Synod adjourned the discussion of this matter till the report of the Deputies of the National Synod; but having received further information from the States Commissioners, the Heers *Abraham van Roorda*, and *Hypolitus Krak*, they remained satisfied. The third *Gravamen* of the Classis of *Bolswart* imported their desire, *That the Conventicles of the* Remonstrants, *as likewise of the* Papists, *and other* scandalous Sects, *might be prevented.* Upon which it was resolved, *That the Deputies of the Synod should press the Deputies of the States, to the end that the Placard, promulgated by the States-General, might be put in execution.* The Synod having been likewise informed, that the *Papists* of *Over-Yssel* held their accustomed meetings in the jurisdiction of *Vollenhoven*, directed their Deputies to apply to the Deputies of the States of *Freesland*, and pray them to write to the *Drost*, or chief Magistrate of the said place; or in case of his neglect, to the States of *Over-Yssel*, that the same might be prevented.

The Canons *of the* National Synod *are approved. As also the Form of subscribing them.*

On the 16th of the aforesaid month, the Canons of the National Synod were read in this Provincial one, and approved and confirmed, as being sufficiently founded on the Word of God. After which, the form of subscribing was tendered to all the Brethren of the Synod, and unanimously signed by all, as well Ministers as Elders, but personally by each, without concluding their respective Classes. This

signing

signing was performed by twelve Ministers, and eleven Elders, the twelfth being absent. Among these subscribers was likewise *Abraham Dominicus Fenstra*, Minister at *Heren-vene*, in the Classis of *Sevenwolden*, who afterwards gave great proofs of his moderation and discretion in matters of religion, and took such pains in promoting christian peace and unity, that he fell into utter disgrace with *Bogerman*. He writ some papers upon *the foundation of unity and peace among Christians, or concerning the Characteristics, whereby we may distinguish between things necessary and unnecessary in matters of religion.* [1] He gave these Papers to *Barlæus*, the late Vice-Regent of the Divinity-College at *Leyden*, who declared that he had never, till then, read any thing upon that subject so perfect or so strongly penn'd. Hitherto, *says the same Barlæus*, there have been but few among the Clergy who have in earnest considered the different importance of doctrines, and the necessity of practical duties. From hence it comes, that the Schools and Temples ring with unnecessary disputes, and the Church groans under the burden of needless customs and impositions. But now this Minister shows the difference of the weight of things, and which are those that bear the value of gold and silver, and precious-stones, and which are of no more worth than wood, hay, and stubble. He likewise writ an account of the imprisonment of the Heers *van Oldenbarnevelt*, *Grotius*, and *Hogerbeets*, whose misfortunes he lamented in fifteen hundred *Latin* verses; but none of these papers were ever published. AN° DOM. 1619.

It was likewise resolved in the Synod of *Leeuwarden*, that the Deputies of the Synod should, with all expedition, either jointly, or by turns, promote among the Classes the subscription of the Formulary agreed upon in the said Synod; and in case they found it necessary, should address to the Committee of the States, and pray them to add some of their own number, as had been practised in other Provinces. By virtue of this commission, *Hajo Lambertus*, and *Petrus Hermanus*, Ministers of *Dokkum*, were deprived by the Deputies of the Synod of *Leeuwarden*. They had held with the *Remonstrants* in the business of *Predestination*, but behaved themselves with that temper and prudence, that there was neither schism nor dispute among their people. But now they scrupled signing the Canons of the Synod of *Dort*, and the form of Consent. The reasons they gave for their refusal were, that the Sentence of the National Synod excused them from subscribing, as persons who were still in the exercise of their function, and whose reputation was unblemished: That there was no law or order either of the States-General, or Provincial, which obliged them to it; and that they found even in the Act itself some difficulties which hindered them from signing, without a further explanation. They added, that when the Deputies should have qualified the aforesaid Formulary, or Act of Consent by some gentle interpretation, they would be ready to submit and conform to it for the sake of peace, provided they might but be indulged in one point, and not compelled publickly to profess or teach, **That God had decreed from all eternity, to bring every single person, by an unavoidable way, either to salvation, or damnation; insomuch, that by vertue of the eternal Decree of God's Election, some particular persons, necessarily and unavoidably believed, and so were converted and saved; and others, on the contrary, by vertue of the eternal Decree of Reprobation, could never believe nor be converted, but should continue necessarily and unavoidably in unbelief and hardness of heart, and consequently be damned.** *Two Ministers deprived for refusing to subscribe the Canons.*

It is said of *Hermanus*, that he offered to sign without any other condition, provided he might be allowed to profess, *That* Adam *sinned freely, and not of necessity*: And both of them promised to behave themselves decently, to keep their opinions to themselves, and to enter into no disputes to the disturbance of the Church about those matters. Some say too, that *Petrus Hermanus* actually subscribed upon a certain declaration, and with the approbation of the Deputies; but that the Synod afterwards rejected the said declaration, and deprived him for adhering to his opinion. The deprivation of these two Ministers gave great offence, of which we shall speak hereafter.

We shall now proceed to give some account of what happened to the *Remonstrants*, both in, and out of the country. *Uitenbogart*, who resided at *Antwerp*, was at this time consulting with *Grevinkhovius* about settling at *Staden*, where they hoped to obtain some liberty for the *Remonstrants*. In this they had been incouraged by the Heer Uitenbogart *and others, form a Design of settling at* Staden.

[1] Barl. Epist. *p.* 181, *&c.* 231, *&c.*

ANNO DOM. 1619. Heer *Martinus vander Mede*, Burgomaſter of that Town: But when *Uitenbogart* would have ſtipulated ſafe conduct for his perſon, the Council made a ſcruple of granting it. The *Lutheran* Clergy had got ſome notice of this requeſt of ſafe conduct, and immediately took the alarm, addreſſing themſelves to ſome of the Members of the Council, and repreſenting their fears, leaſt *Uitenbogart* coming to *Staden*, ſhould likewiſe diſturb the peace of the Church in that place. This out-cry of the Clergy prevailed ſo far, that the Council or Senate of the ſaid Town durſt not come to any reſolution in favour of the *Remonſtrants*; for the Magiſtracy there was awed by the clamour of the Churchmen, and found it hard enough to ſecure a toleration for the *Jews* and *Anabaptiſts*. Beſides, there was at this time ſuch an alliance between the States-General and that Town, that *Uitenbogart* could not promiſe himſelf much ſafety there, in caſe the ſaid States ſhould inſiſt upon their giving him up. And what increaſed his apprehenſions was, that thoſe of *Staden* ſtood in the greateſt need imaginable of the favour of the States, to ſupport them againſt the *Hamburghers*.

His Conference with Prince Frederick-Henry *at* Antwerp.

About the end of *June* his Excellency Prince *Frederick-Henry* came to *Antwerp* in his way to *France*. [1] *Uitenbogart* deſired leave to wait on and pay his reſpects to him; which was granted, and the Prince heard him with great demonſtrations of friendſhip, favour and compaſſion. What he ſaid was only to juſtify himſelf, and to ſhow at the ſame time how much his Brother, Prince *Maurice*, had been impoſed upon by many informations which had been given him. He told him further, that notwithſtanding the wrong which had been done him, he would ſtill continue the ſame as ever, and ſhow himſelf a hearty lover of his country, and a true ſervant to both their Excellencies. The Prince, on the other hand, comforted and incouraged him, and ſaid, *I am your friend; and when I return I will diſcourſe with you further, not doubting of your integrity. You ſhould yield a little to the wickedneſs of the times, and now put in practice thoſe leſſons of patience which you have taught me and others.* It was about noon when this diſcourſe paſt between the Prince and *Uitenbogart*; after which his Excellency being about to ſit down, invited the latter to dine with him; but *Uitenbogart* humbly thanked the Prince, telling him it was not proper, and ſo wiſhing him a happy journey, kiſſed his hand, and took his leave. This paſſed at the Inn, called the *Bee-Hive*, in a chamber next the ſtreet, with the windows open; ſo that the people who were under it in great numbers, could ſee the favourable reception which the Prince gave to *Uitenbogart*, which was a great comfort to the old Exile, and procured him the more reſpect at *Antwerp*. But a few days after he got notice again, that there was a plot laid to ſeize him; and that Prince *Maurice* had been heard to ſay, *That he betray'd the Country at* Bruſſels, *and blew the coals at home.* But in a Letter which he writ on that occaſion, he called God to witneſs to his innocency, and declared, that he had been obliged to travel to *Bruſſels*, in order to inform the Government there of the wrong that was done to the *Remonſtrants* at *Antwerp*. The Court at *Bruſſels* had been informed that there were ten or twelve of their Miniſters at *Antwerp*, and that they preached there, and held ſecret Aſſemblies. Hereupon a Letter was ſent to the Biſhop of that City, that he ſhould cauſe *Uitenbogart* and his Brethren to leave the place in three weeks. This he was acquainted with; but he declared that the *Remonſtrants* had never preached there, and with great difficulty obtained permiſſion for them to ſtay. All theſe troubles were brought upon them, by the rumours and ſlanders raiſed againſt them by ſome of the *Reformed* living at *Antwerp*, who would have been glad to ſee them obliged to quit the town: Nor were they leſs perſecuted by the moſt violent among the *Papiſts*, who endeavoured to make them odious to the Archduke, and to perſwade him, that their ſtay in *Brabant* was dangerous to the *Spaniſh* intereſt, and to the Church of *Rome*. [2] It came to paſs, after this, that *Del Rio*, the Biſhop's Vicar, tendered an Act or Inſtrument to *Uitenbogart*, which he deſired him to ſubſcribe in the name of all the *Remonſtrant* Miniſters then at *Antwerp*, and thereby to promiſe on behalf of them all, *That they ſhould not preach, nor exerciſe their religion in any manner.* This was civilly refuſed by *Uitenbogart*, who anſwered, *That he would rather depart immediately, than ſign any ſuch obligation.* This he did for ſeveral reaſons, and for theſe among others, *becauſe the* Remonſtrants *had refuſed*

[1] *See his Life*, Lib. XIV. *p.* 330. [2] Uitenbogart's *Life*, Lib. XIV. *p.* 332.

refuſed to ſubſcribe the like inſtrument in their own country, at the deſire of the Go-vernment, and becauſe it would therefore look very ill for them to promiſe that in Brabant, *which they had denied in* Holland. To which he added, that the *Remonſtrants* knew well enough where they were, and what Placards were againſt them; for which reaſon, if they tranſgreſſed the ſame, they muſt bear the puniſhment with patience; but it would ſound ſtrange for them to promiſe before-hand, not to do ſo; and he pray'd him not to urge it any further, upon which the propoſal was dropped. But *Uitenbogart* was obliged to notify from time to time, what Miniſters were at *Antwerp*, or arrived there, and to give a liſt of their chriſtian and ſurnames to the Biſhop's Vicar, or the Penſionary of the City. Soon after, the Prince of *Orange* was heard to ſay, [1] *There ſits* Uitenbogart, *and Cuckoos at* Antwerp. *Are there no other towns but that? One may eaſily ſee what they drive at. I know well enough what is hatching at* Bruſſels; *what letters are writ there, and how they ſtir up the people here with their libels and pamphlets.* But when a certain *Engliſh* Envoy, upon his return home from *Germany*, paſſed through the *Hague*, and aſked the Prince, whether he would give his conſent that *Uitenbogart* ſhould retire into *England*; his Excellency made anſwer, *He is well where he is, and it is beſt he ſhould ſtay there.*

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In the mean while the number of the baniſhed *Remonſtrants* increaſed daily at *Walwick*, for the place was very convenient on account of its ſituation, both for their feeding their flocks within the ſeven Provinces, and for their being fed by them. It is not to be expreſſed what a concourſe of people there continually was from all parts, far and near, of friends and ſtrangers, to ſee, to ſpeak with, to comfort and confirm them. They were viſited from morning till night by all ſorts of perſons. None of them could have ever imagined that they had ſo many Patrons in the Provinces, as they now found by experience in their adverſity. This brought great trade, and much benefit to the Village, and endeared theſe Refugees extreamly to the Lord of *Walwick*, who did all he could to keep them with him, notwithſtanding the clamours of ſome people. It happened in *July* that the Biſhop of *Boiſleduc* (under whoſe ſpiritual juriſdiction the place lay) made a tour that way, in order to viſit a Nunnery which was in the ſaid Village. The Lord of *Walwick* adviſed the *Remonſtrants* to apply to him for leave to ſtay there. Accordingly the Profeſſor *Epiſcopius*, and the Miniſter *Carolus Niellius*, were deputed to that end. The Biſhop received them kindly, and deſired they would come and ſee him at *Boiſleduc*, telling them that he had no convenience to entertain them all at *Walwick*; yet earneſtly deſiring that three or four of their number would dine with him the next day in the Cloiſter. They civilly declined it, to avoid giving offence. But the *Sunday* after, being the 14th of the month, he ſent the Lord of the Village again to *Epiſcopius*, to invite him, and thoſe whom he had a mind to bring with him to dinner, againſt *Monday*, aſſuring him there ſhould be no diſputes, and that it was only the effect of his eſteem for them. His urging them, and repeating his requeſt ſo often, brought thoſe *Remonſtrants* (who well knew they could not ſtay there without the permiſſion of the Biſhop) at laſt to his table, tho' much againſt their wills. Nay, *Niellius*, who, together with *Epiſcopius*, was intreated by the reſt of the *Remonſtrants*, to comply with the deſire of the Biſhop, wiſhed rather to have undergone a year's impriſonment, than to be one of his gueſts; ſo apprehenſive was he, leaſt their enemies in *Holland* ſhould give a wrong turn to this action. *Epiſcopius* and *Niellius* being arrived at the Cloiſter, found there, with the Biſhop, the Lord of *Walwick*, two Jeſuits, two Dominicans, a Licentiate Canon, and the Father Confeſſor of the Nuns. That which happened to them there, and which *Niellius*, for the help of his memory, writ down as ſoon as he came home, and afterwards communicated to the Heer *Rombout Hogerbeets*, is worthy our notice.

An account of what happened to the baniſhed Remonſtrants *at* Walwick.

The Biſhop of Boiſleduc *invites ſome of the chief* Remonſtrants *to dinner.*

The Biſhop received them very friendly, ſhaking them by the hand, and greeting them with the following expreſſions in the hearing of all the company: 'You are 'heartily welcome, Brethren. I call you Brethren, tho' we differ in many points 'of religion; for we all of us ſeek for ſalvation by one Lord *Jeſus Chriſt*. Your 'oppreſſion is no ſmall grief to me. The Duke of *Alva*, by his rigorous Placards 'and cruel Perſecutions, has done the greateſt harm in the world to the Catholick 'religion,

His Civility and his Judgment of the Sufferings and Cauſe of the Remonſtrants.

[1] Uitenbogart's *Journal on the* 29*th of* October, 1619.

AN° DOM. 1619. ‘ religion, and much prejudiced our affairs. And it would be ſurprizing if the ‘ States ſhould pretend to find their account in the very ſame methods of proceeding ‘ which have turned to our deſtruction.

Whilſt they were at table, there was ſome diſcourſe about the treatment of the *Remonſtrants* at *Dort*; upon which the Biſhop ſaid, ‘ That they had great wrong ‘ done them. That they ſuffered for doctrines which were very good and eaſy to be ‘ apprehended. That the opinions they oppoſed were diſhonourable to God, falſly ‘ charging the moſt beneficent of Beings, under the pretence of diſplaying his Grace and ‘ Mercy to a few elect, with the moſt deteſtable tyranny and cruelty againſt the whole ‘ race of mankind; and that there was no error for which he had ſuch an abhorrence.’ The two *Jeſuits* agreed to what he ſaid; but the *Dominicans* obſerving him thus to declaim againſt a notion which many *Inquiſitors* of their Order in the main agreed to, tho’ they propoſed it with greater caution, could not forbear changing countenance, and ſaying, ‘ That the errors of the *Calviniſts* were to be oppoſed with diſcretion; and ‘ that care ſhould be taken, leaſt while men zealouſly oppoſed the ſame, they ſhould ‘ fall into the pernicious errors of the *Pelagians*.’ The Biſhop reply’d, ‘ In this ‘ caſe I have no regard to the niceties and ſubtilties of the ſchools; but in my opi- ‘ nion, to aſſert **that God is angry with men, and damns them for a fault which ‘ they cannot poſſibly avoid**, is an abominable blaſphemy.’ The *Jeſuits*, who likewiſe ſhewed a good countenance to the *Remonſtrants*, agreed entirely with the Biſhop in this matter. The *Dominicans*, on the contrary, were ready to burſt with rage, tho’ they durſt not ſay any more. However, they ſought their revenge after a different manner, by ſtirring up the Paſtor of the Village to fall upon the *Remonſtrants* the next *Sunday*; which he did with great vehemency in his Pulpit, rating them for *Semi-pelagians*, and warning the people againſt them, as being more crafty and dangerous *Hereticks* than the *Calviniſts*. By ſuch violent preaching the people who were before very civil and courteous, were filled with hatred and ill-will to the *Remonſtrants*. The Lord of *Walwick* forbad him ſeveral times to treat theſe Exiles in ſuch a manner, but in vain; upon which, tho’ without their application, he complained to the Biſhop, who ſent for the Paſtor, and reprimanded him ſeverely. But the Paſtor, who was a Monk of the Convent of *Tongerlo*, appealed to his own Abbot, telling the Biſhop that he had no juriſdiction over him, with reſpect to his preaching; to which the other anſwered, that he did not pretend to interfere with the Abbot, in relation to his authority over his Monks, but that the Pariſh of *Walwick* was within the Biſhoprick of *Boiſleduc*; and that if he who was the Paſtor of it would proceed in his railing againſt the imaginary *Semi-pelagians*, he ſhould get him gone to his Cloiſter, and there ſtoutly battle thoſe long-ſince extinct and antiquated Hereticks among his Brethren, till they were tired with hearing him: but as for *Walwick*, he forbad him to aſcend the Pulpit again, unleſs he would promiſe to ceaſe railing. Beſides this, the Biſhop ſent a learned Monk of the Order of St. *Auſtin* to preach there the next *Sunday*, who induſtriouſly refuted all that the other had charged upon the *Remonſtrants*, and exhorted his Auditors to treat the Exiles with charity and compaſſion. He aſſerted, that they had been very unjuſtly treated; that they were a learned, honeſt, and good ſort of people, who indeed had been educated in an erroneous religion; but that, however, the opinion for which they ſuffered, was an antient Catholick Truth: ‘ Shew them, my Friends, ‘ (*theſe were his expreſſions*) ſhew them not only that your faith is more orthodox ‘ than that of the *Hereticks*, but alſo that you lead more chriſtian lives; and that ‘ the Catholick Teachers inſtruct you better, and exhort you more earneſtly to love, ‘ civility and compaſſion towards the oppreſſed, than the heretical Miniſters do their ‘ people. If in *Holland* they ſee a Prieſt or Jeſuit who is known for ſuch, going ‘ along the ſtreets, they halloo the Mob upon him, and the Miniſters infuſe into ‘ their people ſuch a hatred againſt the Eccleſiaſticks of our ſide, that all ſorts of ‘ perſons think it a meritorious work to hoot at and abuſe us. Show therefore, both ‘ by word and deed, to thoſe who have taken ſhelter among us, how much better ‘ men you are, than ſuch hot-headed Hereticks. Chriſt commands you, *to love your ‘ enemies, and to do good to them that perſecute you.* This is more meritorious than ‘ if you were kind to your fellow *Catholicks*: For thus the doctrine of Truth is ‘ honoured among its very adverſaries. To ſerve their friends is the practice of the ‘ very *Heathens* and *Publicans*; but to return good for evil, is peculiar to a true ‘ *Chriſtian*.’

The Pariſh Prieſt of Walwick *preaches againſt the* Remonſtrants.

The Biſhop forbids him the Pulpit, &c.

'*Chriſtian.*' At the ſame time he warned them againſt the errors of the *Remonſtrants*. Afterwards the old Paſtor, having been as ſeverely reprimanded by his Abbot, as he had been before by the Biſhop, was ſuffered to return to *Walwick*, on condition that he ſhould no more concern himſelf with the *Remonſtrants*. A^N^° DOM. 1619.

Niellius having related this furious zeal of the *Dominicans*, and of the Paſtor of *Walwick*, ſubjoins, that he was the more particular in theſe matters, to ſhow, **That there were not in all the world a ſet of more uncharitable perſons, or greater perſecutors than thoſe very men who were wont to maintain, that Hereticks did not receive from God a ſufficient meaſure of Grace, to enable them to repent and forſake their hereſies; and who branded with the title of** Semi-pelagians **all thoſe who did not make ſtocks and blocks of mankind, and under pretence of Grace, impute to God the moſt irrational and abſurd of all tyrannies.**

Upon the *Remonſtrants* preſenting a Petition to the Biſhop of *Boiſleduc*, that they might remain at *Walwick* a little longer, there was a favourable anſwer returned, and leave granted them for the preſent, to ſtay there three months; but in the Biſhop's written Permiſſion, it was ſaid, *That they muſt abſtain in the mean time from the exerciſe of their religion, and give no ſcandal or offence.* Yet this was only according to the uſual ſtile in *Brabant*; for there was no anſwer nor declaration exacted from the *Remonſtrants*, nor made by them.

Whilſt they were together thus at *Walwick*, to the number of two and twenty (which number, by their travelling forwards and backwards, was ſometimes leſſened, and ſometimes increaſed) they met regularly twice a-day, before and after noon, in order to regulate and adjuſt their common affairs, as far as poſſible, upon the ſame foot, and eſpecially as to the miniſtring to ſome of their Congregations, which preſſed them for Teachers, both by Letters and Meſſengers. At theſe Aſſemblies, the *Antidote*, or further diſcovery of the peculiar opinion of the National Synod (writ by *Epiſcopius*) was read, approved, and prepared for the Preſs; as were likewiſe ſeveral other Treatiſes drawn up in juſtification of them, and publiſhed in time. They likewiſe kept a conſtant correſpondence by letters and meſſages with *Uitenbogart* and other Miniſters who reſided at *Antwerp*. They deliberated alſo at *Walwick* what was to be done in relation to the perſon of *Slatius*, who only deſired to be provided for after the ſame manner as other Members of the Fraternity of the *Remonſtrants*. Hereupon they came to the following reſolution on the 17th of *Auguſt*: 'It is agreed by the Brethren, that the ſame proviſion ſhall be made for 'Slatius as for others, ſo far as our income will extend: but they do not ſee how 'they can employ him at preſent without offence, ſince he is eſteemed by all that 'know him, as an untractable or ungovernable perſon: They therefore wiſht he 'would break himſelf of that failing, to the end that he may be uſeful to the 'Churches.' But having conſidered of this buſineſs again, ſome weeks after, it was thought proper, *To adhere to the firſt reſolution about him, with this addition, that when they came to* Antwerp (where the *Remonſtrant* Miniſters were to meet) *they ſhould firſt diſcourſe privately with the Brethren who were there, about the general diſſatisfaction which had been occaſioned by his untractableneſs, and indecent behaviour, in order to ſee how, with the greateſt eaſe to the General Aſſembly, all difficulties might be previouſly removed; and in caſe that could not be conveniently brought to paſs, it was agreed that* Slatius *ſhould be gravely admoniſhed upon ſeveral matters, and required to promiſe amendment; in which caſe he might be admitted into the Society on the ſame foot with others, provided that every Member ſhould be at liberty to deal with him after ſuch manner as he in his diſcretion might think ſafeſt.*

The Miniſters at *Walwick* came likewiſe to the following reſolution: 'In caſe it 'ſhould happen that any of the Brethren who are to be diſperſed about the country, 'to preach and adminiſter to the reſpective Churches, ſhould ſuffer impriſonment, 'or any other hardſhips, on account of exerciſing their Functions; that then, 'their Wives and Children ſhould nevertheleſs be aſſiſted out of the common ſtock, 'and ſhould enjoy the ſame part or portion which had been allotted to their Huſ'bands or Fathers.

Here alſo they writ ſeveral Letters to ſome of the Congregations within the Provinces, to ſtrengthen and incourage them againſt the increaſing perſecution. Among others, there was one Letter ſent to the oppreſſed Church at *Utrecht*, in the name of *The baniſhed* Remonſtrants *write ſeveral Letters to their Churches.*

ANNO DOM. 1619. of their late Paſtors and Teachers, drawn up by *Charles Rykwart*, one of them, and printed, to the end that it might ſerve for the ſame purpoſe among all the other Communities. They were told by this Letter, 'What weighty motives and reaſons their 'Miniſters had to act ſtill as their Paſtors, notwithſtanding their deprivation, and 'not to ſuffer the care of their Flocks to be devolved upon any others that had 'been introduced into their places, That no promiſes of ceſſation or ſilence could re-'leaſe them from their duty. That they who diſcharged the ſame could not be ac-'cuſed of raiſing riots and tumults. That the diviſions in the Church could not be 'imputed to them. That they could not, with a good conſcience, recommend the '*Contraremonſtrants* to their people, ſo long as they continued what they were, 'teaching doctrines prejudicial to the Honour of God, and derogatory to the Merits 'of our Saviour, obſtructing men in the ways of piety, driving ſome to deſpair, 'others to preſumption; and in a word, whilſt they remained guilty of the ſchiſm, 'of the unchriſtian treatment of the *Remonſtrants*, and of the violation of con-'ſcience which was begun to be practiſed; nothing of which could be charged 'upon the *Remonſtrants*, during the time of the late Government. *Then the Let-'ter went on to anſwer ſeveral objections, viz.* thoſe of heterodoxy, immorality, 'diſobedience to the Government, obſtinacy and treachery againſt their Country, 'and the pretence that nothing more was taught in the Church than what had been 'formerly taught and profeſſed. *Then followed an exhortation*, To adhere to the 'doctrine of Truth, which they had taught in their Churches, and above all to 'promote piety; not to ſeek temporal things, under the pretence of things that were 'ſpiritual; not to pretend the Bible, and to intend the Cuſhion; not to creep into 'the Senate-houſe by the way of the Church, but chiefly to aſpire after future things, 'which are eternal; and to exerciſe patience, conſtancy, and perſeverance under 'ſufferings; always depending on the care of providence.' This Letter, which was writ at *Walwick*, bore date the 27th of *September*.

But whilſt theſe *Remonſtrants* continued at the aforeſaid place, they were ſurprized by troubles which they did not ſuſpect. Their reſiding in that Village cauſed ſuch ſuſpicion in the States-General, that it was reſolved at their Aſſembly, on the 9th of *Auguſt*, to write Letters to the commanding Officers in the Garriſon of *Heuſden* and *Gertrudenberg*, to this effect.

A Letter of the States-General to the Commandants of Heuſden *and* Gertruden-burg, *tending to prohibite all Correſpondence with the* Remonſtrants *at* Walwick.

'Their High Mightineſſes having received certain notice, that there is a great con-'courſe of people from *Holland* and other Provinces to the Village of *Walwick*, where 'the baniſhed Miniſters are now reſiding, with whom there is a daily correſpondence 'maintained and kept up, to the hurt and prejudice of the State, which ought to 'be timely obviated: It is the pleaſure of their High Mightineſſes, that the next '*Sunday*, and every *Sunday* for the future, as often as there happens to be any con-'courſe of people, the ſaid commanding Officers ſhall diligently obſerve, and take 'an account of them, if they think it neceſſary. And after ſufficient information, 'they ſhall ſend a proper Officer, with a detachment of Soldiers, either horſe or foot, 'and cauſe them to ſtop ſuch of them who are moſt liable to ſuſpicion, as they are 'returning from *Walwick*, as ſoon as ever they come within the juriſdiction of the '*United Provinces*, and to examine and ſearch them for letters, or other papers of 'correſpondence; and forthwith carry the ſaid perſons and their papers either to '*Heuſden* or *Gertrudenberg*, into an Inn, at their own charges, and there again in-'quire, who they be, from whence they come, where they live, and what they 'did at *Walwick*? Taking an account in writing of all theſe particulars, which 'they are to tranſmit to their High Mightineſſes, and to expect their further or-'ders. As for the ordinary and mean people, they ſhall only be aſked the ſame 'queſtions, and then diſmiſſed; unleſs upon examination there ſhould appear cauſe 'of likewiſe detaining them, which is left to the diſcretion of the Officers. Other-'wiſe they need only admoniſh them to come there no more, and to hold no cor-'reſpondence with the baniſhed Miniſters, on pain of being puniſhed according to 'the Placards; and of this they are not to fail.

The Effects of that Letter.

Upon receiving theſe orders, the commanding Officers took care immediately to ſecure all the avenues; night and day they patroled in all the roads leading to *Walwick*, under pretence of preventing hay to be carried from *Holland* and *Brabant*, which had been prohibited by the States. All that came from *Walwick* were ſtrictly examined, and their pockets ſearched for Letters; nay, they proceeded ſo far as to

aſk whether they had ſeen the Miniſters, and what they ſaid to them. On *Sunday* the 11th of *Auguſt* they ſtopped a Waggon going from *Walwick* to *Utrecht*, and carried the people that were in it to *Heuſden*. They were the late Miniſters *Kamphuſen*, *Francis van Limborgh*, *Chriſtian Bekker*, a Gentlewoman, and ſome Burghers of *Utrecht*. After having ſearched and examined them, they detained *Kamphuſen* a while at the Inn, but releaſed the reſt immediately, without diſcovering the Letters which the Gentlewoman had dexterouſly hid in her ſtays. The ſame evening another Waggon was ſtopped by three horſemen, going from *Heuſden* to *Bardwick*: There they met with *Samuel Prins*, formerly Miniſter of *Bardwick*, the Wife of *Grevius* the deprived Miniſter of *Heuſden*, and two Burghers of the ſame Town. Theſe were brought to an Inn, where they would have ſearched and bound them, in order to convey them to *Gertrudenberg* the ſame night. But the two Burghers made their eſcape in the dark, after the Officers had in vain attempted to bribe them, by offering a reward. Then they would have perſwaded the Miniſter *Prins* to go along with them to *Gertrudenberg*, but he refuſed; and the people of the place oppoſing the deſign, he likewiſe found means to make his eſcape during the diſpute. They would have purſued him, but the country-people roſe ſo faſt upon them, as to prevent their deſign, and to afford him an opportunity of eſcaping, and returning to *Walwick*. *Arnoldus Neomagus*, and *Lucas Molanus*, late Miniſters of *Berghambacht* and *Woubrug*, travelling from *Ganſoyne* to *Walwick*, were ſtopped at the very Ferry of the *Maeſe* in *Brabant* by the Soldiers of *Heuſden*, and ſearched for Letters. And others of them had the confidence to ſtop *Spenehovius* and *Sylius*, deprived Miniſters of *Utrecht*, and to extort money from them even in the corn-fields before *Walwick*. *Simon Goulart*, formerly Miniſter of the *Walloon* Church at *Amſterdam*, was robbed in the road between *Heuſden* and *Breda*. The people of *Heuſden* were charged, if they went to *Walwick*, to ſay nothing more to the *Remonſtrants*, than only *good night*, or *good morrow*. Thus were the *Remonſtrants* at *Walwick* in the utmoſt diſtreſs, being perpetually ſurrounded with Soldiers and Spies, who were always on the watch to intrap any of them, if they did but ſet their foot within the juriſdiction of *Holland*. Many were of opinion, that they were not ſafe even in *Walwick*; and that they might be ſeized upon, and carried away from thence. This induced ſome of them to retire to *Boiſleduc*, and to reſide there for a time; particularly *Borrius*, *Dwinglo*, and *Pynakker*. In the mean while there was a report ſpread abroad through all the Provinces, that the *Remonſtrants*, who were at *Walwick*, had been obliged to promiſe upon oath to the Lord of that place, and to the Biſhop of *Boiſleduc*, that they would forbear preaching, and all other their Eccleſiaſtical functions. This report was induſtriouſly propagated by ſome people of faſhion, with the addition of ſeveral remarkable circumſtances, which gave it an appearance of truth; as that it was with a great deal of difficulty that ſome of the *Remonſtrants* were brought to it: That ſome of them conſented with tears in their eyes: That one of them ſaid weeping, *If I had imagined this, I would rather have ſtay'd in my native country, and ſigned the Silencing Act.* From hence it was inferred, that the *Remonſtrants* had not refuſed to ſubſcribe the ſaid Act, out of tenderneſs of conſcience, but out of obſtinacy and perverſeneſs. And upon this foundation they artfully built other accuſations, importing their holding a correſpondence with the enemies of their native country. But the *Remonſtrants* declared in print, that all theſe reports of their entering into any ſuch engagements in *Brabant* were mere ſlanders, which they ſuppoſed to have been raiſed by their adverſaries, to render them odious to their people. They appealed likewiſe to the teſtimony of the Heers *Krayeſtein*, and *Outgar Jacobs*, Burgomaſters of *Dort* and *Horn*, who had been at *Walwick*, to inform themſelves, from the Lord of the place, what truth there was in the rumour of the engagements. They alſo obtained from the ſaid Gentleman, whoſe name was *John van Leefdale*, a Certificate under his hand and ſeal, bearing date the 17th of *September*, by which he teſtified and declared, *That neither he nor the Biſhop had required, much leſs taken, or cauſed to be taken, any oath or promiſe from any of the late Miniſters.* This Certificate was afterwards publiſhed, with a Preface under the title of the *Lie-trap*. It is true, indeed, that the Paſtor of *Walwick* endeavoured to ſtir up the Biſhop of *Boiſleduc*, to exact ſuch a promiſe from the *Remonſtrants*; but that Biſhop was ſo far from hearkening to him, that he told him, 'That he would not require ſuch a promiſe from them, becauſe he and other

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A Report is ſpread to the Prejudice of the baniſhed Remonſtrants.

Their Defence.

A Certificate of the Lord of Walwick *in their Juſtification.*

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'*Catholicks* ſhould ſcruple to make the like in *Holland*, or other *Proteſtant* countries. 'That the *Remonſtrants*, who were at *Walwick*, knew what laws obtained in '*Brabant*; and that they could not enjoy greater freedom in the external exerciſe of 'their religion, than was granted to the *Romaniſts* in *Holland*. *He added*, That in 'caſe they tranſgreſſed the laws, they muſt be content to ſuffer the penalties as 'well as others. For which reaſon he exhorted them, not to hold meetings of the 'common people. They might indeed aſſemble together, but then they muſt not 'allow any Catholicks to come among them, nor trouble the ſimple and weak with 'diſputes; but if they were minded to diſcourſe about controverted doctrines with 'perſons learned and experienced in Theological matters, they were at liberty to 'do it.

[1] In other countries, where the *Calviniſts* or *Reformed* were Maſters, the *Remonſtrant* Exiles could not find a ſafe retreat. *Thomas Goſwinius*, and *Aſſuerus Matthiſius*, formerly Miniſters at *Kampen*, and both of them of the number of thoſe who were cited to *Dort*, had deſired to be conveyed to *Newenhuſe*, in the County of *Benthem*, with an intention of ſtaying there a while; but 'twas with difficulty that they got leave for paſſing a night or two there. After which, notice was given to their Hoſt, by an Officer, on the part of the Count of *Benthem*, that they muſt immediately depart from thence: and tho' they earneſtly preſt for leave to ſtay a day or two longer, becauſe they expected ſome friends from *Kampen*, it could not be obtained. They therefore went to *Steinfurt*, but there they were acquainted by the Profeſſor, *Clemens Timplerus*, (who was their friend) that Count *William-Henry* could not let them remain in his territories, for fear of diſpleaſing the Counts his Brothers, who in that caſe would probably withdraw their incouragement from the Univerſity of *Steinfurt*. Thus far was the ſaid Count, who in his heart was no enemy to the *Remonſtrants*, and who eſteemed *Vorſtius* very much, obliged to ſwim with the ſtream.

Finding thus no ſecurity among the *Reformed*, they betook themſelves to *Freden*, in the Biſhoprick of *Munſter*, where they continued ſome months, by leave of the Government, till their enemies procured orders from the Biſhop of *Munſter* to the Governor of *Freden*, 'Not to ſuffer any *Arminians* in that place, it being his deſign 'not to harbour any of them in his Country; requiring him therefore to ſend them 'away immediately; and in caſe any of them ſhould preſume to return, then, without further orders, to turn them out again, and by no means to let them abide 'there.

The Biſhop of Munſter *obliges two of the exiled Miniſters to retire out of his Biſhoprick.*

The Governor of *Freden* acquainted the *Remonſtrants* with this command of the Biſhop, his Sovereign; but told them at the ſame time, that it was occaſioned by an application which the Heer *John van Dort*, a Member of the States-General (who on account of an Eſtate he had in *Munſter*, was then preſent at the Diet of that Biſhoprick) made on behalf of their High Mightineſſes. Upon this order *Goſwinius* and *Matthiſius* were forced to depart in the depth of winter, together with the Wife of the latter, who was come thither but a week before. At laſt they betook themſelves to the Town of *Grol*, which at that time was under the obedience of the Archdukes, where they ſtay'd ſeveral months. Here thoſe who were at the helm in the *United Netherlands* had no influence nor authority. Beſides, it is thought by ſome, that they were not ſorry to ſee the *Remonſtrant* Exiles take ſhelter in that Government, becauſe it gave an appearance of truth to the accuſations brought againſt them of correſponding with the *Spaniards*, and helped to juſtify the ſeverity of their proceedings againſt them. *Bernerus Vezekius*, Miniſter of *Echtelt*, and one of thoſe cited to *Dort*, who at the time of the general baniſhment was carried to *Huſen* in the land of *Cleves*, was not ſuffered to ſtay there neither, but obliged to retire to *Walwick*.

It has been hinted already above, how thoſe Miniſters that were at *Walwick* maintained a correſpondence with their Brethren at *Antwerp* by letters and meſſages. All theſe acted in concert, and prepared matters for a General Aſſembly of all the baniſhed Clergy, as many of them at leaſt as could be brought together, in order to put their affairs upon a better foot. This their firſt Aſſembly, during their baniſhment, was celebrated at *Antwerp* on the laſt day of *September*, and the four firſt of *October*

The firſt General Aſſembly, or Synod *of the baniſhed* Remonſtrants, *held at* Antwerp.

[1] *From the Memoirs of* A. Matthiſius: *See likewiſe* Uitenbogart, *p.* 1158. *and the Hiſtorical Relation*, f. 226.

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October Upon the first day there appeared the following Ministers, *John Uitenbogart*, *Simon Episcopius*, *Edward Poppius*, *Samuel Lansbergen*, *Peter Cupus*, *William Lowmannus*, *Matthew Burgius*, *Assuerus Pollio*, *Caspar Selkart*, *Nicholas Grevinkhoven*, *John-Arnold Corvinus*, *John van Galen*, *John Grevius*, *Adrian Simonson*, *Samuel Prins*, *Abraham la Faille*, *Peter Engelraven*, *Gerrard van Velsen*, *John Speenhoven*, *Charles Rykwart*, *Isaac Frederikson Lute*, *Charles Niellius*, *Bartholomew Prevost*, *Ægidius Seyst*, *John Nederlage*, *Egbert Stedum*, *Paul Lindenius*, *Francis Taurinus*, *Berner Vezekius*, and *Eerhard Foskule*. And to these came afterwards *Adrian vanden Borre*, *Theophilus Rykwart*, *Simon Goulart*, *Isaac Næranus*, *Dominick Sapma*, *Henry Niellius*, *Henry Osterharn*, and *Samuel Næranus*, *Bernhard Dwinglo*, *Philip Pynakker*, *John Cornelison Kuleman*, and *Henry Hollinger*, sent their Letters, giving an account of the occasions that hindred their attendance. *Assuerus Matthisius*, and *Thomas Goswinius*, acquainted the Brethren, by Letters, of their good inclinations and readiness in promoting the edification of the churches. The rest of the expelled or banished Ministers were either dispersed abroad, or employed in the service of the churches within the Provinces, or otherwise prevented from coming to the Assembly.

The unanimous Declaration of all the Members of the Assembly concerning their Opinion.

At this Ecclesiastical meeting *Uitenbogart*, assisted by *Episcopius*, was the Speaker; and *Grevinkhovius* the Scribe; and the question being put, it was then declared by all the Members present, 'That they adhered to the confessions made, with relation to the controverted Points, on the part of the *Remonstrants*, in their first remonstrance, in the conference at the *Hague*, at the Synod of *Dort*, and in their common treatises and writings. And on the contrary, they declared that the opinions of the *Contraremonstrants*, concerning the same Points as specified in the Canons or Doctrinal Articles of the Synod of *Dort*, were unscriptural, and the Canons illegal: and that the Churches of the *Remonstrants* being cast out by the *Contraremonstrants*, had just cause to abstain from all spiritual communion with them, until such time as they should make reparation for their unjust proceedings.

Their Resolution for supplying the Churches within the Provinces.

It was likewise unanimously agreed and declared, 'That the Churches should be ministred to, not only by Letter, but also *viva voce*, and by the administration of the Sacraments, either publickly or privately, according to their situation and circumstances; and that this should be performed not only by the Brethren of the Clergy, who were still in the Country, but also by those that were out of it; and in consequence thereof, the Act of Cessation, or Silence, ought not to be sign'd by any of the Ministers.' And it being afterwards put to the question, whether any of the Brethren were disposed to return home for the purposes abovementioned, every man of them answered for himself; *That he should be willing and ready to yield his best services to the afflicted Churches in the Provinces.* But tho' *Uitenbogart*, *Episcopius*, and *Grevinkhovius*, despising all danger, shewed their readiness to go back as well as the rest; yet the Assembly thought fit, for good and weighty reasons, to excuse them from so doing.

Their readiness to return for that purpose.

Uitenbogart and five others, tho' willing to return to the Service of the Churches, are excused by the Assembly.

It was likewise thought proper that *Poppius*, *Carolus Niellius*, and *Corvinus*, should keep out of the seven Provinces, till the occasions of the Church should otherwise require; and that in the mean time they should serve the cause with their counsels and writings. It was further agreed, That the Brethren, who had any thing to propose relating to their Administration, or any other thing to request on their own account, should not notifie the same to the whole Fraternity, but in private, and before three persons, to be appointed for that purpose. For this were commissioned, *Uitenbogart*, *Episcopius*, and *Grevinkhovius*. After which all the Brethren appeared singly before those Gentlemen in another room: Every one of them respectively, declared his adherance to the resolution of returning into his native Country: But some expressed themselves to this effect; that they were willing to go wherever, and whenever it should be thought proper to send them: Others pray'd, *That they might not be sent presently, but that a little time might be granted them to prepare themselves and their families for the journey.* Some were for chusing particular places. Others again declared, *That they did not care to serve in publick meetings, where probably there would be danger of resistance against such as should come to disturb the Assembly, or otherwise; but that however they would be ready to serve in private meetings.* All which proposals being made by each of them apart, without the knowledge of any other, they almost all referred them to the judgment of the Assembly, or of those whom

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The ſupplying the Churches with Miniſters is commited to the Care of Uitenbogart, Epiſcopius, *and* Grevinkhovius.

A Committee appointed for the Direction of the common Affairs.

Six Directors choſen.

Propoſals made them from Denmark *and* Sweden.

Here was likewiſe a report made of an overture or propoſals from *Denmark* and *Sweden*, for the *Remonſtrants* enjoying the free exerciſe of their religion in Churches and Schools there, together with ſeveral privileges, with reſpect to trade, in caſe a conſiderable number of Merchants would come and ſettle there. It was deliberated, whether any further ſteps ſhould be made in that affair, and agreed, *That nothing more ſhould be done in it as yet:* For their opinion was, **That they ought not ſo lightly to abandon their native country, nor to adviſe others among the Inhabitants to do the ſame, till matters were come to extremities.** Nevertheleſs the Committee of Directors were ordered ſeriouſly to conſider of thoſe propoſals, and either to proceed or not, as occaſion ſhould require; and likewiſe to ſend a proper perſon thither for promoting that affair, if they judged it neceſſary. And ſince in that caſe it appeared neceſſary for ſeveral reaſons, that ſome confeſſion or declaration of their faith, upon which ſuch exerciſe of their religion might be founded and allowed, ſhould be preſented; therefore *Uitenbogart*, *Epiſcopius*, *Grevinkhovius*, and *Charles Niellius*, were authorized to prepare ſuch a declaration or confeſſion, and to lay it before the Brethren, to be by them examined and approved in due time. This they thought to be ſtill the more neceſſary, becauſe ſome of the *Contraremonſtrants* had given out, that they durſt not compoſe any ſuch confeſſion, leaſt they ſhould be obliged to diſcover thoſe deteſtable opinions and hereſies (as they called them) which they concealed in their hearts.

A Confeſſion of Faith *ordered to be drawn up.*

A Propoſal of uniting with the Lutherans.

Upon the queſtion, whether it might not be for their advantage to unite with the *Lutherans?* it was agreed and reſolved, *That it was beſt for the* Remonſtrant *churches to continue at that time in their ſeparate ſtate, and not to attempt any union with the* Lutherans: *But that however they ought to avoid by all means the giving them any ſcandal or offence, and to embrace all occaſions for exhorting them to maintain chriſtian unity.* It was not then judged adviſeable to make any further advances, or to treat about an union with them for the reaſons following: On the one hand, they obſerved the great apprehenſions ſome of the *Lutherans* within the ſeven Provinces were under, leaſt they ſhould ſuffer on account of the *Remonſtrants*. On the other hand, many of the *Remonſtrants* were of opinion, that although they agreed in fundamentals with thoſe of the *Auſburg*-Confeſſion, yet it was not likely that the moſt violent among the *Lutherans*, notwithſtanding ſuch their agreement, particularly in the buſineſs of *Predeſtination*, would conſent at that juncture, when fortune frowned upon them, to ſuffer them to inſtill their other differing notions into their hearers, but look upon it as diſſolving the band of Unity and Brotherhood. And they thought,

thought, that in caſe they ſhould ſubmit to a Coalition, by which they ſhould be excluded from profeſſing and teaching their opinions concerning other points, it would be little better than exchanging one Yoke for another. Anº Dom. 1619.

A Motion made for drawing up a new Petition for the free exerciſe of Religion.

There was likewiſe a propoſal made in this Aſſembly for renewing their application to the States-General, and his Excellency, in favour of their Churches in their native Country, in order to obtain the free exerciſe of their Religion, and a ſuſpenſion of the Placards; but it was thought proper to poſtpone it a little longer, till the *Remonſtrant* Churches in the Provinces were better formed and eſtabliſhed; after which a fairer opportunity might poſſibly preſent.

As for the Schools, it was agreed that ſince all the Schoolmaſters were required to ſign the *Confeſſion* and *Catechiſm*, and ſome alſo the Canons of *Dort*, which tended to implant *Calviniſm* in the Youth; therefore thoſe of the Clergy that miniſtered in the Country, ſhould take care to warn Parents not to ſend their Children to *Calviniſtical* Maſters, but rather to let them be taught at home, or to act in that matter according to the liberty that ſhould be granted to the *Mennonites*, or other Sects.

A Reſolution concerning the Subſcribers of the Act of Ceſſation.

As for thoſe of their perſwaſion who had ſigned the *Ceſſation*, but repented it, the Aſſembly reſolved, that provided they made a proper recantation of what they had done, they might be admitted into the Brotherhood, and act like other Members. But as for thoſe Subſcribers, concerning whom it was ſaid, that they did them bad offices with the people; that they likewiſe exhorted and inſtigated others among the Brethren to ſign the *Ceſſation*; and that here and there they diſſwaded people from holding ſeparate meetings, which were attended with danger; it was agreed they ſhould be admoniſhed and intreated to forbear, and ſeariouſly reprehended, where it ſhould be found neceſſary; eſpecially if they could not give ſuch good reaſons for their proceedings as deſerved attention. This buſineſs was referred to the Committee at *Antwerp*, who were likewiſe inſtructed to publiſh the reaſons why ſigning the aforeſaid Act of Ceſſation or Silence could not be done with a good conſcience.

Vorſtius *is admitted as a Member of the Society on certain Conditions.*

As to the requeſt which the Profeſſor *Conradus Vorſtius* had preſented, in which he deſired to know upon what foot he ſtood with this Society, and whether he might not be owned as a Member of it after; deliberating upon all circumſtances, it was declared, ‘ That his Reverence ſhould be acknowledged for a Member of the ‘ Society, and treated as ſuch as well as others, provided he would in all points con- ‘ form himſelf to the common rules as they were, or afterwards ſhould be eſtabliſh- ‘ ed; but not ſo, as that the Society ſhould be underſtood to take upon them to enter ‘ into a juſtification of all his opinions diſtinct from thoſe that were litigated be- ‘ tween the *Remonſtrants* and *Contraremonſtrants*.

The caſe of *Henry Slatius* having been referred to the ſtanding Committee, he complained of it in a Letter directed to the Aſſembly, and prayed to be heard in a full meeting. After his Letter had been read, he was called in, and heard as long as he deſired; and then, with grave and ſerious counſels and exhortations, received into the Brotherhood on the like foot as others. But this favour could not be obtained for him, without great ſtruggling with thoſe who did by no means like his unſociable and untractable temper; which was alſo the cauſe that he was never employed by the Aſſembly, or the Directors, in any ſervice of the Church whatſoever, or in any Viſitation, or Collection, or the like. They ſuffered him, however, to enjoy his ſhare with the reſt; and he got moreover the management of printing and publiſhing the *Remonſtrant* Books and Writings, in which he behaved himſelf after ſo ſtrange a manner, that they were forced to deprive him of that employment; which ſo much enraged him, that he fell into wicked counſels, and hatched that project which coſt many ſo dear afterwards. But theſe matters belong to the year 1623.

Certain Reſolutions of the Aſſembly relating to Morals *or* Behaviour.

In this ſame Aſſembly at *Antwerp* the Brethren came to certain *Reſolutions*, with reſpect to *Morals* or *Behaviour*, which we find thus regiſtered: ‘ Foraſmuch as the ‘ Doctrine of Truth, for which we all of us ſuffer in common, is a Doctrine oc- ‘ cording to godlineſs; it is unanimouſly agreed, by the whole Brotherhood, that ‘ every one of us will do his utmoſt endeavour to attain to true piety and holineſs, ‘ avoiding whatever may tend to give ſcandal: In particular, that each of us will ‘ ſtrive againſt all anger, violence, bitterneſs, and indecent expreſſions; all un- ‘ ſeemly carriage and behaviour, all exceſs in meats and drinks; not only as far as

‘ concerns

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Secret Correſpondence of the Remonſtrants.

After the breaking up of this Aſſembly, the affairs of the *Remonſtrants* began to be reduced into order and method: They kept a conſtant mutual correſpondence within the Provinces with each other, and without, with the ſix Directors at *Antwerp*. They ſent and received Letters, by which an account was given of all incidental difficulties, and counſel aſked and given in all matters ſubſervient to the ſecurity and encouragement of the Fraternity, or any of its Members; and this was often done under feigned or diverſified names, and in figurative ways of ſpeaking, ſometimes in the ſtile of Lawyers, at other times in that of Merchants. In thoſe Letters *Amſterdam* was called *Salem*; *Leyden*, *Lions*; —— *Uitenbogart* was called *John van Meden*; *Epiſcopius*, *Simon* the Overſeer; *Nicolas Grevinkhovius*, *Victor van Houten*; *Charles Niellius*, *Andrew* of *Cleves*; *Conradus Vorſtius*, *Theodorus Sylvius*, or *Thraſybulus*; *Charles Rykwart*, *Andrew Coleman*; *Bartholomew Prevoſt*, *Chriſtian Giſberts*; *Paſchier de Fine*, *Ryke vanden Ende*; *Samuel Lanſbergen*, *Simon van Waterdalen*; *Dwinglo*, *Brilleman*; *Adrian vanden Borre*, *Marinus vander Fonteine*, or *Freſhwater*.

To thoſe Miniſters who were to ſerve, or who actually ſerv'd within the ſeven Provinces, the following inſtructions, prepared and approved in the Aſſembly of *Antwerp*, were given or ſent:

Rules and Orders for the Miniſters who are to ſerve in the Provinces.

Inſtructions for the Miniſters who ſhould return to the Service of the Churches.

I. 'THAT none preſume to preach but thoſe who are regularly ſent by the 'Society; and that notice hereof be ſeaſonably communicated to the 'people for avoiding confuſion.

II. 'That at the beginning the Miniſters endeavour to aſſociate to themſelves ſome 'truſty perſons, as Overſeers and Deacons of the Church, who may ſerve them 'with their advice and aſſiſtance in all occurrences and exigencies.

III. 'That they uſe great circumſpection at their firſt entrance, and addreſs them-'ſelves to none but ſafe perſons and houſes.

IV. 'That they agree upon a certain token or ſignal, by which they who are 'to be admitted into the Congregation may be diſtinguiſhed.

V. 'That none be admitted anew into the Congregation, but with the previous knowledge and approbation of the Miniſter and Overſeers.

VI. 'Where the Congregation is too large, that it be divided into ſeveral parts; 'and for the preſervation of order, that thoſe of one part or diviſion do not intermix 'with thoſe of another.

VII. 'That the Churches be exhorted to maintain a mutual correſpondence; and 'to the end it may be done with ſafety, that the names of perſons and places be diſ-'guiſed.

VIII. 'That the ſcope of preaching be for the moſt part to confirm and ſtrengthen 'the Congregations in piety, and againſt perſecution; and to keep them from mixing or 'joining with the *Contraremonſtrants*, or other Sects, chiefly becauſe they ſubvert 'the foundations of piety, charity, and all chriſtian virtues.

IX. That

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IX. 'That they do freely, and without ſcruple, go and baptize Children in 'private houſes, without always aſſembling the people for that purpoſe.

X. 'That they earneſtly recommend Collections, and concert other proper me- 'thods for ſupporting the wants of the Churches with the Overſeers, in ſuch manner 'as effectually to obviate the fears of thoſe who are timorous, and the pretences of 'others for not contributing.

XI. 'That the Miniſters, jointly with the Overſeers, take great care about the 'Poor, leaſt the want of Alms ſhould tempt them to forſake the Aſſemblies.

XII. 'That they be diligent in viſiting the ſick, and make uſe of that occaſion to 'recommend the buſineſs of Collections to them, eſpecially if they be people of 'ſubſtance and ability.

XIII. 'That they earneſtly exhort their people not to diſcover the perſons ſent to 'them.

XIV. 'That as ſoon as any one is like to be brought into trouble, or committed 'to priſon, notice be given by the Overſeers to the neareſt Churches, and alſo to 'the Committee itſelf.

XV. 'That they who are in one Town do frequently converſe with thoſe of 'another; and in caſe of any conſiderable difficulty, that they conſult with the ad- 'jacent Churches, and, if there be occaſion, with the Committee itſelf.

XVI. 'That every week, or fortnight at the furtheſt, they tranſmit to the Com- 'mittee an account of the ſtate and circumſtances of the Churches in which they 'ſerve.

XVII. 'That they earneſtly exhort Parents not to ſend their Children to the 'Schools of Calviniſtical Maſters, but much rather to teach them at home; or elſe 'to act in that reſpect as the *Papiſts* and *Mennonites* do. That they above all things 'endeavour to edify their Churches by a good and ſober life, and demonſtrate both 'by word and deed, that they are true diſciples of *Jeſus Chriſt*, and that they ought 'to be eſteemed as Confeſſors of his holy Truth, which is according to godlineſs.

The Remonſtrants *go on with their private Meetings.*

In the mean while the *Remonſtrants* promoted their ſeparate meetings, and the exerciſe of their religion, with great zeal, throughout the *United Netherlands*, and eſpecially *Holland*; in towns and villages, in houſes and barns, in garrets and cellars, in fields and high-ways, in ſtreets and in gardens, in publick and in private, by day and by night, according to the opportunities of times and places. This was brought about for the moſt part without arms; for the *Remonſtrant* Clergy were of opinion, that the weapons of their warfare were not carnal; that religion was not to be propagated by outward force; that they ought to tread in the paths of the Primitive Chriſtians, whoſe arms were only *Prayers* and *Tears*; and who, *they ſaid*, had ſtopped the progreſs of their adverſaries, by their patience and conſtancy, blunted the edges of their Swords, quenched their Fires, baffled their Edicts, and ſo tired and diſpirited them by ſuffering, that being out of breath, and having exhauſted all their magazines of cruelty, they became unwilling Spectators of the Triumphs of *Chriſt*, till at laſt, thoſe very ſufferers, or their ſucceſſors, introduced and eſtabliſhed the profeſſion of his Goſpel, even with their conſent and approbation.

The wonderful Effects of Patience and Conſtancy.

But tho' their Paſtors continually laboured to inſtill the Leſſons of patience and ſufferings into the hearts of the *Remonſtrant* Communities, yet it ſometimes happened, that ſome perſons yielded ſo far to humane frailty and paſſion, that they oppoſed ſuch who endeavoured to diſturb their Meetings by force; but theſe ways of violence were always condemned, by ſhewing how contrary they were to the tenor of the Goſpel, which was the School of Patience and Charity. The Magiſtrates were no leſs zealous in ſuppreſſing their Meetings, and in putting the Laws in execution againſt

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A ſecret Reſolution of the Court of Holland *to the prejudice of the* Remonſtrants.

'They reſolved and declared, that the Magiſtrates of the Towns in the open 'Country, and of the Villages where ſuch Conventicles were ſet up, might ſum'mon and call before them, *ex officio*, or at the warning of the reſpective Officers, 'all ſuch perſons who ſhould be found in or near thoſe Conventicles, or reputed 'upon good grounds to have been there, or ſhould appear to have been going at that 'time towards them from the towns, and might thereupon examine and hear them, 'and oblige them to declare upon oath, whether they had been at, or were going to 'ſuch private meetings. And that thoſe who ſhould refuſe to do it, ſhould be ar'reſted and detained at their own charges, till they had declared upon oath as afore'ſaid; to the end that without any form of tryal, they might be treated according 'to the directions of the Placards made by the High and Mighty States againſt ſuch 'private Conventicles or Aſſemblies.

This Reſolution paſt the 22d of *September*, and was the ſame day communicated by the Griffier or Secretary *Duik* to the Committee of the States, to ſerve as a direction to them, in cauſing the Placards againſt the *Remonſtrants* to be the more effectually put in execution. The firſt trial of it was to be made at *Rotterdam*, and afterwards it was to be put in execution in all other towns and places where it ſhould be approved of.

The Reſolution being agreed to by the Committee of the States, was ſent away privately, without any promulgation, by the Courts of Juſtice, to the reſpective Magiſtrates, Bailiffs, and Scouts, and in many places actually put in practice. But the *Remonſtrants* having got a ſight of it, called it an *Inquiſition Act*, and ſhewed that it plainly ran counter to the liberties and privileges of the Provinces.

There was no Town in *Holland*, where the *Remonſtrants* were ſo ſtrong as in that of *Rotterdam*, nor where they exerted a greater zeal for their cauſe, or increaſed more, notwithſtanding all the endeavours made uſe of to ſuppreſs their Meetings, or to deter people from frequenting them. Upon the firſt day of *September*, being *Sunday*, there was an Aſſembly of about five thouſand of them, out of town, near a place called *Jaffa*. The Dykegrave of *Scheeland* went thither, with ſome of his attendants, when the Sermon was almoſt ended, and commanded the people to diſperſe, but without being regarded. The *Wedneſday* following ſome of the Burghers were cited before the Judges on account of this meeting. One of thoſe who were ſummoned, namely *Cornelius de Koperſlager* would have proved, by two witneſſes, that he was elſewhere at the ſame time; but the Judges, conforming themſelves to the ſecret Act above-mentioned, which was ſent them by the ſupreme Court of *Holland*, required that he ſhould take his oath, which he ſcrupling to do, was confined for the ſpace of three days, and then diſmiſſed paying his fees. *Lewis Porcellis*, a Painter, and another Burgher, refuſing to take the like oath, were detained the ſpace of five days, and then fined in the ſum of twenty-five Gilders.

A Meeting of the Remonſtrants *near* Rotterdam.

On the 23d of the ſame month there was a Meeting of a great number of the *Remonſtrants* of *Rotterdam*, in a field near *Kralingen*, where the *Kermis* or Fair was kept; which paſſing without any trouble or diſturbance, ſome of the Burghers ventured to hold one that very evening within the Town. There met about five hundred perſons, moſt of them men, in a ware-houſe on the other ſide of the *Wine-brugg*, in the evening at nine o' clock. But before the Sermon began, ſome Soldiers appeared, and broke in upon them, ſwearing at and menacing thoſe towns-men whom they knew, taking a liſt of their names, endeavouring to diſperſe the Aſſembly, and to ſeize the Miniſter, and preſenting their arms againſt the hearers. Some Seamen who were preſent, and who did not underſtand ſuch kind of treatment, withſtood them; and unpaving the *Wine-ſtreet*, pelted the Soldiers ſo violently with ſtones, that they wounded ſome, and put the reſt to flight; upon which a whole company was ſent

out

out againſt them. They fired with ball at the Meeting-houſe, and wounded a certain woman, but not mortally. This put the whole Town in an uproar, and it was late in the night e're the populace could be pacified and diſperſed. This reſiſtance, which was more human than chriſtian, not a little diſtreſſed the moſt ſenſible among the *Remonſtrants*, and eſpecially the Miniſters: For the minds of men became more and more imbittered, and the perſecution increaſed every day, and greater miſchief was ſtill apprehended; the rather becauſe the Heer *Frooſen*, the above-mentioned Dykegrave of *Schеeland*, for refuſing to diſturb thoſe Meetings, was obliged to quit his office. Add to this, that his place was filled with one whom they looked upon as their ſworn enemy, namely, one *Jacob Claaſon Dune*, or *Dune Claaſon*, one of the new Burgomaſters, formerly a zealous Deacon or Elder of the *Contraremonſtrants* Church, a Scale-maker by trade, and a man of mean ſubſtance; they who put him in, judged that he would look out ſharp after the fines, and uſe his beſt endeavours to ſuppreſs the Conventicles. That their opinion was not vain appeared ſoon after. Thoſe of the *Remonſtrant* perſwaſion had held their meetings in a field without the town every *Sunday*, from the 1ſt of *September*, to the 13th of *October*, on which day this new Dykegrave marched out of town with ſome Soldiers for the firſt time, in order to diſturb them. The Scout's Deputy went likewiſe with the ſame deſign, but through a different gate. When they arrived at the place, the Sermon was juſt done, and the people ſeparating. They all made the beſt of their way, but ſome were ſtopped by the Soldiers, who examined them where they lived, and writ down their names, without doing them any harm at that time, or exacting the penalty of them; inſomuch that this expedition ſeemed only to have been with deſign to get ſome information of the circumſtances of the meeting, in order to their proceeding afterwards with greater violence againſt them. For the Dykegrave having learned, by his Spies, that the *Remonſtrants* intended to go to their field-meeting again the *Sunday* after, at *Kroſewick* near *Jaffa*, he gave notice the night before to two Companies, to hold themſelves in readineſs with their arms againſt the next day. He made choice of the *Engliſh* and *Scots*, who were looked upon to be moſt prejudiced againſt the *Remonſtrants*; for the *French* had acted hitherto with compaſſion and tenderneſs. He treated thoſe Soldiers the ſame evening with two barrels of beer, which they continued drinking all night, and with one more the next morning; juſt, ſays *Goulart*, like the antient perſecutors, who were wont to make their Elephants drunk, that they might rage the more againſt the *Chriſtians*. They likewiſe kept the gates of the Town ſhut a good while that *Sunday*, till about eight of the clock; by which means many of the *Remonſtrants* were hindred from going out, ſo that not above a thouſand, or a thouſand two hundred men, women and children appeared at the meeting; whereas the *Sunday* before they were almoſt thrice as ſtrong. About the end of the Sermon the two Companies which had drunk ſo hard the night before; and a third, commanded by the Dykegrave himſelf, marched out of the Town; one paſt through the Eaſt-gate, another through that which leads to *Gouda*; and the third along the *Rotte*, the river from which the Town derives its name. Upon their arrival the Sermon was immediately concluded with a Prayer, but the *Pſalm* omitted: and though they ſaw the Soldiers making up to them as faſt as they could, the people kept together; ſome of them cry'd, *Let us ſtand ſtill, what will they do to us? We don't come here to fight.* Their chief care was for their Miniſter, *Albertus Huttenus*, whom ſeven men were endeavouring to ſave, by rowing him in a boat over the *Rotte*. Againſt theſe the Soldiers diſcharged twelve Muſquets, whilſt they were carrying him, and four more after he landed, but without touching him, or any of the boatmen. After the Miniſter had eſcaped, the *Engliſh* and *Scotch* Soldiers turned their rage againſt the Congregation, whom, having hemmed in on all ſides, they fired upon immediately, though they were without arms, and defenceleſs. They made above fifty ſhots at them, beſides others that could not be counted; and then breaking into the midſt of the people, conſiſting of young and old, women and children, who were almoſt frighted to death, they fell to robbing and plundering them, juſt as if they had been the enemies of their country. All was fiſh that came to net; cloaks, hats, riding hoods, purſes, and whatever they could get. They dragged ſome women through the dirt by the hair of their heads; ſome of them were ſhamefully ſtripped of their cloaths; from ſome the rings were plucked from their fingers with ſuch violence, that the ſkin came of. Two men

Anº Dom. 1619.

A Meeting at Kroſewick *diſturb'd.*

ANNO DOM. 1619. *Several are kill'd, &c.*

were killed at the first onset; one of them named *Govert*, a ropemaker by trade, was shot through the body with a jagged bullet, which likewise wounded a boy that stood behind. The man died of it in a few hours, leaving his Wife, who was pregnant, and six Children languishing in poverty. The other, an inhabitant of *Schonehoven*, was found dead in the field the next day. Many were wounded who were glad to hold their peace, fearing least they should be fined besides, if a discovery had been made of their being at the meeting. One woman was shot through the leg, and another died with the fright, A big-belly'd woman was treated so ill, that she miscarry'd upon it, and presently expired. One young woman was abused by the Soldiers that she died. The chastity of several other women, both single and married, was violated. They threw two men into the water, where they kept them a good while with their pikes. They beat and bruised several of the Burghers of *Rotterdam*. They hunted some that fled, for a mile or two together. They extorted sums of mony, and promises of more than could be performed from divers persons, whom they put in fear of their lives, by presenting the points of their swords, or muzzels of their guns, to their breasts. In the mean time the Dykegrave commanded two Burghers to carry the ropemaker, who had been mortally wounded, into the Town, threatning otherwise to shoot them immediately; for which purpose he caused four Musquets to be presented at them. After this they went to the house of a peasant, where some young women had endeavoured to shelter themselves, and there fell to plundering and carrying all away; fresh-meat, bacon, hams, woollen, linnen, brass and iron vessels, and the like. Upon this the man of of the house, who had not been at the meeting, coming home, complained to the Dykegrave of the violence that was done him; but instead of finding any redress, some of the Soldiers wounded him in the head and shoulder. Another countryman coming home from the Town, was likewise assaulted, and wounded by the Soldiers. Some of the new Magistrates and Ministers of *Rotterdam* went up to the top of the steeple of the Great Church, and diverted themselves with the sight of this tragical Scene without the Town, which some of them viewed through Perspective-Glasses. Others relate, that the new Minister, *Peter Nowenrode*, went before with his Perspective-Glass on the Tower, discovered the *Remonstrant* meeting in the field, and shewed how the Dykegrave and the Soldiers were disturbing the Assembly.

At last the Soldiers returned to town, bearing the stolen cloaths as plunder upon the ends of their Pikes, by way of show and triumph; boasting that their spoils amounted to the value of above fifteen hundred Gilders. But this march and parade seemed to some not so much to resemble a victory as a defeat of their oppressed country. And there was accordingly a great cry and murmuring throughout the Town.

This disturbance and persecution made a great noise; every one spoke of it, as he or those of his perswasion were affected. Some of the *Contraremonstrants* declared openly, that the *Remonstrants* ought to be so treated, to make them leave off their separate meetings; having drunk deeply of that maxim of *William Teling*, an occasional Minister at *Rotterdam*, and of others; namely, **That the Government had a right, upon some occasions, to compel men to that which they declared to be against their consciences.** Others who were related by consanguinity, or affinity, or else united by the bands of friendship to the *Remonstrants*, were of opinion, that they were only to be attacked and overcome by the force of God's Word and Truth; and that when this method had been used in vain, they ought to be left to themselves. Some who favoured the *Remonstrants* called that place where they met, and had been so barbarously used, the *Field of Blood*, and complained, against such kind of treatment, in a country where those very people, who were so severely used, had had their share in recovering by their arms the common liberties, among which, according to the sentiments and practice of all true Christians, the exercise of their religion was comprized, as well as they who were endeavouring to deprive them of it. It was a very strange thing, as [2] one writes, that the lesser party should persecute and oppress those who were far more numerous than themselves, relying upon the countenance of the Prince, and the assistance of foreign and mercenary Troops,

[1] Barl. Epist. p. 15. [2] Vel. Chron. Lib. v. p. 318.

Troops who even received the greateſt part of their pay from the very perſons whom they perſecuted. [1] This cauſed a great conſternation among ſome timorous perſons; but the moſt zealous of the *Remonſtrants* were of opinion, that they ſhould at length overcome all theſe difficulties, and that deſpiſing every thing that worldly men think valuable, and paſſing by all human conſiderations, they ought the ſecond time to endeavour the redemption of the liberty of their conſciences, even with the peril of their lives. They remembered how the freedom of preaching the Goſpel, after many troubles and perſecutions, was at laſt obtained in the former age, in *France*, *Germany*, and in their own country. Beſides, they were perſwaded, that the free exerciſe of Religion was as much their right, as that of others, eſpecially of the *Jews*. For theſe reaſons, the *Rotterdam Remonſtrants* (after they to the number of at leaſt five hundred perſons, had attended the corpſe of the poor man who was murdered by the Soldiers, to the grave) went on with their Field-Meetings: And accordingly on the 27th of *October*, about two hundred of them aſſembled in a croſs-road near *Kralingen*, where there was preaching both in the fore and afternoon without any inconvenience or diſturbance. AN° DOM. 1619.

But it was reſolved to repreſent to the Prince of *Orange*, by a deputation of five Burghers of their own, to wit; *William Viruly*, *Nicholas Rotshook*, *Reuwart Hugen van der Swiep*, *Lucas Kerkhoven*, and *Adrian van Brakel*, all that happen'd in the late affair, by a complaint and petition ſuited to that occaſion. They could get no Lawyer at this time who durſt draw up ſuch a writing in favour of them; for which reaſon the ſaid five Burghers caſt lots which of them ſhould do it, and the lot fell upon *Viruly*. This man prepared a draught, and communicated it to the famous Counſellor *Van den Andel*, who ſaid to him: *No-body in the* Hague *would venture to draw up ſuch a Memorial, tho' he were ſure to get a thouſand Gilders; but if you have courage enough to deliver it yourſelf, I think it cannot do your cauſe any harm.* Hereupon *Viruly* and his four friends went immediately to Court, and deſir'd audience of the Prince, to which they were preſently admitted, and his Excellency read the Paper in their preſence. This happen'd on the laſt day of the month. They repreſented, ‘ That the Placards iſſued againſt them, as hard and ‘ rigorous as they conceived them to be, ſeemed now to be mild and gentle; ſince ‘ what was inflicted on them without any colour of law, was more terrible than ‘ all the Penalties contained in thoſe Placards. Now, *ſaid they*, our enemies make ‘ no ſcruple of ſhooting us dead without any proceſs, or form of law, nor of ‘ abandoning us as a prey to the Soldiers. They begged his Princely Grace to conſider how great a grievance this muſt needs be, and whether it was not the means ‘ of weakening and deſolating their dear country? It was by thoſe methods ‘ that the common enemy loſt theſe Provinces, and it would, *they ſaid*, be ‘ impoſſible to preſerve them by the ſame. They therefore prayed, That if his ‘ Excellency could not diſpoſe the minds of men to unity and concord, yet that ‘ he would, at leaſt, endeavour to bring them to ſome kind of temperament, and ‘ for that purpoſe give directions, that they might enjoy the exerciſe of their ‘ Religion at their meetings, (as well as other ſects) after ſuch manner as it ſhould ‘ be thought proper. In fine, they deſired him to ſhew the ſame clemency at this ‘ time to the ſubjects and inhabitants of the land, as he had formerly done to its ‘ enemies.’ This Memorial had no ſucceſs, nay, the Prince could not forbear giving thoſe who preſented it, the following Anſwer: *I will by no means endure that the baniſhed Miniſters ſhall ever return into theſe Provinces, ſince they endeavoured to turn me out of them.* From hence we may perceive what it was that gave the Prince ſo great an averſion to the cauſe of the *Remonſtrants*. But thoſe Miniſters, whom it concerned, ſolemnly proteſted, that they had never entertained any ſuch thoughts, as thoſe of which they were accuſed, and therefore believed, that that Prince had been perſwaded to this by thoſe whoſe deſign it was to render them odious to him. At the ſame time, a certain Burgher (who had affirmed in the Memorial, as a proof of his knowledge of thoſe matters, that he was preſent at the unhappy meeting of *Kraſwick* on the 20th of *October*) was obliged to pay a fine of five and twenty Gilders. This was deſigned to deter people from preſenting the like petitions. Several of thoſe women that had loſt their riding-hoods

The Remonſtrants *of* Rotterdam *complain to the* Prince.

The Prince's *Anſwer.*

[1] Barl. Epiſt. *p.* 14. Epiſt. Eccleſ. *p.* 592.

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On the 3d of *November*, the *Remonſtrants* of *Rotterdam* aſſembled to the number of two thouſand in the road of *Ommorden*. They had likewiſe a Sermon at the ſame time and place, but upon the Dykegrave of *Schеeland*'s approaching them with a company of armed Soldiers, they betook themſelves ſeaſonably to flight. Afterwards there was preaching ſeveral Sundays in a field out of town, and ſeveral times too they were hindered by the Soldiers. But when the rainy ſeaſon came, it was thought adviſeable to put off their meeting till the froſt. In the mean while *Albertus Huttenus*, who was formerly Miniſter of *Buren*, and who preached on the day of the great diſturbance, namely, the 20th of *October*, had rendered himſelf ſo obnoxious on that account, that he, together with *Theodorus Bome* and *Nicolas Hartſooker*, late Miniſters of *Beneſkom* and *Yſſelſtein*, was publickly cited, by order of the States General, to appear at the aſſembly of their High-Mightineſſes on the 20th of *November*, and there to ſign the Promiſe or Act of Ceſſation, on pain of being otherwiſe baniſhed the country. In the Letter, or Placard, whereby they were cited, they were charged, with **Strolling about the country like Vagabonds, and preaching Hedge-Sermons.** A phraſe, or manner of ſpeaking, which ſome of the *Remonſtrants* ſay, was borrowed from the *Spaniſh Placards*: wherein the Sermons which the *Proteſtants* at the beginning of the *Reformation* were wont to preach in woods and thickets, were deſcribed and prohibited by the very ſame words. *Hartſooker*, who had been ſummoned for the ſame purpoſe on the 11th and 21ſt of the ſame month, by his Excellency as Count of *Yſſelſtein*, appeared before the States, and upon his refuſing to ſubſcribe the aforementioned Act or Promiſe, was declared to be baniſhed on the 21ſt. *Huttenus* and *Bome* who abſented themſelves were likewiſe baniſhed out of all the *United Provinces* on the 27th.

Several Miniſters baniſh'd.

In this ſituation of affairs ſeveral of the *Remonſtrant* Clergy who had ſigned the Ceſſation, began to revoke their promiſe. Among the firſt of theſe we find *Henry Holthenus*, formerly Miniſter of *Waddinxvene*. This man writ a Letter to the Committee of the States, on the 3d of *September*, about three weeks after his ſubſcribing, in which he told them: 'That at the time of his ſubſcribing the Act 'he had not duly conſidered the matter, which occaſioned him great trouble of 'mind, being convinced that what he had done was incompatible with the duty 'of a Chriſtian, and Miniſter of the Goſpel: He therefore begged that he might be 'releaſed from the promiſe he had ſo raſhly made, aſſuring them, that altho' he 'had retired out of his native country, he would not ceaſe praying for his So-'vereigns, that God would open their eyes, to the end they might ſee the truth, 'and that a ſtop might be put to the oppreſſing of thoſe who maintained it, and 'the wrath of God averted from the land.'

On the 24th of the ſame month, *John Johnſon Bors*, late Miniſter of *Leyderdorp*, did, in like manner, revoke his ſubſcription by a letter to the ſaid Committee, of the following tenor:

'I find, after further reflection, upon my ſigning the *Ceſſation*, that the promiſe 'I thereby made, is contrary to what I bound myſelf by, above twenty nine 'years ago, to *Chriſt* and his Church when I was confirmed in the Miniſtry. For 'as husband and wife are bound to each other till death by the bands of wed-'lock, ſo am I yet more ſtrictly bound to Chriſt my Bridegroom. Reflecting on 'this, I find my heart ſo filled with ſorrow and repentance for my ſin, that my con-'ſcience torments me day and night. It even fares with me as it did with the Prophet '*Jeremiah*, who when he had reſolved, *Not to make mention of the Lord, nor to 'ſpeak any more in his name*, became ſenſible, that *his word was in his heart as a 'burning fire ſhut up in his bones, and he was weary with forbearing, but could not 'ſtay*. I ſhall therefore rather undergo all bodily troubles and inconveniences, and even 'death itſelf, than live in ſuch anguiſh and trouble of mind. For this cauſe I am 'forced to revoke the ſubſcription I made, as I do by theſe preſents; praying and 'intreating your Lordſhips, with the utmoſt humility, that you will not reſent it, 'but

‘ but understand it in the best sense for Christ's sake. For I assure your Lord- ‘ ships, that it is not done by the perswasion or seduction of any man living, but by ‘ the compulsion of a troubled conscience, which I endeavour, if possible, to pa- ‘ cify, and so to wait for my Bridegroom. God knows this to be true; to his Pro- ‘ tection I recommend your Lordships, praying incessantly for your governing to the ‘ honour of God, and welfare of the land. AN° DOM. 1619.

Your Lordships obedient humble Servant,

(in every thing that does not oppose God and my conscience)

JOHN JOHNSON BORS, late Minister of *Leyder-dorp*.

Upon this Letter he was cited before the Court of *Holland*, in order to hear what he stood accused of. But by a second Letter, he pray'd they would interpret his absence in the most favourable manner, since it proceeded only from his apprehensions of involving himself in such troubles, as he was not able to bear in his advanced age. This was followed by his banishment. *Holthenus* was likewise cited, and afterwards obliged to wander as an Exile in foreign countries; and upon his return, to conceal himself like the rest of his Brethren. At the beginning of *November*, *Godfry Paludanus*, formerly Minister of *Grave*, revoked his subscription to the Act of Cessation, by a Letter he writ to the States-General. The Letter was communicated to his Excellency, who ordered him to be seized, in case he was found in *Grave*, but they could not meet with him. The like renunciation or revocation was also sent by *Reinier Lisselius*, the deprived Minister of *Houvelaken*, to the Chancellor and Council of the Principality of *Gelder*, and County of *Zutphen*.

By these renunciations they brought themselves in a manner into the like state, and the same danger with those who had been banished out of the country. *Lisselius* was at first banished only out of the Principality of *Gelder*, and County of *Zutphen*; for the Chancellor and Council did not think their commission extended so far as to expel him out of all the other Provinces, as regarding only those who refused to sign the Act of Cessation. But the States-General, on the 16th of *December*, declared their meaning to be, that the Provinces had a right to treat those of the Clergy who should re-call their subscriptions, after the same manner as those who refused to subscribe; and they desired, and authorized the Judges of the said Court to regulate themselves accordingly. The rest of the *Subscribers*, who continued in the country, made use of various methods: Some of them passed suddenly over to the side of the *Contraremonstrants*; others made their advances by slow steps, endeavouring to ingratiate themselves by applauding their new friends, and railing at their old. Some could not so well conceal their kindness for the *Remonstrants*, as not to excite suspicions and jealousies, that they still favoured their cause; this made the Government watch them narrowly. Some of them complained that they had often a spy or informer at their heels, who counted their words, marked their steps, and day and night observed all their actions; who employed a hundred eyes to see whether they went to any sick or dying friends, and there made use of a prayer, or word of exhortation: If they happened to drop an expression at any time in favour of the *Remonstrants* opinions, they were presently accused, severely reprimanded, reproached with being rioters, and raisers of sedition, and threatned with banishment, or worse. They would not allow some of them to dwell in the towns and villages to which they formerly belonged. Some were removed from one place to another, and at last appointed to go to a certain village, in which, 'tis said, there was nothing but ruines. *Nanning Geesteranus*, late Minister of the *Brill*, was obliged to leave the town, notwithstanding he had signed the Cessation; whereupon having hired a house at *Delft*, in order to follow some trade or business there for his bread, they would not let him stay there neither, for which reason the poor man was forced at last to settle in a village. *Hugh Steur*, formerly Minister at *Ostforn*, had taken a house at the *Bill*, but he was forbid the Town. And tho' he complained to the higher powers, yet he and his family were ordered to quit the Town within twenty-four hours upon certain severe penalties. *Robert Oudart*, formerly

The States-General give power to each of the Provinces, to banish such as revoke their Subscriptions.

Severities used against them.

An° Dom. 1619. merly Minister of *Kapelle*, being come to settle at *Rotterdam*, was, for having whispered some people in the ear (whom he accidentally met in the streets) summoned to the Stadthouse, shut up, and afterwards expelled the Town. That they would not suffer *Daniel Wittius*, late Minister of *Schonehoven*, to reside at *Rotterdam*, has been already said above. It is moreover related of that Gentleman, that tho' he complained to the Court of Justice of this usage, he could not be heard; but that, on the contrary, the Secretary *Duik* reply'd, in a jeering manner, *What would you have us do? Shall we go and besiege* Rotterdam *for your sake?* The late Minister, *Burghsleet*, after having signed the Act of Cessation, was persecuted and brought into a great deal of trouble, only for having prayed with a sick man, as it is said. *Bernard la Faille*, one of the late Ministers of the *Hague*, having assisted some sick people in their last hours, was summoned before the Committee of the States on the 19th of *January* following, and acquainted that he had done ill, and warned to forbear for the future; and threatned, that if he did not, other methods would be taken with him.

Some of the *Subscribers* not being able to subsist on the small pensions of two or three hundred Gilders, which were allowed them, fell into great distress with their wives and children, by reason of the ill treatment they met with on all hands: And it is even thought, that some of them revoked their subscriptions, to the end that entering again into the service of the *Remonstrants*, they might enjoy their share in the maintenance that was raised for the exiled Ministers.

The States soon became sensible, that notwithstanding so many of the *Remonstrant* Clergy had subscribed the Cessation, yet there still remained enough of them to supply their separate meetings, and keep them on foot. This induced them to treat the Subscribers after a quite different manner than they did at the first, whilst they were in hopes to have brought over all, or at least the chief of the deprived Ministers, by gentle methods. As therefore the States found themselves disappointed in their expectations, so consequently those Gentlemen who had signed the Cessation, and flattered themselves with leading quiet and easy lives for the future, missed of their aim, when they perceived that their treatment was so different from what they had hoped. But all these troubles, and the ill usage which some of them met with, served only to revive their antient friendship for the *Remonstrants*; insomuch that several of those who made scruple of revoking their subscriptions, gave nevertheless all possible proofs, that their former love was not quite extinguished. They privately exhorted the Members to constancy, instructed the ignorant, strengthened the wavering by their visits and conferences; met them in their Assemblies a-nights, and at all seasons, and harboured those Ministers who came to preach contrary to the Placards. And tho' this was looked upon to be contrary to the Act of Cessation, yet they counted it a less crime to violate their engagement thus far, than to perform it. They were likewise of opinion, that they were not bound to perform it further than it was consistent with the duties of charity and christianity. With these arguments they overcame their reluctancy, and quieted their own consciences. Even *Henry Leo*, formerly Minister of *Bommel* (one of the *Thirteen Remonstrant* Divines who had been cited to *Dort*) and the first Subscriber of the Cessation, shewed at this time a great inclination to the *Remonstrants*, and their cause. He writ a Letter, which I my self have seen, and which bears date the 20th of *July*, of this year, to *Episcopius*, and the rest of the Exiles at *Walwick*, wherein he tells them of his having confirmed some in the opinions of the *Remonstrants*; and then he goes on, and says, 'I could wish my memory were in more esteem 'with you than it is commonly said to be. For the more my reputation suffers, 'the more will our common cause suffer in the opinion of some. I find my- 'self obliged to take notice of this, on account of the passionate expressions of 'some of the brethren, who whilst they pretend to foretel that I shall at last 'fall into great wickedness, sufficiently prove that they have entirely lost the re- 'membrance of our antient fidelity, sincerity, and familiarity. I live for the ser- 'vice of God, for the service of that Truth which we have defended, for the ser- 'vice of your society, and with an unchangeable love to your persons. What I 'have done for Truth, for the Church, and for God, during this my Cessation, God 'himself will one day show; and our adversaries too perhaps, sooner than I could 'wish. But I should be glad of some signal opportunity of convincing you how little

Some of the Subscribers discover their affection to the Remonstrant *Cause.*

A Letter of H. Leo *to the banished* Remonstrants.

'little I disapprove of your holy labours in my own mind. And I trust the day 'will come, which will effectually blot out of the minds of all impartial judges, 'that ill-grounded suspicion raised to my prejudice. In the mean while I beg you 'to believe, that you and I have but one heart; and that I have devoted myself, 'and all that belongs to me, to your service and interest. If you doubt of this, 'put me to what tryal you please. Farewel, my worthy Friends and Brethren, and 'expect me as soon as my Wife is a little better: and if I can do you any service 'in the mean while, let me know it.' He subscribes, An° Dom. 1619.

Your Reverences affectionate Servant,

H. Leo.

The aforesaid *Leo* writ several Letters to the same effect seven years after. But it has since been seen how little his words and actions agreed; and that he by degrees fell into other measures, till at last he went over entirely to the *Contraremonstrants*.

The End of the Forty-seventh Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK XLVIII.

An° Dom. 1619. *The* Remonſtrants *preach at* Leyden.

ABOUT this time the *Remonſtrants* very zealouſly promoted their ſeparate meetings at *Leyden*, but found no little oppoſition on the part of the Magiſtrates. Between the 29th and 30th of *Auguſt*, in the night, there was a meeting at the houſe of *Charles Joſten*, a Butcher and an antient Burgher, who had done eminent ſervices during the ſiege of this Town, in the year 1574. This man prepared a box for collecting the peoples alms, took care of the money, and diſpoſed of part of it to the Miniſters. Being afterwards ſummoned before the Judges, and refuſing to confeſs who were at the meeting, the Scout demanded that he ſhould be puniſhed in the following manner: 'That he ſhould forfeit his place or ſtall in the Shambles, and be moreover baniſhed 'out of the Town of *Leyden*, as alſo out of *Rhineland*, the *Hague*, and the diſtricts 'or juriſdiction thereof; that he ſhould be condemned in a fine of a thouſand gold 'Reals; and further, in the penalty of ſix hundred Gilders, as Author of the 'meeting, Lender of his houſe for it, and Collector of the money; and laſtly, in 'another penalty, or fine, of five and twenty Gilders, for refuſing to name the per-'ſons preſent.

The Judges having heard his defence, decreed, that on account of the accuſations brought againſt him, he ſhould pay firſt the ſum of thrice two hundred Gilders, and five and twenty more, each Gilder conſiſting of forty groots (or half-pence,) be baniſhed from the Town and Liberty thereof for the ſpace of one year, and further puniſhed if he ſhould return within that ſpace; and he was to leave the Town in twenty-four hours time. They alſo condemned him to pay the charges of his tryal. This ſentence was publiſhed againſt him from the Stadthouſe by the ſound of Bell.

On the evening or night of the 11th of *October* there was another meeting of the *Remonſtrants*, in order to hear a Sermon at the houſe of one *Jeremiah Walrick*, a Silk-weaver, on the *Utrecht*-Graft or Canal. But a certain woman, his neighbour, obſerving their deſign, called out, *Neighbours, look about you, there is a Meeting going forward.* The man hearing her make ſuch an alarm, begged them to depart, which they did: however he was ſummoned before the Court of Juſtice, as one that had tranſgreſſed the Placard. The Scout demanded that he ſhould be baniſht for the ſpace of twenty-five years, and ſentenced to pay a fine of a thouſand gold

gold Reals, and for contriving an unlawful aſſembly, and lending his houſe for that purpoſe twice two hundred Gilders, and twenty-five Gilders more for refuſing to diſcover the parties concerned. But his Council maintained both by word of mouth and writing, that there having paſt no religious exerciſes at the ſaid meeting, he could not be guilty of violating the Placard, it being a known maxim in Law, That no man is obnoxious to any penalty, but in proportion to his actual offence; and that mere intentions are not puniſhable, unleſs in the caſes of the greateſt criminals, ſuch as Incendiaries, Conſpirators againſt the Government, and the like. They likewiſe pray'd that the accuſed perſon might have eight days time allowed him to make his defence; but this was refuſed him. The cauſe being heard, both parties were ordered to withdraw, and then *Walrick* was called in by himſelf, and ſtrictly examined how the matter paſt at his houſe? Who they were that had borrowed it for preaching? Who were there? How they came to know of ſuch a meeting? Why he let them in without any light? He replied, That he had not given any leave for any one to preach, and that he neither knew the people that deſired it, nor thoſe who came thither. Then they aſked him, whether he would ſwear to the truth of what he had ſaid, and particularly that he did not know of the deſign of preaching in his houſe? He anſwered, that he muſt adviſe with his Council, before he could make any ſuch declaration. Then they ordered him to withdraw; and after he had ſtayed a while, the Chamber-keeper came and told him, he might go about his buſineſs. He went his way, and ſoon after the Bell rung, and the Sentence againſt him was read before the Stadthouſe, importing, *That he was condemned, firſt to pay a fine of two hundred Gilders for having lent his houſe for a meeting place; and five and twenty Gilders beſides, for refuſing to tell who were there: Alſo that he had forfeited his right of Burgherſhip, and that he was expelled the Town of* Leyden, Rhineland, *the* Hague, *and juriſdiction thereof; that he muſt accordingly quit the Town before Sun-ſet, and the other places in twice twenty-four hours, without returning thither, on pain of further puniſhment; and, laſtly, that he muſt pay coſts.* This happened the 24th of *October.* After which his goods were taken out of his houſe and ſold by out-cry, in order to pay the above-mentioned fines. It is reported of this *Walrick*, that he was a perſon of a very ſober life and converſation, and did not adhere to the party of the *Remonſtrants*, as ſome did, out of a furious and blind zeal, but from choice and diſcretion, having carefully enquired into the controverted points, and examined them by the Word of God, the only rule of faith. AN° DOM. 1619.

At the ſame time the Miniſters and Overſeers of the *Remonſtrants* of *Leyden*, in order to keep their Meetings more private, divided that Town into twelve Wards, through which they paſt in their turns, holding moderate Aſſemblies in each of them, of which there were ſometimes three or four at once in an evening. By which means the whole Community enjoyed the benefit of preaching within the ſpace of a few days. *A new regulation for their greater ſecurity in meeting together.*

After this, in the month of *November*, there was an humble Memorial and Petition laid before the States of *Holland*, in the name of the Burghers and Inhabitants of *Leyden*, being of the Sect of the *Remonſtrants*; in which they prayed, *That they might be allowed the exerciſe of their religion privately, and in ſmall numbers.* This Petition having been partly read, it was reſolved, 'That nothing ſhould be 'done in it, nor any anſwer returned, but the paper handed back to thoſe who pre-'ſented it; and that thoſe who brought and promoted it, ſhould be ſeverely repri-'manded, and required to act according to the Law of the land. And beſides, that 'no more ſuch petitions ſhould be preſented or received in the Aſſembly. *The* Remonſtrants *of* Leyden *preſent a Petition to the* States *of* Holland, *which is rejected.*

At *Horn* one *Simon Salm*, a principal Burgher, was in the month of *September* ſummoned before the Schepens by the Scout, and charged with having ſuffered the *Remonſtrants* to preach in his houſe: But the Scout could bring no proof of it. However, the Schepens were of opinion, that purſuant to the tenor of the ſecret Act of the Court, he ought to purge himſelf by oath; or that otherwiſe he ſhould be deemed guilty. He refuſed to ſwear, alledging that he was not bound to accuſe himſelf; that this was contrary to all municipal laws, and even to natural reaſon. Nevertheleſs, they condemned him to pay a fine of four hundred and fifty Gilders; whereas, according to the Placard, if the thing had been proved againſt him, he would not have incurred a greater penalty than the fine of two hundred Gilders.

ANNO DOM. 1619.

After this, in *November*, there was a *Remonſtrant* Meeting diſturbed at the ſaid town of *Horn*, at the houſe of one *Matthew Matthewſon*, a Cabinet-maker, and the man himſelf fined 250 Gilders. The Scout, whoſe name was *Allard Boblens*, met with an odd adventure in this buſineſs. As ſoon as he entered the Meeting-houſe, he found there his own two Siſters. One of them, whoſe name was *Mary*, met him in the entry of the houſe, in the dark. He asked who it was, but ſhe kept ſilence. Upon which, taking her by the hand, he perceived by her rings and cloaths, that ſhe was no ordinary woman. He therefore preſſed her the more to ſpeak, and tell her name, threatening that otherwiſe ſhe ſhould not eſcape. Then ſhe burſt out into theſe words: 'I am your Siſter: But did our common Mother bring you into the world for 'this end, that you ſhould perſecute the Church and People of God? You ought to bluſh 'at what you do. I am very ſure your Father never brought you up to this, nor 'ever taught you ſuch principles'. The Scout ſaid not a word, but led her by the hand to the back door, and ordered the Soldiers (who had beſet the houſe) to let her go unmoleſted.

A Remonſtrant Aſſembly at Rotterdam is diſturbed, ſeveral robbed, and two murthered.

On the 22d of *December*, the *Remonſtrants* of *Rotterdam* aſſembled again in great numbers on the ſide of the River *Rotte*. But upon the approach of the Under-ſcout with a party of Soldiers, juſt as ſermon began, the Burghers fled immediately. But ſeveral were overtaken, whom it coſt their hats, cloaks, coats, and what elſe they had valuable about them. The Soldiers forced the gold rings from off the people's fingers, by biting and cutting, if they did not come eaſily. A few of the congregation hid themſelves behind a water-mill, thinking they ſhould not be purſued thither. But perceiving ſome Soldiers coming up to them with their muskets, they got into a boat, in hopes of paſſing over the water; but the ice hindering them, they could not execute their deſign with ſufficient ſpeed; ſo that the Soldiers preſented their muskets at them as they lay in the midſt of the river. Upon which a certain perſon who was in the boat with his two ſons, cried out, *For God's ſake don't fire upon us, and I will tell where we live.* At the ſame time, the reſt of the people in the boat threw ſome of their purſes to the Soldiers, but all in vain. They fired upon them, and ſhot one of the ſons through the head, a young man of 22 years, who thereupon fell dead into the water. The ſecond ſon had his cloaths ſhot through; and they threatned to ſtab the father, already half dead with ſorrow. For a concluſion, they took up the corpſe of his ſon, and ſtript him of his girdle and purſe. The ſame day another perſon was ſhot dead, though he had not been at the meeting. Others were dangerouſly wounded, and ſeveral Houſe-keepers who were not concerned in the meeting, were miſerably beaten and abuſed. It is recorded by ſome, that the Under-ſcout was fetched out of church for this expedition; and that having finiſhed it, he haſtened back to participate of the Lord's-Supper, with hands defiled with blood and rapine, as if he had been doing God good ſervice. But this happened, as others write, at another diſturbance. After which, the friends of the deceaſed young man who had been ſhot, endeavoured to inter his body at the uſual time, *viz.* on the 2d or 3d day; but the Magiſtrates would not ſuffer it till the 5th day, in hopes that by that time the minds of the people being ſomewhat calmed and pacified, the funeral might be performed with leſs noiſe and concourſe. But this ſtop ſeemed to irritate them the more. Every one ſtrove to ſhew his affection to the deceaſed, and the cauſe for which he died, by following his corpſe; ſo that there were about thirteen or fourteen hundred perſons preſent at the funeral, who tacitly upbraided the Magiſtrates with their cruelty.

The Remonſtrants accuſed of being themſelves the occaſion of theſe Diſorders. Their Defence.

But ſome of the *Contraremonſtrants* ſaid in their defence, That the *Remonſtrants* brought theſe inconveniencies and troubles upon themſelves; that the Government was forced to make uſe of the Military Arm againſt them, becauſe their Teachers animated the people to aſſemble publickly, and to maintain ſuch their Aſſemblies with Muskets, Swords, Stones, and the like inſtruments of violence. The *Remonſtrants* replied to theſe objections: 'That ſome of their people choſe to meet in the fields and 'open places, both becauſe the houſes were none of 'em large enough for ſuch num-'bers as met together, and likewiſe for avoiding the Fines and Penalties inflicted upon 'thoſe who ſhould lend their houſes for the like purpoſes; and this they did, with-'out being *excited by any of their Paſtors*, who beſides ought by no means to have 'been

[a] Vel. Chron. V. 130.

'been blamed, though they had incouraged them to aſſemble together, ſince they could have alledged the examples of the Apoſtles and the firſt Reformers in their juſtification. Further, that they had never given any directions to their *People to defend themſelves by arms.* That this could never be proved upon any of the *Remonſtrants* that ever fell into the hands of the Magiſtrates. That in caſe it had any where happened that ſome of the Burghers, obſerving the covetous and blood-thirſty Soldiers marching to attack a naked, defenceleſs Aſſembly with noiſe and clamour, whilſt they were employed in hearing the word of God, and blocking up all the avenues, in order to ſurround them; in ſuch caſe, if it had happened that ſome of them took up ſtones with deſign to make reſiſtance, in order to deliver their Wives and Children from the hands of their Perſecutors; they never commended ſuch actions, which, perhaps, were ſome ſmall remainders of the old *Calviniſtical* practice in *Brabant*, *Flanders*, and elſewhere, which ſome could not ſo ſoon exchange for true chriſtian patience and meekneſs, though they were taught better, and conſtantly exhorted to the practice of thoſe virtues. It was, they ſaid, no eaſy matter to ſteer right in the midſt of ſtorms. The Miniſters were indeed of opinion that ſuch reſiſtance was unlawful; but when they proceeded to forbid it, their hearers ſometimes made anſwer: *'The Calviniſts themſelves have ſet us ſuch an example in the propagating their Reformation; they made uſe, not only of ſtones, but of all kind of weapons, not only to hinder their enemies from falling upon them, but alſo in order to exerciſe all acts of hoſtility, and to become ſole maſters of every thing.* However, they ſaid, the *Remonſtrant* Miniſters did not allow of ſuch excuſes; but declared, that the uſe of ſuch wrong methods by any in their communion, was very diſagreeable to them.' AN° DOM. 1619.

Thus did both parties ſeek to juſtify themſelves after their own manner, and at the ſame time to promote their own particular views. Each of them made uſe of ſuch means as were judged moſt ſubſervient to their ends.

A Reform among the Civil Officers is begun, and ſeveral are diſplaced.

During this courſe of affairs, endeavours were uſed by ſome for bringing about a Reformation of Officers in the country-towns and elſewhere. They had begun to touch upon this ſtring already, at the laſt meeting of the States of *Holland*, where it was reſolved on the 31ſt of *July*, That this matter ſhould be one Article of the Summons againſt next meeting; for it was believed that ſuch a Reform might tend to the honour of Offices, the ſervice of the Community, and ſecurity of the Government. The *Remonſtrants* thought the deſign was to turn out every where all thoſe Bailiffs and Scouts who were of their perſwaſion, or but ſuſpected to favour it, in order to prevent all connivance at their private Aſſemblies. But the Government did not proceed ſo far till the following year. However, the two Secretaries, *Van Rugge* and *Rakkanje*, who were diſcovered to have been preſent at the forbidden meetings, were, on the 14th of *October*, declared by the Lords Committees to have forfeited their places. After this, *John Dwinglo*, Secretary of *Flardingen*, was, upon account of writing a certain letter, (the contents of which do not occur to me) taken into cuſtody, and quite diſcharged from his office on the laſt of *November*. The States of *Holland* likewiſe commanded the Lord of *Flardingen* to put another proper perſon *of the Reformed Chriſtian Religion* into his place.

Yonker *Otto van Sevender*, Lord of *Kennenburg*, Bailiff of the *Bril*, being complained of to the States by that town, and appearing in order to make his defence, was content at laſt, in compliance with the pleaſure of the States, to reſign up his office, on condition they ſhould give him a teſtimonial of his good behaviour. He obtained accordingly ſuch an inſtrument on the 13th of *December*, wherein their Lordſhips the States of *Holland* declared, that he was diſcharged in the beſt and moſt honourable manner; and that his reſignation and ſubſequent diſcharge ſhould never be conſidered to his prejudice with reſpect to his quality, dignity, or reputation. Thus did this Gentleman, who in the buſineſs of religion was a favourer of the *Remonſtrants*, and could by no means be induced to diſturb their meetings, quit his Bailiffſhip, which he could not adminiſter according to the Placard with a ſafe conſcience. Upon this occaſion it was reſolved by the States, that there ſhould be Commiſſioners appointed to examine into the behaviour of all kind of Officers in the towns and open country, and to take care that none but perſons that could be confided in ſhould be admitted, and particularly ſuch as were *Profeſſors or Friends of the Reformed Religion*, as being a matter of the utmoſt moment and concern to the Government.

ANNO DOM. 1619.

vernment. For executing this resolution, there were nominated two persons of the *Ridderschap*, or Nobility, and one of the Deputies of each of the following towns, to wit, *Harlem*, *Delft*, *Leyden*, *Alkmaer* and *Horn*. The Heer *Lot Hugenson Gale* having been already summoned before the Committee of the States (for what reason it does not appear, but probably it related to the disturbing the Conventicles of the *Remonstrants*) declared he was willing to resign his employment, in which he had officiated ever since the year 1595, on account of his age. Accordingly, they gave him an honourable dismission the 14th of *December*, and on the 20th of the same month, *William de Bont*, Professor of Law, was sworn into his place, to the great sorrow of the *Remonstrants*, who considered him as an implacable enemy of their cause, and one who would leave nothing unattempted for tormenting them, by disturbing their Meetings, and extorting Fines.

I could not well omit what I am now going to relate, namely, the sequel of misfortunes and disasters which befel the family of the *Oldenbarnevelts*; the rather, because the *Contraremonstrants* dated their happiness from the ruin of that house, as the *Remonstrants* on the other hand did their misfortunes; upon which account it cannot be reputed as foreign to our ecclesiastical matters, since it contributed in some measure to the promoting the severities used against the latter of those parties. It was resolved on the 18th of *October*, in the Assembly of the Committee of the States, by and with the approbation of his Excellency, 'That the Heer *Reinold van Brederode*, 'Lord of *Venehusen*, and the Heer *Cornelius vander Myle*, Lord of *Myle*, should 'not be summoned with the rest of the Nobles to the approaching Assembly, nor 'to any other for the future; unless the States, after hearing the matter, should otherwise order and determine.' The Lords of the Committee, who were present at the taking of this resolution, were the Heers *Van Duvenvorde*, *Vander Burgh* of *Dort*, *Meinderts* of *Harlem*, *Van Santen* of *Delft*, *Brookhoven* of *Leyden*, *Witsen* of *Amsterdam*, *Flak* of *Gouda*, and *Bowman* of ———. These ordered the Secretary *Duik* to conform himself to this resolution in summoning the Nobles, the Heer *Van Duvenvorde* undertaking and engaging to cause the said resolution to be approved by the majority of them. [1] The Heer *Van Venehusen* (son of Yonker *Lancelot van Brederode*, who was beheaded by the *Spaniards* after the siege of *Harlem* in the year 1572.) Lord of *Wesenberg*, and President of the Supreme Council, had married *Adriana van Oldenbarnevelt*, who died in the year 1601, and was Daughter of the Advocate who was beheaded: The Heer *Vander Myle*, Son of the Heer *Vander Myle*, in his life-time President of the Court of *Holland*, was married to *Mary van Oldenbarnevelt*, a Daughter likewise of the aforesaid Advocate.

The Heers Venehusen *and* Vander Myle *are excluded the Assembly of of the* States Committees.

On the 29th of the month, the Nobles of *Holland* and *West-Friesland* assembled at the *Hague*, after previous Summons. There appeared the Heers of *Brederode*, *Matthenesse*, *Duvenvorde*, *Nortwick*, *Asperen*, *Benthusen*, *Schagen*, *Warmond*, *Sweeten*, *Bookhorst*, *Raphorst*, *Marquette* and *Arsen Somersdyke*. The two last, *Daniel de Hartain*, Lord of *Marquette*, and *Francis van Arsen*, Lord of *Somersdyke*, were foreigners by birth, but upon their petition to the States of *Holland*, they had been naturalized, and afterwards called to the Meeting of the said States, to act there in the same capacity as the rest. Both of them were accounted violent enemies of the Advocate, and all who belonged to him. The Heers *Opdam* and *Kronenburg* were absent, the former being hindered by sickness. The Heer *Duvenvorde* made the following proposition at this Meeting: [2] 'Forasmuch as the Heer *Vander Myle*, by 'his departure without leave, and his transactions in foreign parts, has given just 'cause to their High Mightinesses the States-General to suspend him from his place 'or session in the Council of State, till he has cleared himself on that account; and 'whereas he is so strictly united to the interests of the late Mr. *John van Oldenbar-* '*nevelt*, by his alliance with the Family of that person, which induced the Lords of 'the Committee to make scruple of summoning him to their Assembly; and whereas 'also the Heer *Venehusen*, who is united by the like close alliance, and by other 'interests to the said family, which ought indeed to have admonished and perswaded 'him not to deprive the Assembly of their freedom of deliberation, by his unseasonable appearing among them, has declined withdrawing himself from thence, 'though desired to do it; whereby not only great discontents have arisen, but it may 'likewise

[1] Baud. Mem. VIII. 110. [2] Uitenb. p. 1004.

I

'likewiſe in all appearance come to paſs, that the Towns will openly declare their unwillingneſs to ſit any longer with him, which may be very prejudicial, and give a great wound to the rights of the Nobles: for theſe reaſons it deſerves to be conſidered, whether it may not be proper that the Heers *Van Venehuſen* and *Vander Myle* be both of them for a time left out of the ſummons of the Nobility, till it be again unanimouſly reſolved (the aforeſaid cauſes ceaſing) to ſummon them to the Aſſembly, with an expreſs declaration of the ſaid Lords of the Committee, that they do not intend thereby in any wiſe to intrench upon the rights of the Nobility.' Accordingly, this affair being debated, it was reſolved in the firſt place, that thanks ſhould be returned to the Heer *Van Duvenvorde*, for the care his Lordſhip had taken for preſerving the rights and ſplendor of the Nobles; and then it was declared by moſt of the Nobles, *That the Heers* Venehuſen *and* Vander Myle *ought upon ſuch an occaſion to abſent themſelves of their own accord from the Aſſembly.* But the Heers *Van Matthenefſe*, *Van Benthuſen*, and *Van Schagen* declared, *That they ſaw no reaſon why thoſe two Noblemen ſhould be left out of the ſummons, at the pleaſure of the Committee.* The Heer *Van Nortwick* ſaid, 'That the Heer *Vander Myle* ought indeed to be excluded for a time; but as for the Heer *Van Venehuſen*, it was ſufficient if he abſented himſelf only when any buſineſs ſhould be treated of which concerned the late Advocate.' The Heer *Van Warmond* deſired time to conſider of it, as a matter of conſequence, and what ought to be maturely debated. However, all the reſt declared, that no body had a right to concern himſelf with ſuch matters, beſides the Nobles themſelves only; but being of opinion that there were good reaſons to paſs by thoſe Gentlemen without ſummoning, and that if ſuch a reſolution could be taken with unanimity, it would add greater weight to it, and give more content, the matter was again debated, and it was agreed by moſt votes, That in regard to the foregoing arguments, which appeared to be of moment, and for preſerving the rights of the Nobility inviolate, the Heers *Van Venehuſen* and *Vander Myle* ſhould not for the future, during a certain time, be ſummoned to the Aſſembly of the States, nor upon any other occaſions relating to the Nobility, till the aforeſaid reaſons ceaſing, it ſhould be agreed and reſolved by the unanimous votes of the Nobles, to ſummon them again. The Heer *Van Matthenefſe* declared his ſubmiſſion to the majority, but the Heers *Van Benthuſen* and *Warmond* adhered to their firſt opinion. The Heers *Van Aſperen* and *Marquette* were deſired and impowered to communicate this reſolution to the aforeſaid Heers *Van Venehuſen* and *Vander Myle*, in the moſt proper manner, and the Heer *Duvenvorde* to cauſe it to be executed in the Committee of the States and elſewhere. AN° DOM. 1619.

It ſeem'd very ſtrange to ſome at this time, that the Heer *Van Matthenefſe*, who was known to have been for a long time an open promoter of the cauſe of the *Remonſtrants*, ſhould ſtill be continued, and not diſmiſſed from all concern in the publick affairs. But poſſibly the eminent ſervices which he had done his Country, and the credit of his Friends were the occaſion of this: It might likewiſe ſeem ſufficient, that his hands were tied by the ſuperior number of the reſt of the Nobility, who either really differed from him in their judgment, or elſe accommodated themſelves to the times, ſo that he had not the power of doing any thing for thoſe whoſe ruin he endeavoured to prevent.

Two days after the reſolution formed in prejudice of the Heers *Van Venehuſen* and *Vander Myle*, it was likewiſe agreed by the Lords of the Committee to propoſe to his Excellency the Prince of *Orange*, whether Lieutenant *Houtveſter*, ſon of the late Advocate *Oldenbarneveld*, ought not to be diſmiſſed from his office, and another better qualify'd perſon advanced to his poſt. This was accordingly done by the Heers *Van Santen* and *Dullard*; to whom the Prince replied, that *he would conſider of the matter.*

A few days after a letter was ſent from the States-General to the ſupreme Court of *Holland*, bearing date the 11th of *November*, requiring them to take care that the Placards againſt *Printing* and *Publiſhing Books*, without a previous ſupervifing and licenſe, might be ſtrictly put in execution. And the ſaid Court gave immediate directions for promulgating the aforeſaid Placards anew.

About this time endeavours were uſed by ſome people in the *Hague* to introduce *Bogerman*, one of the Miniſters of *Leeuwarden*, and late Preſident of the National Synod at *Dort*, into the Miniſtry there; and the matter was carried ſo far, that on the

ANNO DOM. 1619. the 11th of *November*, some of the Consistory of the *Hague* waited on the Lords of the Committee, and prayed that the said *Bogerman* might be appointed a fifth Preacher, and favourable directions given for that purpose. But the Committee answered, that they would consider of it, and desired them not to proceed to a Call till further order; adding, that in the mean time they would consult his Excellency about that affair, which did not press. What was done afterwards does not appear: but it is probable, that since the Call did not proceed, it was judged improper, and so the design was dropped.

A Change of the Magistrates at Gouda.

Hitherto nothing had been done against the *Remonstrants* at *Gouda*; for which reason his Excellency the Prince of *Orange* signified to the Lords of the Committee, in the month of *December*, that the Schepens of that Town behaved themselves very ill, not only by promoting discord and separate meetings, but also by refusing to put the laws in execution. The Committee took this matter into their consideration on the 26th of the said month, and declared, that in consequence of the authority formerly given to the Prince and them by the States, this affair should be expedited in such a manner as was most for the publick tranquillity, and the peace of the Town. Upon which the direction of the whole business being left to his Excellency, Count *Ernest Casimir* of *Nassaw*, the President *Kromhout*, and the Counsellor *Peter Kowenburg van Beloys* were sent to *Gouda*, with full power from the Prince and Lords of the Committee. These Gentlemen being come to *Gouda*, caused the Senate to meet in the Stadthouse, on the 30th of *December*, where they imparted to them their Commission for changing the Magistrates of the said Town. After which they sent for every one of them singly to the Inn where they lodged, and discharged them from their offices, and among them the seven Schepens. Thus we find this change related in some of the Memoirs of those times; but the Heer *John Adrianson de Yong*, Son-in-law of the late Burgomaster *de Lang*, and one of the Schepens, has told me himself, that Count *Ernest* and the other Gentlemen sent for the Schepens to their Inn, caused them to come into a room where lay some iron chains or shackles (probably in order to terrify them,) and there discharged them all from their oaths: That in the mean while the Soldiers were drawn out upon the Market-place and about the Stadthouse; and that the Burghers running thither from all parts, began to murmur, insomuch that high words past between them and the Soldiers, and the Officers were forced to command, and drive their men back with blows, to keep them from falling upon the Burghers, some of whom cry'd out aloud, *These Rogues are come to turn out our Magistrates*: He added, that the aforesaid Schepens told the Count, *We are satisfied indeed that your Lordship does nothing without orders and instructions; but however we beg the favour of seeing them: And we the more insist upon it, because his Excellency the Prince promised us, at the time of the last change, that we should never see the like proceedings again.* Upon this the Count seemed to be a little embarassed, whether it was that he could produce no written orders, or that he did not think fit to show them. But the Counsellor *Kromhout* made the following reply: *There might be some reason in what you say, if there had been none sent but a Messenger and Chamber-keeper; but the case is different now his Lordship is here himself.* The Schepens answered, *We know well enough that this is his Lordship, Count* Ernest; *but we cannot tell what commission he has, unless we see it.* But the Count, without taking any further notice of what was said, went away with his company directly to the Stadthouse, in order to choose new Magistrates, leaving the deposed Schepens at the Inn, and telling them, as he went away, *That as Gentlemen who had greater influence than the meaner citizens, he hoped they would do their best to keep the town in peace.* My friend told me further, that when the deposed Magistrates returned home, the Burghers, as they past through the crowd, shewed them great respect, without so much as stirring their hats to their new Governours, or even to Count *Ernest*, or the Counsellors *Kromhout* and *Kowenburgh*: So general was their discontent at the Change; for those new Magistrates were looked upon as rigid *Contraremonstrants*; and it was apprehended they would put in execution, with the utmost severity, all the Placards made against the *Remonstrants*, as indeed it afterwards came to pass. Seven and twenty of the old Council were admitted into their offices again, and thirteen remained quite excluded; among whom were two of the new ones, whom the Prince had put in the last year, and the seven Schepens, who had been so favourable to the *Remonstrants*. The Burgo-

masters, *Gilbert Albertſon* and *John Flak*, who according to the cuſtom of this town, were to continue two years in their office, were diſcharged the ſame day, tho' they retained their places in the Council. ANNO DOM. 1619.

After all theſe changes were made, Count *Erneſt* required the whole Magiſtracy to promiſe, **That for the future they would never admit into vacant offices, any but ſuch as they knew to be affected to the true chriſtian religion:** And accordingly ſuch a promiſe was formally made. Thus happened the ſecond Revolution at *Gouda*, to which *Grotius* ſeems to allude, by ſaying, 'That it appeared very 'ſtrange to ſome people, and a thing of the utmoſt conſequence, that after the 'General Revolution there ſhould be particular and extraordinary changes in ſeveral 'places, and Magiſtrates appointed who had never been put in nomination, to the 'manifeſt contempt of the privileges of the ſubject.

About this time *Paſchier de Fyne*, one of the *Remonſtrant* Miniſters, paſt the winter at *Gouda*, preaching to thoſe of his perſwaſion in little aſſemblies, and at ſeveral houſes. Happening to preach one day at a certain houſe, near one of the City Gates, and being diſturbed, he ventured to preach at the Gate, where a great number of people of all ſorts were got together, and where a *Pſalm* was ſung without any diſturbance. Afterwards, there being a great froſt, he preached upon the ice, without the Town, by day, ſtanding upon a ſledge, with a horſe to draw it. Among his auditors, who were very numerous, it was obſerved there were ſeveral Soldiers. When Sermon was ended, he ordered a *Pſalm* to be ſung; and while the people were ſinging, he rid away in the ſledge. Such who favoured him moſt, followed him upon Scates quite to *Waddinxvene*; the reſt ſtayed, and ſung out the *Pſalm*. Upon this occaſion the *Remonſtrants* of *Gouda* were wont to call him the little *Ice-bird*, when they talked of him, and were minded to conceal his name.

Writings publiſht by the Remonſtrants.

In the mean while the *Remonſtrant* Miniſters endeavoured to ſerve their churches not only by preaching, but likewiſe by publiſhing ſeveral books adapted to their preſent circumſtances, to the defence and juſtification of their doctrines and conduct; as alſo to the refutation of the notions of the *Contraremonſtrants*, and the Canons of the Synod of *Dort*. Beſides the *Vale*, *the Conſolation of the* Remonſtrant *churches upon the baniſhment of their Paſtors*, and the *Letter to the Community of* Utrecht, which have been mentioned above, the following pieces were publiſhed about this time; to wit, *The unjuſt Cruelties of the Synod of* Dort, *and of thoſe who managed matters againſt the* Remonſtrants; *with a ſhort Warning not to be over haſty in judging of the opinions of thoſe people, or of what paſt in the Synod to their prejudice, without ſeeing their writings, which were ſhortly to be publiſhed.* After this came out *the Antidote, and further Explanation of the proper opinion of the National Synod which met at* Dort, *for the information of thoſe who might happen to read their Canons*; tending chiefly to prove, that the Synodical Canons wanted a ſolid foundation, and, according to the opinion of the *Remonſtrants*, were ſtuffed with manifold ambiguities or equivocations. Theſe two books, which were compoſed by *Epiſcopius*, were afterwards publiſhed in [1] *Latin*, and the firſt of them in *French*. Beſides theſe, there appeared *reaſons for not holding any ſpiritual communion with the* Contraremonſtrants *of the* Low-Countries, *or joyning with them in the external acts of religion.* This was the work of *Uitenbogart*. As alſo, *An account of the* Remonſtrants *aſſembling together*; *or ſeveral reaſons why the people of that perſwaſion ought not to quit the ſeparate meetings.* This was written by *Nicolas Grevinkhovius*. There was alſo publiſhed, *A ſhort Expoſition of the Five Points*; and, *A Prayer to God in behalf of the afflicted and oppreſſed Churches in the United Provinces.* Laſtly, *A Chriſtian Exhortation of the faithful Paſtors then in exile, to their diſtreſſed Flocks.* Theſe and ſeveral other treatiſes and exhortations to perſeverance, were, in thoſe times, but without the names of the Author or Printer, privately brought to the Preſs, and afterwards publiſhed, ſold and diſtributed, notwithſtanding the danger of the times, the penalties ſet upon the like books by the Placards, and the ſtrict inquiries of ſome of the Scouts, which were ſometimes but too ſucceſsful.

We find in the Poſtſcript of the *Antidote*, that the reaſons of its being publiſhed ſo late were, becauſe it fell into wrong hands by miſtake, and becauſe the ſevere

[1] Vid. Epiſc. Op. T. II. p. 10. b.

Anno Dom. 1619. inquiſition of *Mother Salem* (by which was meant *Amſterdam*) had in a manner quite ſtifled it. *Nicolas Beeſtkens*, a Printer in that City, was taken up in the beginning of *September* for printing the ſaid book. The Scout ſeized upon two of the ſheets, with the ſignatures *C* and *D*; the two preceeding ones, *A* and *B*, having been timely removed. One of the Schepens endeavoured to make him own, at his examination, that *Rem Biſhop* had brought the book to him, or at leaſt, that he had undertaken for the charge of printing: But the Printer profeſt that he was not at all concerned in it. Hereupon he was condemned by the Schepens, on the 18th of *October*, to pay a fine of two hundred Gilders, beſides the coſts of his impriſonment and tryal.

Before this, *viz.* about the time that the Canons of *Dort* were publiſhed, there appeared the book, called the *Predeſtinated Thief*, of which *Henry Slatius* was ſuppoſed to be the Author. This Tract was, as ſome judged, a witty Satire, which ſeverely handled the *Contraremonſtrant* doctrine about *Predeſtination*, as an error which laid a foundation for the perpetrating and perſiſting in all ſorts of impiety: But thoſe of the Clergy, who applied it to themſelves, looked upon it as a malicious calumny, which repreſented their opinions in too odious colours, and loaded them with conſequences, which they did not admit of.

The Profeſſor Heinſius *publiſhes his Treatiſe of* Election.

On the other ſide, the Profeſſor *Daniel Heinſius*, publiſhed a certain Homily, Sermon, or Diſſertation, which he pronounced in the Academy of *Leyden* on the text of St. *John*, ch. xvij. *v.* 9. in which he treated about *Election*, and the doctrine of the *Five* controverted *Points* depending on it. It is affirmed by ſome, that he pronounced it in the preſence of the *Engliſh* Ambaſſadour, *Carlton*, without once deſiring the company of the Heers *Matthenefſe* and *Vander Myle*, whom he formerly adored as gods (eſpecially the latter) and always invited to his publick Orations; being very ſenſible, that his manner of treating that ſubject would not be grateful to them. He dedicated this little Tract, of which he did not print above forty or fifty copies, to the Lords the States-General, preſenting it to none but the Members of the ſaid States, and ſome of his ſtanch Friends, but not ſuffering it to be made more publick. The learned *Paulus Sarpius Servita* (commonly called Father *Paul*) ſo renowned for his Hiſtory of the Council of *Trent*, to whom alſo he ſent a copy, extolled it highly, (he being of the opinion of the *Dominicans* in the buſineſs of *Predeſtination*) and declared, that he found by his reading it, that the Author was well verſed in Theological matters. But one of the moſt learned among the *Remonſtrants*, who likewiſe got a ſight of this book, expreſſes his aſtoniſhment at the Author's mean and improper handling of his ſubject, aſſuring us, 'That 'he did not ſo much follow his reaſon and judgment as his paſſions: That he often 'repeated the ſame thing, only varying the expreſſions: That his ſtile was obſcure 'and perplext: That he frequently wandered from his text; and as often, with a 'poetical liberty and boldneſs, wreſted the holy Scriptures to his own private and 'odd fancy, juſt as if he was handling the Fables of *Ovid*: That he was guilty 'of divers notorious miſtakes in treating upon his ſubject, and often wronged, or 'miſrepreſented the *Remonſtrants*.

In the Epiſtle dedicatory to the States, *Heinſius* had ſaid among other things, **That he had been all his life-time a ſtrict lover of piety.** Upon which our *Remonſtrant* aſked him, *Whether it was an argument of virtue and piety to write ſuch verſes as the moſt impudent Bawd would hardly preſume to utter?* Or, *whether it was* **Piety** *to defame his Collegues with verſes and prefaces dipped in gall?* Or, *whether it was* **Piety** *to ſit and drink bumpers with his friend* Baudius, *and ſpend whole days ſotting in a Tavern?* Or, *whether he eſteemed it an act of* **Piety** *to take away the good name of thoſe Gentlemen, without whoſe aſſiſtance he muſt have ſtarved; or to ſhun the converſation of thoſe, whoſe Table and Kitchen he formerly thought his greateſt happineſs. But perhaps,* continued the ſame Author, *he might have loved* **Piety** *at that time, tho' he did not much practice it. But he that pretended to love good, and yet did evil, could not fail of being an ill man. It was ſtrange,* he ſaid, *that* Heinſius *ſhould aſſert in his Dedication, that* **for ſeveral years he had had a great reverence for the holy Scriptures**; *whereas it was well known how he was uſed to treat of ſacred matters, whilſt in the ſame book he publiſhed one Hymn*

Epiſt. Clar. Vir. p. 166. (Harling. edit. p. 784.

Hymn to Bacchus, *and another to* Chriſt; *thus joyning ſacred things with profane, heavenly with deviliſh, God with* Baal. Our *Remonſtrant* having thus ſcanned his Homily, concludes, that **Ambition had conceived it, Calumny had furniſhed matter, Ignorance had given it form, the Poet had poliſhed it, the Orator pronounced it, and Covetouſneſs inſcribed it to the States-General.** AN° DOM. 1619.

To the end that this little Tract of *Heinſius* (which at this time was not to be found among the Bookſellers) might not be common, the States granted him a Licenſe or Privilege, whereby it was forbidden to any one to print or ſell it without leave of the Author; and accordingly ſeveral years paſt before it was fully known; but now it is to be found among his Orations.

About the ſame time certain Miniſters, whom the National Synod had commiſſioned to reviſe the abridged Acts of their Seſſions, namely, the Profeſſor *Polyander*, and the Miniſters, *Lydius*, *Feſtus*, *Vogelius*, and *Hillenius*, were zealouſly exerting themſelves in that affair, which at length they brought to an end. Upon which, appearing at the Aſſembly of the States-General on the 22d of *November*, they preſented a Memorial and Petition, of the following tenour:

To the High and Mighty Lords, the States-General of the United Provinces,

A Memorial and Petition of the Commiſſioners appointed by the National Synod for reviſing their abridg'd Acts, preſented to the States-General.

'WHereas in the ſeventy-third Seſſion of the National Synod, lately holden in 'the City of *Dort*, it was reſolved, that the Acts of the ſaid Synod ſhould 'be contracted or abridged; for which purpoſe there were ſome perſons appointed 'at the hundred and ſeventy-ſeventh, and hundred ſeventy-eighth Seſſions, to reviſe 'that work; and ſince thoſe perſons, on account of their attendance at the particular 'Provincial Synods, could not find leiſure to begin the reviſion of the ſaid work 'ſooner than in *October* laſt, by reaſon that one of thoſe Synods met earlier, and 'another later: From thence it proceeded, that your High Mightineſſes humble 'Servants met firſt at *Amſterdam* (that being the moſt convenient place for many 'of the Brethren) where they ſet about comparing the *Hiſtorical Relation* with the 'Journal and other authentick pieces of the Synod.

'This work was then finiſhed; but ſince D. *Johannes Bogermannus*, the late 'Preſident of the aforeſaid National Synod, was not able to appear at the Meeting, 'on account of ſeveral impediments; and ſince this affair required to be done with 'common conſent and ſubſcription, it was therefore thought proper to diſpatch a 'Member of our Body to the ſaid D. *Bogermannus*, in order to communicate what 'had been done to his Reverence, and to bring back his Animadverſions and Objections (in caſe he made any) to the next Seſſion appointed here on the 5th inſtant, 'to the end that they might be maturely conſidered; which being done, we your 'High Mightineſſes humble Servants immediately took care that a fair copy thereof 'ſhould be made, in order to be preſented to your Lordſhips; as alſo another, to 'be laid up in the Archives of the Synod, for the uſe of the Church.

'But the Brethren found to their ſorrow, that the tranſcribing took up much 'more time than they could have wiſhed. Wherefore, to leſſen the expence, and 'to avoid being longer abſent from their churches, they thought fit to appoint a 'ſmaller number of their body, who might wait upon your High Mightineſſes 'with the pieces, when prepared; to wit, the *Journal* of all that was tranſacted 'in the National Synod, which was there read and corrected; as likewiſe the *Hiſtorical Relation* of all that was diſcuſt in the ſaid Synod, in the preſence of the 'Foreign Divines, together with the ſeveral pieces thereto belonging; as we do 'hereby preſent the ſame, hoping that our labours will be agreeable to your High 'Mightineſſes.

'And we beſeech your High Mightineſſes, that the ſaid *Hiſtorical Relation* may, 'as were the Canons, be forthwith publiſhed; it being what the whole National 'Synod has thought proper, and what the whole world longs for; beſides, both 'our friends and enemies will be diſguſted, in caſe the tranſactions relating to the '*Remonſtrants* be not publiſhed, and will be eaſily induced to ſuſpect, that we are 'aſhamed of our proceedings againſt them: Our enemies at leaſt will probably 'have a more plauſible pretence to ſlander us for ſuppreſſing, than for publiſhing 'our Acts.

'Moreover, if we ſhould forbear to do it, the *Remonſtrants* may lay hold of the 'opportunity, and by publiſhing their writings, prepoſſeſs the minds of the people:

ANº DOM. 1619. ‘ which will occaſion us no little trouble to purge and clear ourſelves from all the ‘ calumnies and falſities with which they, getting the ſtart, will endeavour to load ‘ us.

‘ Laſtly, we humbly pray your High Mightineſſes to give directions where, and ‘ after what manner, theſe writings and papers now preſented to your Lordſhips may ‘ be kept, for the greater ſervice and benefit of the Church.

This was ſign'd the 22d of *September*, 1619.

Your High Mightineſſes humble Servants, the Commiſſioners of the National Synod, for reviſing the Abridgment of the Acts of the Synod, and in their name, by

BALTHASAR LYDIUS, as Secretary. JOHN POLYANDER, Preſident of the ſaid Commiſſioners.

The States of Holland *appoint ſome of their body to inſpect the* Acts.

Upon this Petition for publiſhing the abridged Acts, the States of *Holland* agreed, on the 23d of *November*, that they ſhould be previouſly peruſed by ſome Members of their Aſſembly; and they appointed for that purpoſe the Heers *Van Brederode*, *Giles de Glarges*, Penſionary of *Harlem*; *Adrian Pauw*, Penſionary of *Amſterdam*; *Albert Brunik*, Secretary of *Enkhuſen*, with any others that ſhould think fit to aſſiſt them from other Towns; and theſe were to make a report of what they did to the Aſſembly. The Commiſſioners or Deputies having accordingly peruſed the *Hiſtorical Relation* of the Acts of the National Synod, reported to the States, on the 28th, that it would be proper, *That ſome harſh expreſſions in the Preface ſhould be mollified; that the Letters of the Foreigners ſhould be inſerted, and that the whole ſhould be ſigned by the States as well as by the Clergy.* The States of *Holland* likewiſe reſolved, that their Deputies to the Aſſembly of the States-General ſhould carry with them the papers ſo ſigned, and prepare the ſame, and whatever elſe the States-General ſhould think fit to order further for the Preſs. Upon this they gave notice next day to the Generality, that they had peruſed the abridged Acts, approved them, and thought them fit to be publiſhed; but that they left it to the good pleaſure of their High Mightineſſes to cauſe them to be reviſed yet more ſtrictly, and to conſider of the whole matter. This was accordingly reſolved upon, and one Deputy out of each Province was commiſſioned for that purpoſe; to wit, the Heers *Feyt*, *Brunik*, *Joachim*, *Gerreſtein*, *Lyklama*, *Vander Mark*, and *Schaffer*. Theſe Deputies having inſpected them, reported to their Principals the States-General, on the 28th of *December*, what faults or defects they had obſerved: So that the matter being conſidered, their Lordſhips thought fit to invite the Profeſſor *Heinſius*, and the Miniſter *Feſtus Hommius* of *Leyden*, to attend them in the *Hague* againſt the *Monday* or *Tueſday* following, *in order to reviſe and conſider of the abridged Canons of the Synod of* Dort, *and to put them into a better form and ſtile, to the end that having heard the report of their performance, their Lordſhips might come to ſuch a reſolution thereupon, as ſhould be found moſt for the ſervice of the publick.* After all theſe deliberations, the Acts of the Synod were at laſt ſent to the Preſs.

Remarks on thoſe Acts.

The Reſolution of the States.

The Acts *are a ſecond time peruſed by ſeven Deputies of the* States-General.

Their Reſolution thereupon.

Soon after the Eccleſiaſtical Reviſers of thoſe abridged Acts had preſented their Memorial to the States-General, the Deputies of the *South*, and *North-Holland* Synods, appeared in the Aſſembly of the States of their Province, to whom they repreſented, at firſt by word of mouth, and afterwards in writing, ‘ The neceſſity of ‘ raiſing the Stipends of the Clergy in ſmall towns and villages; of ſupplying the ‘ vacant places of the deprived *Remonſtrant* Miniſters; of preventing the increaſe of ‘ the *Romiſh* Prieſts and *Jeſuits*, continually creeping into theſe Provinces, as alſo ‘ the publick exerciſe of the *Lutheran* religion, eſpecially in the Village of *Bodegrave*: Of finding a remedy againſt the diſorders of Schools and Schoolmaſters, ‘ and of obliging them to ſubſcribe the Acts or Canons of the Synod: Of forbidding the profanation of the Lord's day, and puniſhing thoſe *Remonſtrant* Preachers ‘ who had refuſed to appear. And laſtly, of giving directions for correcting the ‘ Hiſtory of *Emanuel van Meteren*, before it was reprinted.

A Memorial and Petition of the Deputies of the South *and* North-Holland *Synods to the* States *of* Holland.

This

This is the ſubſtance, in ſhort, of the Memorial of the Clergy, as it ſtands upon the Journals of the States. But it ſeems to appear by the reſolution which they came to, that it contained other matters; to wit, 'A requeſt, that the Synodical 'Church-Conſtitution might be every where received: And that ſome regulations 'might be made in oppoſition to certain *Churchwardens*, or Overſeers of the Poor — 'who did not take due care of the churches, and were beſides eſteemed favourers 'of Popery.' They prayed a ſpeedy anſwer to all theſe matters, for avoiding further charges. After ſome debate, the Committee were ordered to make a report of the buſineſs referred to them, touching the deprived Miniſters, and the *Lutherans*. As to the firſt head they made anſwer, that they had it ſtill under conſideration; and as to the ſecond, that they had writ to the Officer at *Bodegrave*, to proceed againſt the *Lutherans*. As to the other points, the ſame Members of the States, who were appointed to examine the Synodical Acts, were impowered to conſider of them, with directions to report their opinion to the Aſſembly; and the Memorialiſts were acquainted, that they needed not wait any longer. A° DOM. 1619.

After this, the States of *Holland* and *Weſt-Freeſland*, on the 18th of *December*, entered upon the conſideration of the Memorial of the *South* and *North-Holland* Synods, and came to the following Reſolutions upon each of the Articles.

The Anſwer of the States.

'As to the buſineſs of raiſing the Stipends of the Miniſters in the little Towns, 'and in the open Country, it is reſolved, That ſince an inquiry is ordered to be 'made by the Lords of the Committee, the ſaid Lords ſhall be exhorted ſpeedily to 'make their report about it, to the end that the ſame may be conſidered, and the 'States may proceed therein as they ſhall ſee fitting.

'As for thoſe deprived Miniſters, who have ſigned the Act of Submiſſion, it is 'reſolved, that they may reſide where they are, in caſe they perform what has 'been promiſed. But in caſe they tranſgreſs the ſaid Act, then ſhall the Magiſtrates 'of the reſpective places be impowered and required to cauſe them to depart, if they 'find it for the ſervice of the Community ſo to do. And as for the diſobedient, or 'uncomplying Miniſters, who have been baniſhed out of the *United Provinces*, and 'yet return privately, in order to preach and teach, the utmoſt diligence ſhall be 'uſed to diſcover and apprehend them, and a reward ſhall be offered to thoſe who 'can bring them to juſtice: For which purpoſe application ſhall be made to the 'Generality.

'As for the *Papiſts*, the Placards that have been made againſt them ſhall remain 'in force, and the Magiſtrates and Officers be required ſtrictly to put them in execu'tion.

'As for the profanation of the Lord's day, the Officers ſhall cauſe the Ordinances 'made about it in the reſpective towns and places, to be obſerved: And where there 'have been none made, they ſhall make ſome on purpoſe; and, during the time of 'divine ſervice at leaſt, they ſhall cauſe all plays, ſports and diverſions to ceaſe, 'which tend to divert the common people from hearing the word of God.

'As for Schools and Schoolmaſters, it is thought neceſſary that ſome diſtinction 'be made; to wit, that the Maſters of the great and publick Schools ſhall be 'obliged, in conſequence of the Eccleſiaſtical Conſtitution agreed upon at *Dort*, 'and received and approved here, to ſubſcribe the promiſes required thereby, in the 'preſence, and by order of the Magiſtrates of the place to whom the direction of 'Schools is underſtood to belong.

'And as for the leſſer Schools, it is left to the diſcretion of the reſpective Magi'ſtrates to do therein as they ſhall ſee occaſion; only the Maſters ſhall be required 'not to uſe unedifying books, or ſuch as are contrary to the doctrines of the *Re'formed* Churches.

'It is moreover reſolved, that the Members deputed from this Aſſembly to the 'States-General, ſhall earneſtly preſs that the Eccleſiaſtical Conſtitution, formed at '*Dort*, may be eſtabliſhed every where, as it ſhall be particularly in *Holland* and '*Weſt-Freeſland*; to the end that ſome certain rule of diſcipline may be fixed for 'the government of the Church.

'As for the Hiſtory of *Emanuel van Meteren*, the States are of opinion, that ſince 'the man is dead, and his work was never received nor approved by the Govern'ment, it will not be proper for them to meddle with it, nor to put the Publick to 'the charge and expence of Correctors; but to leave it as they find it.

'As

ANNO DOM. 1619.

'As for the places where there are Church-wardens, who take no care to provide 'the Church with Bibles for divine Service, nor with Bread and Wine for the cele- 'bration of the Lord's-Supper; as also where there are any Overseers of the Poor 'who with-hold or conceal any part of the Alms, and bestow it upon Jesuits, Priests, 'or their Commissioners, the Lords of the Committee shall be authorised to enquire 'of the Memorialists where such things are done; and being informed thereof, to give 'orders for the preventing such abuses, and obliging them to refund the monies that 'have been thus misapplied.

'As for the preaching of the *Lutherans* at *Bodegrave*, it is resolved, That the 'Officer of the said place shall be writ to once again, and directed to use all fitting 'and convenient means to hinder the exercise of their religion in that village; and 'told, that if he does not, he himself shall be punished for contempt of orders.

The States having likewise observed what was further hinted at in the Synodical Acts of *South* and *North-Holland*, with respect to the *Right* of *Patronage*, the *Marrying within the Degrees* therein specified, as particularly with two Sisters, or with the Wife or Widow of the Brother of a deceased Wife, or the like, it was resolved, as to the first case, 'That the rights and customs of the Nobles and Towns should 'be continued, as was allowed by the Ecclesiastical Constitution; and means should 'be used to cause the same to be observed in all the Provinces.

'And as for the business of forbidden degrees of Matrimony, 'twas resolved, 'That since it was a matter belonging to the cognizance of the Civil Magistrate, the 'Synods should not be allowed to meddle therewith, but that it should be left to the 'Government; and lastly, that the rest of the acts of the said Synods of *North* and '*South-Holland*, which met in the current year, should not be received, but that 'things should remain in *statu quo*.'

It may be observed from all those resolutions, which were solemnly taken by the States of this Province, what lengths they went at that time, and what large steps were made for obliging the Clergy; but yet, they could not be prevailed upon to receive and confirm all their Synodical Decrees.

At the same Assembly of the States of *Holland* it was proposed by the Deputies of *Harlem*, 'Whether those persons who were admitted into the Magistracy in the 'towns, but especially such as governed in the open country, ought not to be obliged 'to take an oath to adhere to the true Christian Religion, so as was professed in this 'Province; and whether the respective privileges should not be interpreted or con- 'strued accordingly?' But I don't find that this proposal had any effect. During this Assembly they likewise deliberated about regulating the *Jews* who had settled in this country, and enjoyed great privileges; but it was not thought proper to distinguish them by any mark or badge, which seems to have been the thing proposed: Yet leave was given to the Towns to oblige them to live all together, and even to shut them up apart, if they pleased; and it was resolved, that each of the Members of the States might make such Orders and By-laws in relation to the said *Jews*, as they judged most for their own service, as those of *Amsterdam* had already done.

The English *Ambassador's Message concerning* Uitenbogart.

[1] It was about this time that the *English* Ambassador *Carlton* acquainted the States-General, that *Uitenbogart* had addressed the Sieur *Trumbal*, the King's Agent at *Brussels*, in order to obtain his recommendation to his Master in favour of him; to the end that he might pass over to *England* to justify himself before his Majesty, with respect to what had been laid to his charge. Upon this, it was agreed by the said States, on the 24th of *December*, that the Ambassador should have the Thanks of their High Mightinesses for having communicated this matter; and that he should be desired to beg of his Majesty, *That the request of him the said* Uitenbogart *might be rejected, and at the same time to paint him in his proper colours.* It was thought fit in like manner to signify the same to their own Minister at the Court of *England*, and to order him to use his utmost diligence to the same purpose. *Carlton* being applied to by the Heers *Fygh* and *Goch*, promised to do his best to keep *Uitenbogart* out of *England*. The old man having been afterwards informed of the request the States had made to the *English* Ambassador, complained to his Friends, *That it seemed as if they had a mind to worry him out of the world.* This encreased the tediousness of his exile and troubles, he not knowing which way to turn himself.

It

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[1] Uitenbogart's *Life*, p. 348.

It was on this account that he writ to one of his Friends, 'That he could not imagine what moved the States to this, but that he was ſure they were much miſtaken in the opinion they had of him. He was, however, reſolved to bear all with patience, truſting that God would not ſuffer him to fall into the hands of his enemies, but rather ſhame and confound them if they perſiſted in their deſigns againſt him.' ANNO DOM. 1619.

But the *Remonſtrants* found themſelves in no leſs diſtreſs within the Provinces. They complained, That they were not only attacked by the plagues of external diſturbances, and many kinds of vexations, but by the cunning treachery of Spies, who, in many places ſpread their nets, in order to betray them to greedy Scouts and hungry Bailiffs. One of the ſlieſt of this vile ſort of creatures, who at this time walked undiſcovered among them, was one *James van Hekke*, a *Fleming* of the town of *Ghent*. This man leaving *Flanders*, had formerly ſettled himſelf at *Middleburg* in *Zeland*, where he acted under ſuch a maſk of holineſs, that he was appointed a *Viſitor of the Sick*. Having by this means inſinuated himſelf into the good opinion of many, he ran into debt with ſeveral honeſt people, and when he had borrowed all he could, went off with his booty. Removing afterwards to *Harlem*, he paſſed for a good *Catholick* among the *Papiſts*, and play'd his part ſo cunningly, that he got to be recommended by them to their friends in *Flanders*, who helped him to a place in the Cuſtom-Houſe, where he ſhowed his dexterity in prying into the management of the *Dutch* Merchants, and diſcovering their goods; but being himſelf diſcovered, and becoming too remarkable, he was diſcharged. He then engaged himſelf in the ſervice of the Biſhop and Popiſh Clergy in *Brabant* and *Flanders*, whom he ſerved as a Spy to detect and inform againſt the private meetings of the *Proteſtants*; till at laſt, being likewiſe become uſeleſs in that deteſtable trade, he returned into theſe parts, juſt about the time of the late Revolution in the Government of *Holland*. He immediately endeavoured to make his advantage of this, pretending to ſtrange things, in relation to a diſcovery of the intelligence and correſpondence of the impriſoned Advocate with the *Spaniſh* party, by means of his acquaintance among the *Brabanders*: but though he was ſent into that country, and promiſed mountains, nothing came of it. This was followed by the Placard of the 3d of *July*, which gave the half of the fine or penalty to the Informer; and private aſſurances were given of large rewards to thoſe who could diſcover and cauſe to be apprehended, any of the baniſhed Miniſters returning into the United Provinces. This he thought a lucky juncture for him; and he began to act his part ſo well, and to accommodate himſelf ſo dextrouſly to the humour of ſome great men, that they gave him a ſecret commiſſion to ſpy the motions of the *Remonſtrants*. Then he began to travel about the country, and putting on all manner of ſhapes, he pretended ſometimes to be of that party, and every where endeavoured to get into their favour. To ſome indeed he owned himſelf a *Contraremonſtrant*, but pretending he had ſeveral ſcruples, he deſired to be more fully inſtructed, giving them hopes of his coming over to the *Remonſtrant* party, and bringing many more with him. Sometimes too he pretended to pity them extreamly, and to be much affected with the ſeverities that were put upon them. He went to *Walwick*, in order to find out what Miniſters reſided there, by whom they were daily viſited, what meaſures were concerted with them; to obſerve their going out and coming in, and to penetrate into their deſigns, and their correſpondences with the people in the *United Provinces*; in all which he carried himſelf ſo ſlily, that ſome of the ſaid Miniſters received him into their houſes, and recommended him as a very honeſt man. He had the policy to make uſe of other perſons to carry on his wicked purpoſes in his abſence, and by their means to obtain acceſs to thoſe whom he would inſnare. He had even the art to make ſome men ſubſervient to his purpoſes, even without their knowledge or intent. Some he engaged in his plots by ſmall preſents, or great promiſes, and by other tricks. He was ſerviceable to ſeveral Scouts in prejudice to the *Remonſtrants*, in order to earn his part of the fines, and to profit himſelf by his trade of a Spy. He miſcarried, however, in one of his moſt cunning projects at *Leyden*, where he endeavoured to betray the Miniſter *Bernard Dwinglo* into the hands of the new Scout, Maſter *William de Bout*. It is ſaid that this Officer had ſworn he would get *Dwinglo* into his clutches within the ſpace of fourteen days; and he was very near making his words good: For *Van Hekke* giving out that he was a rich Merchant of *Harlem*, who having been firſt a *Contraremonſtrant*,

Remarkable Intrigues of a certain Informer.

An° Dom. 1619. *monſtrant*, and obſerving how the poor *Remonſtrants* were perſecuted, began to ſuſpect the former were in the wrong, and deſired to be better informed, he brought matters ſo far by the aſſiſtance of one *Margaret*, the Wife of *Chriſtopher Hallings*, a Weaver, whoſe Couſin he pretended to be, that on the 29th of *December*, *Dwinglo* was prevailed upon to preach at her houſe about ſix of the clock that night. But before the ſermon was half finiſhed, the Scout was diſcovered to be in the houſe; upon which the candles were put out immediately, and the Miniſter endeavoured to eſcape by the back-door. But *Van Hekke* keeping cloſe to him, ſtood in his way, preſſing and thronging as if he were frightened, to give the Scout time to come forward and ſeize him. But another perſon taking the door off the hinges, and this wretch being no longer able to hinder him, the Miniſter got out, and by the help of a ladder paſſed over the wall of a houſe that came into another ſtreet: But that houſe, and all the paſſages of the neighbourhood were not only beſet with Soldiers, but actually in poſſeſſion of *Kolſter* the Under-Scout, and his followers. They had broken the door open without knocking; ſo that as ſoon as ever *Dwinglo* came in at the window, the Under-Scout, with ſeveral Soldiers, met him upon the Stairs, thruſting at him with their Pikes and Swords, to prevent his coming down. So that finding he could not eſcape that way, he got out of the Garret-window, and at laſt hid himſelf behind a chimney, at the top of the houſe, from whence he could hear and ſee during the ſpace of an hour and half, how they hunted after him, and ſearched all the neighbourhood to diſcover him. All his Hearers were noted down, excepting this Sham-Merchant, whom the Scout paſſed by as a ſtranger, as if the Placard had not concerned him. After this, to prevent all ſuſpicion with thoſe whom he had thus betrayed, he pretended to uſe his intereſt at the *Hague*, to the end that ſuch who had been diſcovered might not be fined; and they would perhaps have believed him, if upon his taking a journey thither, there had not occured ſomething which gave them occaſion to doubt of his integrity. But in the mean while, they had heard ſo much of him from *Harlem*, that at his return they told him plainly what they took him to be. However, having recourſe to his uſual artifices, he boldly denied the charge; but was caught in ſo many different ſtories, that at laſt he was forced to return to *Harlem* with ſhame and confuſion, to the great grief of his Creditors, to whom he had promiſed the payment of ſeveral hundred Gilders, which he propoſed to have gained by the ſucceſs of this wicked ſtratagem. Some months afterwards, *Van Hekke* laid new ambuſcades for the *Remonſtrants*. Some people whom he had craftily excited, deſired that a time might be appointed for a religious Meeting at *Leyden*, and that they might have notice of it twenty-four, or at leaſt twelve hours before-hand, ſince they expected ſome friends from the *Hague*, who were very deſirous of hearing a ſermon. The *Remonſtrants* ſuſpecting a ſnake in the graſs, made as if they would comply with their requeſt, in order to ſee the event. The time was accordingly agreed upon: The friends, to the number of three or four, came from the *Hague*, but finding no appearance or preparation for a Meeting, diſcovered their uneaſineſs at the diſappointment. They then declared their intentions of travelling through all the Towns, that they might viſit the Brethren every where. Two of them pretended they were Bakers, and the third appeared to be a Soldier. This encreaſed the jealouſy; but the ſureſt evidence of the plot was, that *Van Hekke*, with a compariſon of his, was obſerved to go into the Scout's houſe the ſame day, and that the Under-Scout was preſently ſent for thither; though underſtanding there was nothing to be done, they parted without proceeding further. The Spy having now loſt all credit, was look'd askew upon by thoſe who had ſet him to work. There likewiſe fell into the hands of the *Remonſtrants* a certain Petition to the Prince of *Orange*, drawn up in his name by a Scrivener, in which he ſays very uncautiouſly, 'That by virtue 'of a certain Commiſſion from his Excellency and the Court of *Holland*, he had re- 'paired to *Walwick* and other places where the *Remonſtrant* Miniſters held their 'private Aſſemblies, in order to diſcover and give an account of their proceedings 'and deſigns; to which purpoſe he had made uſe of the aſſiſtance of ſeveral other 'perſons, and expended the ſum of five hundred Gilders and upwards; whereas the 'Heer *Krombout* the Preſident, whom he had always informed of his projects, 'had furniſhed him with no more than one hundred and fifty Gilders; ſo that he 'was ſtill in arrear for all the reſt. Wherefore he humbly prayed, that his Excel- 'lency would pleaſe to give directions for paying him. And foraſmuch as it was in

His Memroial and Petition to the Prince of Orange.

'his power to do yet further ſervice by the help of his ſaid arrears, but was not able 'to do it at his own expence; he prayed likewiſe that care might be taken about the 'ſame.' This Petition was ſome time after publiſhed by one of the *Remonſtrants*, with a Warning to the Miniſters and others of their perſwaſion, to be upon their guard againſt this Spy; deſcribing him as plainly as poſſible by his age, ſtature, features and cloaths, and giving an account of his tricks and ſtratagems. They heard afterwards, that he was diſcharged by the Court as a uſeleſs fellow. In this *Warning*, which was writ by *Dwinglo*, though he concealed his name, it was hinted that there were more ſuch Spies lurking up and down the country, whom he hoped ſhortly to be able to give an account of. ANNO DOM. 1619.

Whilſt the *Remonſtrants* found themſelves in ſuch diſtreſs, and encompaſſed with ſo many difficulties and dangers on account of their holding forbidden meetings, through the ſnares and ambuſhes which were laid for them, and the ſurpriſes of Bailiffs and Scouts, ſome people, who had no leſs averſion to the doctrines and proceedings of the *Contraremonſtrants*, were for introducing another method, by which they propoſed more edification, and leſs danger to themſelves and others. From hence there aroſe in a ſhort time, a new Sect, which is ſtill ſubſiſting, under the name of the *Prophets*, or *Rhynsburgers*; the origine and progreſs of which in *Holland* is now to be accounted for.

An Account of the Riſe and Progreſs of the Sect of Rynsburgers, Collegiants, *or* Prophets.

In giving a compleat relation of this affair, I ſhall not be able to confine it within the limits of this year, but muſt extend it a little further, making uſe, for the moſt part, of the Memoirs of *Paſchier de Fyne*, a *Remonſtrant* Miniſter of good credit. This Gentleman was an eye and ear-witneſs of matters, and begins his Hiſtory after the following manner: 'I ſhall treat ſo ſincerely about the riſe of this Sect, as to be 'able to call God to witneſs, That I write nothing but what I my ſelf have ſeen or 'heard, or certainly know to be true. If I happen to err with reſpect to any of the 'circumſtances, it ſhall not be with deſign.

At *Warmond* near *Leyden*, upon the ſuſpenſion and deprivation of the Miniſter *Chriſtian Sopingius*, the *Remonſtrants* had ſeveral times held their religious Meeting in an Orchard, both before and after the publication of the Placard, whither alſo the people of that perſuaſion in *Leyden* were wont to repair, as was ſhown above: but the diſturbance that enſued, viſibly cooled the zeal of many, being terrified with the penalties contained in the Placard. Neither could ſuch regulations be made at the beginning, whilſt the exiled Preachers were diſperſed in ſeveral places, as that the churches which deſired it ſhould enjoy the benefit of divine ſervice every *Sunday*. This made ſeveral of the Members at *Warmond* uneaſy, who thus found themſelves deprived of the edifying labours of their Miniſters. In this ſtate of affairs it was propoſed to ſome of the *Remonſtrant* Members of that place, 'Whether 'it were not adviſeable to meet ſometimes, in order to edify one another with the 'truth, which was according to godlineſs, without the help of a Miniſter. 'Twas 'further propoſed, that one of their number ſhould read a chapter or two out of 'the Bible, and pray in the Aſſembly. Alſo, that if any perſon had any thing to 'offer by way of exhortation, inſtruction or edification of others, he ſhould be 'free to do it. To this, they who propoſed it, offered to contribute according to 'their abilities. By this means they thought they ſhould not only be able to edify 'each other, and keep the people together, but likewiſe to ſecure the Miniſters 'from many dangers, and deliver themſelves from diſturbances, and from the penal-'ties of the Placards.' This propoſition was immediately approved by thoſe of *Warmond*, as very uſeful in the ill poſture of their affairs, and was as ſoon put in execution. The chief of thoſe who adviſed this method and promoted it, were three brothers, *John*, *Adrian* and *Gilbert vander Kodde*, Brothers to *Guilielmus Coddeus*, formerly Profeſſor of the *Hebrew* Tongue at *Leyden*; all which Brothers were good and honeſt men, very well verſed in the Holy Scriptures, and by conſequence qualified to inſtruct and comfort their neighbours. They were alſo of the opinion of the *Remonſtrants* in the buſineſs of *Predeſtination*, and therefore the more agreeable to them. *Gilbert* was an Elder of the *Remonſtrant* Church at *Warmond*, and of a voluble tongue. At the firſt Reading-Aſſemblies this man propoſed ſome things which tended to edification, and the others did the like. One *Tonis Corneliſon*, a Fiſherman, join'd himſelf to this company. Every one zealouſly endeavoured to edify his neighbour after this manner, and the hearers ſhewed their ſatisfaction: They bleſſed God

A Propoſal made to ſome of the Members of the Remonſtrant *Church at* Warmond.

Three Brothers, viz. John, Adrian *and* Gilbert Vander Kodde, *attempt to hold ſeparate Aſſemblies with ſome other* Remonſtrants, *for their mutual Edification during the Abſence of the Miniſters.*

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for having raiſed up ſuch perſons, who, upon the expulſion of their Paſtors, were both able and willing to edify their Bretheren. None of the *Remonſtrants* believed at this time, that the aforeſaid three Brothers had any other views than what they diſcloſed at the beginning; much leſs, that (rejecting the method of preaching, as it had till then been practiſed among Chriſtians) they would endeavour to introduce this method as a neceſſary means of edification, or that they had formed any deſign among themſelves to eſtabliſh a new manner of celebrating the Sacraments of the Lord's Supper and Baptiſm. Nay, *Paſchier de Fyne* tells us in his Relation, That he did not believe that two of theſe Brothers, namely *John* and *Adrian*, ever imagined at firſt, that what they propoſed would have been carried ſo far as it was afterwards, even in their life-time; and that he had heard *Adrian vander Kodde* himſelf ſay, *That ſome, and even his own brother* Gilbert, *carried matters too far.* But thus it often happens, and things ſeldom ſtop at beginnings, but almoſt always exceed their intended bounds. Nor was it long before people began to ſuſpect that there was more in the wind than was at firſt believed. That *Sopingius*, the Paſtor of the Church of *Warmond*, he who had before ſo loudly profeſſed, *That he was ready to crowd in at the ſtrait gate, though his fleſh and blood were to be left at the threſhold, and though he ſhould loſe his life for the truth*, that he, I ſay, ſhould now out of human frailty ſign the Act of Ceſſation, and retire from thence to live in the *Betuw*, was what ſhocked and ſcandalized ſome of the Members, and gave opportunity to thoſe who endeavoured to form Meetings without Miniſters, to puſh on their deſigns. Some think that this happened in *July*, ſoon after the promulgation of the Placard. But it is certain that *Sopingius* being cited, together with other Miniſters, to appear before the Committee of the States, on the 10th of *September*, in order to ſign the Act of Silence, did not attend them, and that thereupon he, and others who refuſed, were once more ſolemnly cited, and on ſlighting the citation, were baniſhed, as is ſaid above; ſo that his ſubſcribing muſt have happened later. And conſequently it ought not to be reckoned among the cauſes of the ſaid Aſſemblies without Miniſters, in caſe they begun preſently after the firſt Placard, but only as ſomething which gave an occaſion of promoting them.

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Walter van Warder *preaches at* Warmond.

Tranſactions between him and Gilbert.

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Paſchier de Fyne *comes to* Warmond.

His Propoſal for giving Satisfaction to the three Brothers.

that not only *Paſchier de Fyne*, but alſo the whole Church of *Warmond* were obliged to conform to that way of edifying which they had begun to introduce. The conſequence was, that the *Koddens*, with others who followed them, ſeparated themſelves from the Meetings of the *Remonſtrants*, and ſet up one of their own in a private houſe in the town. They met once a month, upon a certain day, which was the firſt *Sunday* after the new-moon, to the end that thoſe who lived in other towns, at a diſtance from them, might come without notice. ANNO DOM. 1619. *They and others ſeparate from the* Remonſtrants.

They obſerved the following method in their Aſſembly: *Firſt*, ſomebody among them read ſeveral chapters out of the New Teſtament; then the Reader, or any other perſon pray'd; and after the Prayer, it was aſked, according to the Text in 1 Cor. xiv. 26. *Whether any man in the Aſſembly had any prophecy or ſpiritual gift for the edification of the people? Or whether any one had any doctrine, conſolation, or exhortation, that ſo he might bring it forth.* Sometimes they made uſe of the very words of the aforeſaid Text of the Apoſtle. Upon which one or other of the company aroſe, and read a Text or Sentence out of the Bible, which he had throughly meditated on before hand, and made a kind of Sermon, or Diſcourſe upon it, which laſted ſometimes an hour, or longer. This being ended, it was aſked again, whether any body elſe had any thing to offer for the edification of the Aſſembly? And then up ſtood another, who read and ſpoke as before. This man having done, aſked the ſame queſtion as the other had done; upon which a third man ſtood up: Nay, *Paſchier* ſays, that he himſelf had ſeen four of them preaching, or, as they ſtiled it, *propheſying* one after another, and that it laſted from the evening till it was full day, the next morning; and that ſome ſate and ſlept in the mean while ſo heartily, that in the morning they knew as little of what had been ſaid as the evening before. He further ſays, that the Speakers were commonly the ſame perſons, though they invited, and gave every man free leave to propheſy. Theſe Speakers were *Gilbert vander Kodde*, with his Brothers, *John* and *Adrian*, *Antony Corneliſon*, and one *John Batten* of *Leyden*: And though ſome others might now and then put in a word, yet the above-mentioned perſons, or ſome of them were always of the number of the monthly *Holders-forth*. *The Method obſerved in their Aſſembly.*

In theſe Meetings they talked indeed of matters tending to edification; but it was at the ſame time obſerved, that *Gilbert vander Kodde*, his Brother *John*, and *Anthony Corneliſon*, generally directed their propheſyings or diſcourſes, to render the *Remonſtrant* Miniſters odious to the people, inſinuating, that they were Vagabonds, full of idleneſs and vanity, and that like Drones, they only endeavoured to live upon the labours of the induſtrious Bees; applying for this purpoſe ſeveral Texts of Scripture, out of the [1] Epiſtles to the *Theſſalonians*, in which St. *Paul* ſays, *When we were with you, this we commanded you, that if any would not work, neither ſhould they eat. For we hear that there are ſome which walk among you diſorderly, working not at all, but are buſy bodies. Now them that are ſuch we command, and exhort by our Lord* Jeſus Chriſt, *that with quietneſs they work, and eat their bread.* And in another place, [2] *That they ſtudy to be quiet, and do their own buſineſs, and to work with their own hands.* —— They talked very loudly of St. *Paul*'s boaſting, that he had not been burdenſome to any of the *Corinthians*, but had earned his bread with his own hands; inferring from thence, that the *Remonſtrant* Miniſters, who did not work, were idle fellows. Thus did they talk in moſt of their Aſſemblies, which were held under pretence of propheſying. —— *Gilbert* eſpecially exerted all his zeal this way, and that with ſo much violence, that his own Brother *Adrian* was diſpleaſed at it.

This railing at the Miniſters laſted a good while, till at length *Jacobus Batelier*, formerly Miniſter of *Kralingen*, but at that time an Inhabitant at *Leyden*, ſufficiently known by his learning and writings, undertook to contradict them in their Meetings, and to ſhow the unreaſonableneſs of their proceedings. He went therefore, one *Sunday*, to the place of their Aſſemblies, and reading the ninth Chapter of the firſt Epiſtle to the *Corinthians*, from the fourth, to the fourteenth verſe inclusive, he came, after a ſhort preamble, to the matter itſelf; and in the firſt place he ſpake 'againſt thoſe who, poſſibly out of covetouſneſs, were inclined 'to ſeparate from the *Remonſtrants*, and to come hither, where they were not 'obliged *The learned* Batelier *comes and ſpeaks in their Aſſembly, with deſign to convince them of their Miſtakes.*

[1] 2 Theſſ. iij. 10, 11, 12. [2] 1 Theſſ. iv. 11.

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'obliged to contribute any thing; exhorting them to take care that they were not 'intangled in the ſnares of the wicked one. *Secondly*, He ſpoke againſt thoſe who 'pretended to be ſcandalized at the generoſity of others to the Miniſters, as if it 'tended to inrich them too much, or at leaſt to maintain ſome diſorderly perſons 'among them in idleneſs. He told them there was no danger of the former; and as 'to the latter, ſuch diſorderly Miniſters deſerved indeed to be reproved, as men not 'worthy to live of the Goſpel; but in the mean while they ought, *he ſaid*, to diſ-'charge their conſciences to the others. *Thirdly*, For the inſtruction of the ſimple, 'whom they endeavoured to perſwade, that a Paſtor ought not to take any recom-'pence for his ſervice, he ſhowed from the afore-mentioned text itſelf, what power 'St. *Paul* had in this matter, namely, not only to eat and drink, but alſo to lead 'about with him a Siſter, or Wife, at the charge of the churches; and not only 'he, but likewiſe the other Apoſtles, and the Brethren of the Lord, and *Cephas* 'or *Peter*; and he further ſhowed how he had made uſe of that power in other 'Churches, burthening them, in order to eaſe that of the *Corinthians*. Moreover, 'that the Apoſtle plainly and ſtrongly proves in this text, that even Natural Rea-'ſon, as well as the Divine Law, requires that all who labour ſhould be honourably 'rewarded, eſpecially ſuch who miniſter in ſpiritual things; which the ſame Apo-'ſtle confirms in the Text by Chriſt's expreſs command. To this he added the 'practice both under the Old and New Teſtament, with relation to *Prieſts* and '*Miniſters*, who were not only held in great eſteem, but ſupply'd with whatever 'they wanted. *Laſtly*, He aſked them whether they could produce any inſtance to 'the contrary, and kindly adviſed them to weigh the matter ſeriouſly, according to 'the truth, without prejudging or condemning the innocent; and to diſcharge their 'conſciences, rather inclining to the ſupport of the oppreſſed, and promoting the 'preaching of the Goſpel, than ſeeking to diminiſh the charity which was due to 'thoſe who endeavoured to ſerve the Lord ſincerely.

This diſcourſe was not without ſucceſs, even then; ſome of the Congregation declaring that they had never ſeen this matter in ſo clear a light. *Adrian vander Kodde* frankly owned at the ſame time to *Paſchier de Fyne*, that his Brother *Gilbert* had carried things too far; inſomuch that by this ſhort paraphraſe, the outcry againſt the Miniſters taking wages was ſomewhat abated.

In the mean while *Paſchier de Fyne* remained at *Warmond*, and obſerving that the *Koddens* ſhunned his Sermons, thought proper, for preventing a ſchiſm by reclaiming thoſe people, if poſſible, to exhort his hearers to go ſometimes to this new Meeting, and even to go thither himſelf, not only to ſee and hear, but to ſpeak among them; or, as they called it, to propheſy according to the meaſure of his gifts. The firſt time he went among them, he heard nothing new, ſave only that inſtead of one Sermon, preached by one Miniſter only, ſeveral perſons held forth by turns. He obſerved that their diſcourſes were well laboured, and committed to memory; not infuſed into them after an extraordinary manner, as ſome of the ſimple people endeavoured to perſwade each other. On a certain time, having heard ſome of their Sermons, or *Propheſyings*, he took his turn, and without naming any text, diſcourſed upon the ſubject of *Propheſying*. He owned and proved to them, that Chriſtians are frequently commanded, in the word of God, to inſtruct, exhort and comfort one another, to excite each other to charity and good works, and to ſpeak of God and his wonderful works; and that all this, both might, and ought to be practiſed among Chriſtians on different occaſions. But as for the method in uſe among them, he thought it not very conducive to edification, it being hardly poſſible for a man to form right conceptions of three or four diſcourſes on different ſubjects, each of them an hour long, as he had heard ſome, much leſs to retain or remember them. It was much more edifying, in his opinion, to hear a little good inſtruction at one time, and to obſerve and practiſe it well, than to be preſent at ſo many Sermons in one day or one night upon different ſubjects, and to ſtuff and confound their memories with too great variety of matters. By this means, *he ſaid*, one thing was apt to drive out another; or people were lulled aſleep; or at leaſt ſo tired, as to be tempted to wiſh that the Prayer was ended, and the Auditory diſmiſſed. At leaſt he could no where find in Scripture that there was a neceſſity of practiſing this particular way of edifying or propheſying; or that another method of explaining or expounding the word of God might not be uſed with equal edification. He gave his reaſons

Paſchier de Fyne adviſes his Hearers to be ſometimes preſent in their Aſſembly, and comes himſelf.

He diſcourſes in oppoſition to their manner of Propheſying.

reaſons for what he ſaid, and ſhow'd that, according to the beſt of his apprehenſion, the xivth chapter of the firſt Epiſtle to the *Corinthians*, upon which they founded their opinion, did not repreſent this method alone as of abſolute neceſſity. But before *Paſchier* could make an end of diſcourſing or propheſying, up ſtood *John vander Kodde*, and interrupting him, ſaid, *Paſchier, will you pleaſe to hold your peace?* The other, being a little ſurprized, ſaid, *I thought it was the cuſtom here to permit every man firſt to make an end of propheſying, before another was allowed to begin. That is true*, ſaid *John*; *but you will find in* 1 Cor. xiv. 30. If any thing be revealed to another that ſitteth by, let the firſt hold his peace. To this *Paſchier* made anſwer; *It is ſo expreſt indeed in that place: but what if ſomething ſhould be revealed to me, juſt as you are going to ſpeak? If you will underſtand that text in ſuch a ſenſe, as to allow of interrupting each other in the moſt material part of the diſcourſe, this propheſying will ſoon be changed into diſputing and wrangling.* This was granted by *Adrian vander Kodde*, who ſaid, *My Brother is miſtaken there. I acknowledge that we ought to let every man finiſh his diſcourſe, and then ſay what we think proper.* But *Paſchier* turning himſelf to *John*, ſaid, *What revelation is that you have received, for the ſake of which you required me to be ſilent?* He reply'd, 'It is revealed to me, that you are out in your arguments; for you pretend to prove, that 'this way of propheſying, which *Paul* preſcribes to the *Corinthians*, in the aforecited text, was not enjoyned as neceſſary to be obſerved in all churches, in all 'times and places; but that the Apoſtle finding there were ſome abuſe in the manner of propheſying, and ſpeaking of ſtrange languages, endeavoured to remove 'that abuſe from among them. Whereas, on the contrary, I maintain that this 'way of propheſying, which the Apoſtle there propoſes to the *Corinthians*, is 'equally preſcribed to all Chriſtians, at all times, and in all places: and this I 'prove, by the firſt verſe in this Epiſtle. For the Apoſtle, in that verſe, addreſſes 'himſelf to *all that in every place call upon the name of* Jeſus Chriſt, *our Lord*: 'Conſequently whatever he ordains in this Epiſtle, concerns all Chriſtians, at all 'times, and in all places.' *Paſchier* maintained on the contrary, *That it did not neceſſarily follow, when a ſalutation was addreſt to any perſons in the beginning of an Epiſtle, that all that was contained in the Epiſtle, concerned every one of thoſe who happened to be then named:* And this he proved by reaſons and examples.

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A Diſpute between him and one of thoſe Brothers, &c.

This Dialogue being ended, *Antony Corneliſon*, the Fiſherman, ſtood up, read a text out of the New Teſtament, and in the application fell upon the buſineſs of propheſying. This he recommended with great vehemence, and extolled with many encomiums. He ſaid publickly, *That they made uſe of that way of propheſying purſuant to the Apoſtles command, and even the command of God himſelf.* Nay, his extravagant zeal made him burſt out into the following words: *Whoever ſpeaks againſt this propheſying, will be puniſhed with everlaſting deſtruction from the preſence of the Lord, and the glory of his power, when he ſhall come to be glorified in his Saints.* Having finiſhed his ſpeech, *Paſchier* roſe again, and addreſſed himſelf to the Aſſembly in theſe words: 'Men and Brethren, I did not deſign to ſpeak any more 'at preſent in this Meeting; but I cannot forbear adding, that to pronounce ſuch an 'unmerciful ſentence of eternal damnation againſt thoſe who diſapprove of this 'your way of propheſying, as you juſt now heard from the mouth of *Antony Cor-* 'neliſon, ſavours of too great ſeverity. Methinks nobody in this Aſſembly, that 'hears ſuch a haſty ſentence, ought to ſit ſtill and ſay *Amen* to it by his ſilence.' Upon this *Antony* ſtood up, and ſaid, *I don't mean you.* But *Paſchier* reply'd, *You mean all that ſpeak againſt your propheſying; and I don't believe that the holy Scripture pronounces damnation againſt any ſuch.* Then *Adrian vander Kodde*, the moſt moderate of them all, ſaid, *That he durſt not pronounce ſuch a judgment againſt thoſe who oppoſed propheſying; and that it could do no harm if people admoniſhed one another in the ſpirit of love and meekneſs of the faults they committed, in ſpeaking or otherwiſe: they might afterwards amend them.* And thus the Aſſembly broke up.

When they met again, *Paſchier*, with ſome of the *Remonſtrant* Church, appeared again in the Aſſembly, where he heard *Adrian* and young *John vander Kodde* propheſy each in his turn. When they had done, he ſtood up and preached upon 1 *Cor.* xiv. 1. on which occaſion he fell again upon the ſubject of propheſying. He was ſucceeded by *Gilbert vander Kodde*, ſo that there were four Sermons or Diſcourſes

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courſes that evening. *Paſchier* did not directly oppoſe *Propheſying* in general, but only the method uſed by theſe people at *Warmond*; and he earneſtly inſiſted, that it was not neceſſary as they imagined. This ſort of diſcourſe ſoon became inſupportable to them, ſo that they endeavoured to exclude him from their Meeting. This they neither could nor would do by force; neither could they, with any juſtice, forbid him, becauſe they had maintained that it was free for every perſon, of what ſect ſoever, to come and ſpeak with equal liberty. They therefore took a round-about way, and thought it adviſeable to change the time and place of their meeting, and to go to *Rynſburg*, but without appointing a ſet time at firſt, to the end that it might not be more known than they deſired. But *Paſchier* finding they did not meet any longer at the uſual time in *Warmond*, and being ſtill deſirous of attending their Aſſembly, and of holding communion with them as much as poſſible, in order to prevent a formal ſchiſm, writ a Letter to the *Koddens*, by conſent of the *Remonſtrants* of that place, praying them to impart to him the time and place of meeting, ſince he was inclined to come and ſpeak to them for their edification: But no anſwer was returned for ſeveral weeks together. He therefore ſent for one by the ſame perſon who carried his letter to *Gilbert vander Kodde*: But *Gilbert*, inſtead of returning an anſwer in writing, ſaid to the Meſſenger, 'Aſk *Paſchier*, whether he be diſpoſed 'to come to our Meeting as a Brother or as an Adverſary? If as a Brother, he ſhall 'know both the time and place of meeting. But if he come as an Adverſary, we 'do not think ourſelves bound to let him know either.' This anſwer appeared very ſtrange to *Paſchier*, and the other *Remonſtrants*, as not conſiſtent with the unlimited freedom of ſpeech, which they pretended to allow every body. He therefore ſent them word, 'That he would come as a Chriſtian, who had likewiſe received ſome 'talents from his Lord, in order to make ſome advantage of them: That when 'he came into their Aſſembly, he would offer nothing but in the ſpirit of meekneſs: 'neither would he ſay any thing but what he himſelf was convinced to be truth, 'and ſuch as ſhould tend to edification.' To this there was no anſwer at all returned; and it was obſerved, that from this time forwards they ſeparated entirely from the *Remonſtrants*, and endeavoured to aſſociate themſelves to thoſe only who adhered wholly to their opinions. Thus they continued to meet at *Rynſburg*, appointing the firſt *Sunday* of every month, inſtead of the firſt after the new-moon, for that purpoſe. From the place of their meeting they came to be called *Rynſburgers*; and from their way of holding forth, *Prophets*. They were afterwards ſtiled *Collegiants*, from the *Colleges* or Societies which they eſtabliſhed in all places, where they could make a party. Having fixed their ſeparate Meeting at *Rynſburg*, they likewiſe celebrated the Lord's Supper together, and began to advance the notion of dipping or plunging, as the manner was among the Primitive Chriſtians in the hot countries of the *Eaſt*. Thus became the *Plunging-baptiſm*, as they called it, in practice among them. They prevailed with ſome to ſuffer themſelves to be thus dipped all over in the very Tan-pits. They alſo uſed this kind of *plunging* with people, who, upon their own confeſſion, had been before baptized by the *Anabaptiſts*, in their old age. They rejected Infant-baptiſm, as well as the *Anabaptiſts*; and with them maintained that no Chriſtian ought to bear the office of a Magiſtrate, or to wage war. They uſed great liberty with reſpect to ſome myſterious, incomprehenſible, and, as they thought, unneceſſary diſputes in religion; and would not be bound by confeſſions of Faith, either of the ancient or modern Churches. As for the doctrine of *Predeſtination*, and the points relating to it, they ſtuck to the opinions of the *Remonſtrants*, which perhaps was the cauſe why they found their chief ſupport among the Members of that Sect.

The Prophets *transfer their Aſſembly to* Rynsburg.

An Account of the ſeveral Names they went by.

Their Opinion of Infant Baptiſm, *the* Magiſtrates Office, waging of War, *and of* Predeſtination.

Some Men of Learning join with them.

Among thoſe who joyn'd them, and contributed very much to the increaſe of their numbers, as well as their credit, was *Richard Kamphuſen*, late Miniſter of *Fleuten*, who ſince then has deſerved no ſmall praiſe among the beſt Chriſtians, by his ingenious Poems and Paraphraſes on the *Pſalms*. This man, though he was heard to ſay ſometimes, *That he could not approve of their opinions and proceedings in all points*, yet endeavoured all he could to promote their intereſt; declaring, nevertheleſs, 'That all his actions and endeavours tended to the putting a ſtop to the 'growth of Sects and Parties, to the end there might no longer be any diſtinction 'made between one Chriſtian and another. I do not mean, *ſays he*[1] *ſomewhere*,

[1] Kamphuſen's *Theological Works*, p. 94, 106, &c.

'to ſeparate from the *Remonſtrants*; as indeed I ſeparate from none, neither will 'liſt my ſelf abſolutely under any man's colours. *He likewiſe owned*, that the '*Remonſtrants* were the beſt, and moſt agreeable to him among all the Sects of this 'Country.' The other *Prophets* ſpoke the ſame language, *viz. That they would not make a ſchiſm, nor join with any particular denomination of Chriſtians*; but they added, *that thoſe who would not join with them were the ſchiſmaticks.* A^N^o DOM. 1619.

They likewiſe drew very early into their party the learned *John Geeſteranus*, formerly Miniſter of *Alkmaer*, whom we have had occaſion to ſpeak of in the foregoing books. He continued a while among them, and endeavoured to earn his bread by the trade of a Weaver. It is alſo ſaid, that he conſented to be re-baptized by them. Yet it is not very probable that he ever ſpoke much among them; ſince being much taken notice of on account of his particular opinions, and hunted after by the Government, he was obliged to keep himſelf very cloſe at *Rynſburg*, creeping from the garret of one houſe into another, through a hole in the party-wall, which was covered with a corn-fan, as often as he wrought at his loom, to prevent a ſurprize from his perſecutors. But 'tis certain that he very much approved of their way of *propheſying*, and promoted it all he could. This appears by a certain Letter he writ after he left *Holland*, to the elder *John vander Kodde*, who had been ſome time his Hoſt, in which we meet with theſe words: *The fourteenth Chapter of the firſt Epiſtle to the* Corinthians, *and the method we have begun to put in execution, is zealouſly recommended by me every where, though without naming you.* Some ſimple well-meaning people had a very high opinion of the firſt Founders of this Sect, as thinking that God work'd in them after an extraordinary manner; to which opinion ſome of them gave no little occaſion. *Paſchier de Fyne* relates, that the younger *John vander Kodde*, boaſted to him and others, **That he had received the Holy Ghoſt in equal meaſure with the Apoſtles; inſomuch, that when it deſcended on him, the very houſe ſhook again.** Their prayers were ſaid to be ſometimes very powerful. 'Tis reported, that ſomething miraculous happened to this *John*, at a time when he was travelling in a ſledge over the frozen lake of *Harlem* to *Rynſburg*; for it ſeemed as if the horſe ran his head againſt a wall three times together, at which the Waggoner was extremely ſurprized. They tell us too of a voice of the Holy Ghoſt, which was heard at *Rotterdam*, when ſome of the *Rynſburghians* happened to be there. But *Paſchier* was of opinion, that *John vander Kodde*'s brain was turned by too much faſting; and as to the voice at *Rotterdam*, ſome ſpoke of it as of a premeditated cheat and contrivance. Theſe are things which ſhow how far mens paſſions may tranſport them, when they once let looſe the reins; but which however are not to be imputed to the whole fraternity. *Vain Boaſtings, and groundleſs Reports of ſome of thoſe Prophets.*

After the death of the three Brothers ſo often mentioned, the *Rynſburg* Aſſembly was chiefly managed and promoted by one *Francis-Joachimſom Oudan*, a Baker of that place, ſon-in-law of the old *John vander Kodde*. This *Francis* was at firſt a zealous ſtickler for the *Remonſtrants*, who laboured in the hotteſt times of their perſecution to collect money for them, which was appropriated to the maintenance of the baniſhed Miniſters; but he forſook them afterwards.

Such was the riſe and progreſs of the Sect of *Propheſyers*, and thus they ſeparated from the *Remonſtrants*; nor can it be denied by any impartial perſon. I remember I have ſeen a Letter from *Aſſuerus Matthiſius* (whom the Prophets lookt upon to be very impartial; that is, favourable to their cauſe;) this Letter was writ to *Paſchier de Fyne*, after the reading of his relation, in which he ſays thus to him: 'It never entered into my thoughts to affirm or believe, that thoſe people, who, according to your account, went off from us even before the year 1620, holding 'ſeparate meetings at *Rynſburg*, refuſing to join in the common duties of religion, 'and particularly in the participation of the Lord's Supper, could free themſelves 'from the charge of ſchiſm.' By which expreſſions he likewiſe confirms the truth of the hiſtory. But the *Rynſburghers* accuſed the *Remonſtrants* of going off from their own principles, eſtabliſhed on the liberty of *Propheſying*. And they added, that *Epiſcopius* himſelf, in his book, entituled the *Remonſtrant Divine*, commended their way of *Propheſying*. Others on the contrary maintained, that the *Remonſtrants* never once intended to introduce ſuch a kind of *propheſying*, to the deſtruction of the miniſterial office: that ſuch liberty occaſioned much diſorder and confuſion in great Aſſemblies, eſpecially by reaſon of the litigiouſneſs of conceited Cavillers, *What they alledged in their Juſtification.*

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The Opinion of Epiſcopius *concerning the ancient and the novel Method of* Propheſying.

'The neceſſity of *propheſying*, that is, of the promiſcuous explaining of the Scriptures by every private Member in the Congregation, cannot be aſſerted on any ſolid grounds. We do not find it any where ordained by *Chriſt* or his Apoſtles. It is indeed inferred from the words in the xiiith of the *Acts*, and thoſe in the ivth of *Luke*, that exhortations and invitations to offer a word of exhortation were made by all without diſtinction in the *Jewiſh* Synagogues. But it is juſtly aſked, whether that practice was of the ſame nature with the *propheſyings* among *Chriſtians?* For it is certain, that thoſe *propheſyings* were not common, but peculiar to the Prophets only on whom the particular gift of *propheſying* was beſtowed. It plainly appears from 1 *Cor.* xiv. that *propheſyings* were in uſe, but they were not of the ſame ſort with thoſe which are now preſt upon us: for they were then certain particular gifts, or extraordinary gracious revelations, which each perſon produced for the edification of the churches, as appears from the 30th verſe of that Chapter: *If any thing be revealed to another that ſitteth by, let the firſt hold his peace.* Theſe were gifts which were not liable to tryal or examination: nor does the expreſſion, *let the others judge*, imply the contrary; for that imports no more than an exhortation to others, to reflect with judgment on the things contained in thoſe prophecies (as being perfectly intelligible, whereas the tongues or languages were not,) and to make uſe of them to their advantage, as appears from the 31ſt verſe; *That all may learn, and all may be comforted:* The words which follow, *The ſpirits of the Prophets are ſubject to the Prophets*, are rightly explained by *Eraſmus*.

'We no where read that ſuch expoſitions, as are cuſtomary among us, were in uſe among the Apoſtles; neither does reaſon allow it to be probable: For, *firſt*, the prophecies of the Apoſtles were divine oracles, not ſubject to the judgments of others, as the modern ones muſt now be. *Secondly*, The judgments of all others were ſubject to thoſe of the Apoſtles. For which cauſe it is we read, that the Apoſtles, and particularly *Paul*, often propheſied alone, and ſometimes almoſt a whole night together. Yet propheſyings are not for theſe reaſons to be accounted unlawful and dangerous; for in themſelves they are lawful, and may be uſeful. But, (1.) our expounding ought to be carefully diſtinguiſhed from the propheſying which was in uſe in the time of the Apoſtles. For their propheſying proceeded from certain extraordinary gifts, which (as well as others of the ſame ſort) being aſpired to by godly men, and true believers, (that is, being moſt humbly begged of God by them) were granted for the edification of the Church. Theſe were not ſubject to the inquiry of the auditors; neither were they contradictory, or differing from each other. For why? Is it poſſible that God ſhould ſend Propheſyings contrary to, or inconſiſtent with one another? Should God reveal this to one man, and the contrary to another? That be far from him! And yet ſuch are our modern Propheſyings. (2.) It may be doubted, and that upon good grounds, whether ſuch an unlimited freedom of ſpeaking, which is now inſiſted on, would not be often, and now in particular, very unprofitable, and even hurtful: 1. Becauſe, if ſuch a cuſtom were introduced, we ſhould be obliged to admit of endleſs propheſyings and exhortations, for they would be multiplied in proportion to the largeneſs of the congregation. 2. Such diſcourſes would ſometimes be diametrically oppoſite to each other, and conſequently quite alienated from the doctrine of godlineſs. This, for inſtance, would happen, if one who holds *Predeſtination* ſhould begin to propheſy in a congregation of *Remonſtrants*; or if one who is againſt the uſe of the ſword, ſhould hold forth in

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'an aſſembly of thoſe who maintain the authority of the Magiſtrate. 3. It may eaſily produce the liberty of judging and condemning others, tho' the diſcourſe be concerning matters not neceſſary to ſalvation, from whence diſputes and bitter reflections may ariſe. 'Tis therefore fitteſt that ſuch propheſyings ſhould have no place but among perfect, prudent, pious, and moderate men; otherwiſe the danger is but too manifeſt. 4. Becauſe unlearned, conceited, and unqualified perſons may eaſily intrude themſelves, who will too often conſume the time, in propoſing tedious and pernicious things. 5. From ſuch a practice the comparing of perſons may eaſily proceed; and by conſequence, envyings, jealouſies and animoſities. 6. Add to this, that the practice was otherwiſe in the times of the Apoſtles: For we read that they appointed Biſhops, Paſtors and Elders over the Churches, to the end they might labour in the word, and feed the flock: And we generally find that the office of teaching was committed to one only; which is alſo the reaſon why the Apoſtle requires that a Biſhop ſhould be *apt to teach.*' From hence plainly appears, what were the ſentiments of the Profeſſor *Epiſcopius*, with reſpect to thoſe Prophets of *Rynſburg*. But perhaps this account of the riſe of the Sect of Prophets, with its conſequences, and the proper reflections, which it was neceſſary to make, as it were, in one breath, has detained our Readers a little too long: it is therefore time that we paſs on to ſome events which happened this year out of *Holland*. An° Dom. 1619.

An Account of Events which happened out of Holland.

In the Province of *Utrecht* the Placard of the States-General againſt the *Remonſtrants* was publiſhed on the 8th of *July*, O. S. But it not being ſufficient to prevent the *Remonſtrant* meetings, the Burgomaſters and Senate of that City found it adviſeable to publiſh a particular Placard on the 28th of *October*, to the following purpoſe:

The Placard of the States-General, &c.

A particular Placard of the Burgomaſters and Council of Utrecht *to the ſame purpoſe.*

'WHereas it is daily more and more obſerved, that notwithſtanding the Placard publiſhed in the name of the States-General throughout theſe *United Provinces*, forbidding the holding or frequenting ſeparate Meetings or Conventicles, under pretence of exerciſing the religion of thoſe, who, on account of their having preſented a certain *Remonſtrance*, are diſtinguiſhed by the appellation of *Remonſtrants*; and that notwithſtanding ſuch Conventicles and private Aſſemblies, are likewiſe prohibited by the Imperial Laws, and ought to be ſeverely puniſhed: Yet ſeveral turbulent perſons inhabiting this City of *Utrecht*, don't ſcruple to call, hold, and frequent ſuch private Meetings and forbidden Conventicles a-nights, and at unſeaſonable times, to hear Sermons from the baniſhed Miniſters, and collect ſums of money, hiding their faces with their cloaks, ſcarves and aprons, to prevent diſcovery upon their return; and ſome of them even plotting and combining together not to anſwer to any interrogatories or queſtions put to them by the Officer, in caſe they be diſcovered, notwithſtanding that the ſame is expreſly required of them, by the orders of the Magiſtrates: all which can tend to nothing elſe but to bring into contempt the authority of the ſaid States-General, and the Government of this City, as well as to elude and defeat the ſame; and conſequently to create and maintain perpetual diviſions, factions and troubles among the good people of this Country, and ſtir them up to diſobedience againſt their lawful Sovereigns: Therefore the Burgomaſters and Senate of this Town ſeriouſly conſidering the premiſes, and having nothing more at heart than the preſervation of the publick peace, and the obviating and preventing all further inconveniences, troubles and diſturbances, which may be yet more pernicious to the State (as has happened in our neighbouring Provinces) do once more ſtrictly charge and command all and ſingular perſons, of what quality and condition ſoever, to conform themſelves to the aforeſaid Placard of their High Mightineſſes the States-General, and to purſue and put in execution the ſame points and articles, on pain of incurring the penalties, fines and forfeitures contained in the ſaid Placard: And to the end that it may be more plainly diſcovered, what ſort of perſons have been preſent at the aforementioned meetings, every one who is lawfully charged with that crime, ſhall be obliged not only to diſculpate himſelf categorically upon oath, but likewiſe to name all ſuch perſons, known to him, as happen to be preſent there; and particularly the Miniſter, or ſuch others as are concerned in reading, exhorting, diſtributing the Sacrament, *&c.* together with thoſe who ſummoned theſe meet-

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'ings, or appointed the people to come together, who ſhall all be ſubject to the 'penalties of the Placard; and further, ſuch who being required, ſhall fail of 'giving a categorical anſwer, either relating to themſelves, or others, ſhall be de-'tained, and kept in hold, until ſuch time as they anſwer to what is objected againſt 'them, or declare all they know relating to others. Moreover, all perſons, of what 'rank or condition ſoever, when they come out of ſuch ſeparate meetings, and walk 'along the ſtreets in the evening, are ſtrictly required not to preſume to cover their 'faces with cloaks, veils, aprons, or the like, in ſuch manner as not to be known 'by thoſe that meet them, on the penalty of forfeiting twenty-five Gilders over 'and above the other Fines and Mulcts already appointed; one third whereof ſhall 'go to the Officer who puts the Law in execution; another third to the benefit of 'the Informer; and the reſt to the Poor.

Thus did this Placard of *Utrecht* improve upon the Acts of the Court of *Holland*, of the 2d of *September* above-mentioned, in order to diſcover thoſe who were ſuſpected upon their own oaths. It is moreover related in the writings and memoirs of thoſe times, that even his Lordſhip, Count *Erneſt Caſimir*, Commander of the Garriſon at *Utrecht*, ſuffered himſelf to be made uſe of in diſturbing the Aſſemblies of the *Remonſtrants* in that City; accompanying the Burgomaſter *Buth*, (who, to the very day of the change in the Magiſtracy, behaved himſelf as a Friend to that Sect) together with the Penſionary *Salmius*, and a great number of his Soldiers carrying lanthorns and torches along the ſtreets, to obſerve the houſes where they ſuſpected there was, or would be any preaching; and ſometimes alſo ſearching the houſes, in order to ſeize the Miniſters, or any of the people who met. It happened in the month of *November*, that notice was given of a certain Burgher's houſe, where they ſuſpected there would be a meeting. Upon which the ſaid houſe was ſurrounded with Soldiers that evening, the Count himſelf ſitting on horſe-back before the door, whilſt the Burgomaſter and Penſionary ſearched it with lights from top to bottom. They were very near ſeizing the Miniſter, *Iſaac Frederici*, but he narrowly eſcaped by a garret-window, and getting into the ſtreet, and running along in the dark, beat out three of his teeth againſt a poſt, and loſt his ſlippers; but he ſaved himſelf at laſt in a friend's houſe. In the mean while the *Searchers*, or *Diſturbers*, found no more than eight or ten people about a table, who pretended they ſate at ſupper; but there was one chair empty, in which they gueſt the Miniſter had been ſitting; and this ſingle ſuſpicion brought the Maſter of the houſe into trouble. Accordingly, he and one perſon more were committed to priſon. The gueſts that ſate at table were obliged, each of them afterwards, to pay a fine of fifty Gilders, or to ſee their goods diſtrained and ſold. And in order to obviate all connivance and evaſion of the Placard for the future, one *Nicolas de Goyer* (a fellow who had been baniſhed by a publick ſentence of the States-General, for raiſing a tumult againſt the former Government) was made Under-Scout of the City of *Utrecht*.

Count Erneſt Caſimir *aſſiſts in diſturbing the* Remonſtrant *Aſſemblies there.*

Tranſactions in Gelderland.

The *Remonſtrants* in *Gelderland* ſhewed great zeal, at the ſame time, in promoting their concerns in that Province. On the firſt day of *October* a good number of the Members of that communion, both men and women, ſigned a certain agreement at *Arnheim*; the ſubſtance of which was as follows: '[1] That the Apoſtle 'exhorted chriſtians *to mark them which cauſed diviſions and offences, contrary to 'the doctrine which they had learned, and to avoid them.* [2] And again, *to conſider 'one another, to provoke unto love, and to good works: not forſaking the aſſembling 'themſelves together.* That they obſerved, with ſorrow, how their faithful Mini-'ſters were driven from them, on account of the preſent differences about the do-'ctrines of *Election* and *Reprobation*; but that they likewiſe experienced the parti-'cular care which the great Shepherd, *Chriſt Jeſus*, had of them in theſe deplorable 'times, by granting them other faithful ſhepherds, by whoſe means he endeavoured 'to gather the diſperſed, to the end they might be exerciſed in their accuſtomed 'divine worſhip, in all ſincerity, according to the pure and ſaving word of God, 'for the advancing his honour, and promoting their own ſalvation. That they had 'already had ſome good experience of this. They therefore obliged themſelves to 'each other, by the words of Truth, in lieu of an Oath, not to diſcover the times 'and

The Subſtance of a certain Agreement, ſigned by a conſiderable number of Remonſtrants *at* Arnheim.

[1] Rom. xvi. 17. [2] Heb. x. 24, 25.

'and places of their aſſembling, ſave only to Members of their own communion; nor to do any thing to each other in thoſe reſpects, which might tend to their, or the Miniſters prejudice; to behave themſelves as fellow-members, and lovers of peace and unity; and mutually to aſſiſt in bearing each other's burdens, to the utmoſt of their power. But at the ſame time they declared, it was by no means their intention, that their aſſembling for the worſhip of God, ſhould be made uſe of to the promoting any factions, tumults, or rebellions againſt the inferior or ſuperior Magiſtrate; but that it ſhould only be ſubſervient to the honour of God, the edification of his Church, the comfort and refreſhment of their Conſciences, and ſalvation of their Souls. Finally, they promiſed to joyn in ſupporting their Teachers, their Aſſiſtants, and their Wives and Children, with all neceſſaries, to the utmoſt of their power, to ſtand by them in word and in deed, and to do whatever the Chriſtian brotherhood, and God himſelf requires in Holy Writ.' AN° DOM. 1619.

The *Remonſtrants* of *Nimeguen* met on the 24th of *October*, Old Stile, out of the Town, and out of the Dominions of the States-General, within the Territories of the Duke of *Cleves*, in a wood, to perform divine ſervice. They thought they had as much right to hold their religious meetings there as the *Papiſts*, who were allowed without any hindrance to go to Maſs at *Huſen* and *Kranenburg*: but they found themſelves miſtaken; for *Gerard Vervoort*, and *Pontian Singendonk*, at that time Burgomaſters of the City, rode out with a party of horſe, which lay there in garriſon, in order to diſturb the Meeting; taking a cart with them, to put the Miniſter in, and ſo to bring him away priſoner. Being come to the aſſembly, they heard the people ſinging *Pſalms*, but could find no Miniſter; for having had timely notice, he had ſaved himſelf by flight. After ſome expreſſions of reproach and contempt had been liberally beſtowed on them, they took a liſt of the names of ſuch Burghers as they knew. Returning to the Town, they cauſed the gates to be ſhut, and kept ſo till late at night, and then they opened no more than the wickets of two of them. Through theſe all the men and women that had been at the Meeting paſt one by one, the Magiſtrates and a good number of the Soldiers under arms, making a lane for them. Every one that came in, and was known to be a *Remonſtrant*, whether he had been at the Meeting or not, was noted on the liſt; but they ſuffered the *Papiſts*, who came back from Maſs, to paſs by freely, ſaying, *They ſmelt of holy water, and they had nothing to do with them.* The ſame evening, and all the next day, there was nothing but citing and apprehending thoſe whoſe names had been taken, in order to make them pay the fine. The Burghers appealed to their privileges, and to the tenour of the Placard, in which there was no mention of meetings holden in places out of the States territories; but it did not avail. Thoſe who had a mind to be diſcharged from priſon, or cuſtody, were forced to ranſom themſelves with a fine of twenty-five Gilders. A Schipper of the Province of *Holland*, named *Henry Otten*, was obliged to pay the ſame, tho' he maintained that he was not under the direction of the Magiſtrates of *Nimeguen*, in matters which happened out of their juriſdiction. Others were forced to buy off their impriſonment with the like ſum; and ſome to pawn their cloaths and the furniture of their houſes at the Lumbart, in order to raiſe money for their diſcharge.

A Meeting of Remonſtrants *near* Nimeguen.

During the ſitting of the National Synod, and afterwards (whilſt two of the Miniſters of *Kampen*, *Matthiſius* and *Goſwinius*, were detained at *Dort*, together with the reſt of the cited *Remonſtrant* Clergy, and the other two, *Foſkule* and *Schotlerus*, were ſuſpended from their miniſtry) the *Remonſtrants* of *Kampen* were allowed to meet there in the Great Church. In the mean while two Burghers, *Jacob Gelinſon*, and *Peter Berents*, whom we have mentioned in the foregoing book, officiated in the Church as Readers. There they read, both on *Sundays* and week-days, certain chapters of the holy Scripture; they alſo uſed the ordinary Prayers, and ſung *Pſalms*. In the mean while the *Contraremonſtrants* preached in the Church of the Friery. After this the National Synod deſired the Magiſtrates of *Kampen* to put a ſtop to ſuch meetings; and accordingly they were prohibited, and all the churches, which had been uſed by the *Remonſtrants*, ſhut up. Upon this the inhabitants of that perſwaſion held their meetings out of the churches, for the firſt time, in four ſeveral places; particularly they preached in an open place belonging to the Cloiſters.

They hold a meeting at Kampen.

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The Lord's Supper administered in the Street.

It is likewiſe related by ſome, that one *Sunday* the Sacrament was adminiſtered in the publick ſtreets, and that the Placard of the States-General againſt the *Remonſtrants* was promulgated there the very ſame day. [1] *Baudart* ſays, that the *Remonſtrants* at *Kampen* (who were far the ſtronger party in that Town) were ſo factious and mutinous, that a *Contraremonſtrant* durſt not walk the ſtreets, and that they were afraid of being murdered in their beds; inſomuch, that the Prince of *Orange* was forced to ſend thither the Colonel *Nicolas Smelſink*, with three Companies of Soldiers. But *Everhard Foſkule*, one of the deprived Miniſters tells us, in certain Memoirs, that the accuſations of ſuch a writer, who had been ſo often diſcovered to advance falſe or partial ſtories, ought not to be credited on his bare word, without proof; for he could eaſily ſhew the contrary of what the other aſſerted. *'Tis certain*, ſaid he, *that* Baudart (*who was wont to go from* Zutphen, *where he then officiated, to* Kampen, *where he had formerly dwelt, firſt to make a ſchiſm, and then to keep it alive*) *did, with the aſſiſtance of his party, artfully raiſe thoſe diſturbances, with deſign to provoke his Excellency to ſend Soldiers into the Town, in order to uſe force inſtead of arguments, which failed them, to baffle all oppoſition, and to carry every thing to their minds.*

After this, great endeavours were uſed to prevent the *Remonſtrant* meetings, and ſpies were every where employed to diſcover them; which occaſioned great diſcontents among the Burghers. This induced the Wardens of the Companies to call together the Guilds, or Companies, of the Town, on the 16th of *November*, where, after having conſidered the ſtate of their affairs, they agreed to preſent the following Petition to the Magiſtrates:

Honourable, Wiſe, and Prudent Gentlemen,

A Petition of the Wardens of the Guilds at Kampen, *in the Name of the* Remonſtrant *Burghers.*

'THE diſtreſſed Inhabitants of this Town of *Kampen* moſt humbly repreſent
'to your honours, by way of complaint, the deplorable ſtate of their juſt
'cauſe, as they have formerly ſeveral times repreſented it both by word of mouth
'and writing, without obtaining any relief or comfort hitherto: They therefore
'once more beſeech your Honours to look down with compaſſion on the condition
'of this afflicted Body, conſiſting of ſo many of your Burghers, who have been al-
'ways ready to pay ſcot and lot, to keep watch and ward, and even to ſacrifice
'their lives and fortunes for the ſervice of your Honours. The Members of
'this great and flouriſhing Community have been deprived firſt of their three Pa-
'ſtors, and next of their three Churches, and all external exerciſe of their Religion
'has been forbidden. All this have they ſuffered with patience, but not without
'ſorrow of heart. But that which ſeems hardeſt of all is, that when they ſeek to
'diſcharge their conſciences out of the publick churches, and according to the do-
'ctrine of Chriſt, to render to their Governors whatever belongs to them, not neg-
'lecting at the ſame time to render to God the things that are his; and when for
'this purpoſe they ſometimes endeavour to meet together to hear his holy word with
'the utmoſt privacy, one while in this corner, another while in that, they are
'not allowed even ſo ſmall a liberty as this is; but being betrayed by ſpies, are
'hindred and diſturbed by a military force, juſt as if they were fallen again into
'the times of the *Spaniards*. This brings them into danger of more inconvenien-
'cies. To prevent which, they humbly beſeech your Honours to reſtrain that vile
'practice of informing, in which they find many ſuffer themſelves to be employed.
'This is throwing oil into the fire, it occaſions great animoſities; and it might
'eaſily happen, that a Burgher meeting ſuch an Informer, might treat him ſo
'roughly, that both of them would have reaſon to repent it.

'We beg therefore that your Honours would pleaſe to fence againſt this evil.
'It is likewiſe the moſt humble requeſt of us all, that ſetting bounds to your diſ-
'pleaſure againſt us, you would vouchſafe to revoke the ſtrict prohibitions of our
'private Meetings. We beſeech you to reflect how ſeverely our Chriſtian Ance-
'ſtors were oppreſſed by the *Spaniſh* tyranny, who, notwithſtanding, ſtill went on with
'their religious aſſemblies, without being terrified at the effuſion of the blood of
'ſo many good people; and who, when the Placards made by men were objected
'againſt them, anſwered, That in the buſineſs of religion they ought not to re-
'gard

[1] Baud. Lib. XI. p. 21.

'gard them, nor any humane puniſhments, tho' they extended even to death. And the reaſon they gave was this: *We muſt obey God rather than men.* We juſtly complain, that ſuch times are returned upon us. All our Chriſtian Aſſemblies are forbidden. We have formerly prayed for ſome indulgence, but hitherto in vain. We beg it once more by this Petition, with the utmoſt humility. Allow us only to ſerve God in peace; if it may not be publickly, let it be as privately as you pleaſe. But if you will not conſent to either, we may not forbear to hold our religious Meetings, tho' the certain conſequence were to be corporal puniſhment, yea even temporal death. For this is our juſtification ſtill, *We muſt obey God rather than men.* To this we wait for your Chriſtian anſwer. AN° DOM. 1619.

Your Honours humble Servants, the Wardens of the Guilds, in the name of all the Burghers and Inhabitants whom theſe may concern.

This Petition had no effect, as the ſubſequent rigorous proceedings have evinced.

This ſame month the Directors of the *Remonſtrant* fraternity writ the following circular Letter to all the Churches of their perſwaſion within the *United Provinces*, tending to quicken their zeal, and to ſtir them up to liberality.

A Letter from the Directors of the Remonſtrant Brotherhood to the Churches within the Provinces, exciting them to Conſtancy and Liberality.

The Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with you all. *Amen.*

Honoured, Learned, Pious, and dearly beloved Brothers and Siſters in the Lord Chriſt Jeſus:

'BLeſſed be the God and Father of our Lord *Jeſus Chriſt*, the Father of Mercies, and God of all Conſolation, that he having ſuffered the oppreſſions of *Chriſt* to fall heavy on us, does likewiſe cauſe our comfort to overflow through the ſame *Chriſt Jeſus*; for he fills us with an inward joy in the midſt of our ſufferings, by the teſtimony of a good conſcience, which witneſſeth that we undergo theſe oppreſſions, not as evil-doers, but as the ſervants of *Chriſt*, and for the ſake of his Goſpel. Our hearts do not reproach us at all, ſo far as concerns the cauſe of our being oppreſſed, tho' we be otherwiſe poor ſinners in the ſight of God. Now foraſmuch as it has pleaſed him to commit to us the preaching of his Goſpel, we have uſed boldneſs, and freely dealt it out to you, not falſifying the word of God, to the ſeduction of any man, but in all ſincerity warning you all againſt hurtful doctrines, which have been taught, and eagerly promoted by ſome who ought to have acted otherwiſe: and this we have done, not with flattering words, or with deceit, or with a cloak of covetouſneſs, or as ſeeking praiſe of men, but as labouring to pleaſe God, and to be found faithful. God is our witneſs, and ye alſo are our witneſſes in this matter: For ye know how while we converſed among you, we acted both towards you, and towards thoſe who oppoſed us; and how we exhorted and comforted you by the doctrine of *Chriſt*, as a Father doth his Son, teſtifying to you, that ye ought to walk worthy of God, who has called you to his kingdom and glory. In this therefore our minds are eaſie, and we put our confidence in God, bearing the preſent croſs with patience and joy: And this our joy is greater, and we are particularly comforted in theſe oppreſſions, becauſe we daily hear and ſee, that what has befallen us turns to the benefit of the Goſpel; that many of the Brethren being confirmed by our ill treatment and exile, are thereby grown abundantly more bold in preaching the word of God; and that you do not only preſerve a kind remembrance of us who are torn from you, with reſpect to the body, but who are preſent in heart, being deſirous to ſee us; but likewiſe that adhering to the truth which has been preached to you, ſtedfaſtly confeſſing the ſame, and forſaking thoſe who have occaſioned ſchiſms, diviſions, and deplorable diſturbances in the Church of Chriſt, you zealouſly exerciſe your religion in ſeparate meetings, without ſuffering yourſelves to be deterred from it on any account. Theſe reflections comfort us in the higheſt degree under all our ſufferings. For now we live, ſince you continue in the Lord, and ſince you have not only done, and ſtill do all that we recommended to you, but have alſo ſurmounted all the difficulties which ſtood in your way, and already either ſhown your liberality, or declared your good diſpoſitions towards thoſe who having been formerly your faith-

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'ful Labourers, do even now under the Croſs, ſhew their readineſs, not only 'to preach the Goſpel of our Lord to you, but even to ſacrifice their own lives for 'you. You are willing to provide for their bodily wants, to the end that they may 'receive ſome comfort under their ſufferings, and ſo be the better enabled to apply 'themſelves to the work of the Lord without any hindrance. You do well, Bre'thren and Siſters; and be aſſured that theſe your good deeds will be a ſweet-ſmelling 'ſavour, an acceptable and well-pleaſing ſacrifice to God; and we truſt in the 'Lord, that you will proceed in the good work you have begun, and abound in it 'more and more. For tho' we do not deſire your bounty (as God knows) and are 'ready to ſuffer the want of all things for the love of Chriſt, and to learn to be con'tented in the ſtate wherein we are, yet it is highly neceſſary that you ſhould go on 'and be ſtirred up more and more in this your liberality. You know what a juſt, 'righteous, and godly cauſe it is for which your Paſtors ſuffer, and for which you 'yourſelves are oppreſſed. We ſuffer for the defence of the truth, which is according 'to godlineſs, in oppoſition to pernicious human doctrines; and for our refuſal to ceaſe 'from the exerciſe of that religion which *Chriſt* has ordained. We have been forbidden 'to preach to you the Goſpel of ſalvation, and you to hear it; but neither you nor 'we can obey ſuch a prohibition, without diſpleaſing God and wounding our conſci'ences. For this reaſon we are become the off-ſcouring of our Country, and are con'demn'd to paſs our lives in baniſhment. Do you now deſire that we ſhould forſake 'you, that we ſhould forbear preaching, and abandon you for a prey to thoſe who 'ſeek to domineer over your conſciences? Far be that from you! Your ſouls hunger 'and thirſt for the word of God, and you are zealous for the exerciſe of your religion, 'without being terrify'd by Placards or the greateſt dangers. Well might we then be 'cover'd with ſhame, and be judg'd unfaithful, if we were found negligent in the diſ'charge of our functions. You, and all the churches in our native country, both 'in the towns and villages through the ſeveral Provinces, muſt be ſerv'd by the ad'miniſtration of Holy Baptiſm, and of the Lord's Supper. Many who are diſperſed 'here and there throughout the Provinces, who are forced to conceal themſelves, and 'cannot compoſe any aſſemblies, muſt be inſtructed, ſtrengthened and comforted. 'Your righteous cauſe muſt be every where maintained and defended, and every 'body invited to your communion. Many treatiſes ought to be writ in ſeveral lan'guages, and publiſhed in defence of the truth, for confutation of the pernicious 'doctrines of the *Calviniſts*; for detecting their unchriſtian proceedings, and in juſtifi'cation of our conduct; as alſo for your daily edification, inſtruction and conſolation, 'and then to be diſtributed among the people. This will employ many hands, and 'conſiderable ſums of money will be requiſite, to the end that they and their fami'lies may be provided with neceſſaries, and your good cauſe, which is alſo that of '*Chriſt*, promoted. And we are ſure, that none of you deſire that what is neceſſary 'for promoting the honour of *Chriſt*, for the nouriſhment of your ſouls, and for op'poſing the violation of conſcience ſhould be omitted for want of temporal means; 'and the rather, ſince there is no want of labourers: For we proteſt to you in all ſin'cerity, that all thoſe Miniſters who have been baniſhed the country, or who re'maining in it, are now perſecuted, have devoted themſelves, none excepted, to *Chriſt* 'for your ſervice, and are prepared to run all riſques with and for you, in the diſcharge 'of their office. Now, the number of ſuch is, God be praiſed, conſiderably great, 'and yet not too great for the work that lies before them: Neither ought we to hide 'it from you, that this number ſtill increaſes, and it is obſerv'd to be like to increaſe 'more and more; foraſmuch as ſome perſons, both young and old, who for particular 'reaſons were a little too haſty in ſigning the Act of Ceſſation, have revoked the 'ſame, and divers others intend to do the like; all which, you will doubtleſs acknow'ledge for faithful Paſtors, and will not let them ſuffer want, either in their own per'ſons, or families, for preaching the truths of *Chriſt*, and for having diſcharged their 'duty towards you; nor will you ſuffer them to forſake the work of the Lord on ac'count of temporal inconveniences. If the contrary ſhould happen, it might cauſe 'your zeal to be call'd in queſtion; to ſay no worſe. [1] *If we have ſown unto you 'ſpiritual things*, ſays the Apoſtle, *is it a great thing if we ſhall reap your carnal 'things?* ——— *Do you not know, that they which miniſter about holy things,*

'*live*

[1] Cor. ix 11, 13, 14.

'*live of the things of the Temple? And they which wait at the Altar, are par-* ANNO DOM.
'*takers with the Altar? Even ſo hath the Lord ordained, that they which preach the* 1619.
'*Goſpel, ſhould live of the Goſpel.* And again, [1] *Let him that is taught, communi-*
'*cate unto him that teacheth in all good things.* And the ſame Apoſtle ſtiles the
'believing *Gentiles*, *Debtors* to the Saints at *Jeruſalem*; becauſe the Goſpel was de-
'rived to the Gentiles from *Judea.* [2] *For*, ſays he, *if the Gentiles have been made*
'*partakers of their ſpiritual things, their duty is alſo to miniſter unto them in carnal*
'*things.* How much more will this be true with regard to thoſe, who themſelves
'preach the Goſpel to us? This is likewiſe proper, to the end that they may watch
'for your ſouls [3] *with joy, and not with grief.* This is *the receiving a Prophet in*
'*the name of a Prophet*, to which the Holy *Jeſus* annexes a great reward. This
'is, [4] *to feed, to cloath, to lodge, and viſit* Chriſt. This liberality, as alſo that
'to all the [5] poor, is highly recommended by the Apoſtles to each other, in order to
'the exciting the churches to the practice of it. And they were very diligent in the
'exerciſe of ſuch charity, eſpecially St. *Paul*; and the churches of *Achaia* and *Ma-*
'*cedonia*, are likewiſe commended for having acquitted themſelves well in that
'matter. Nor can temporal goods be better beſtowed, than in ſuch works which we
'know to be commanded by God, and to be acceptable to him, as the Apoſtle expreſsly
'teſtifies when he ſays, [6] *To do good, and communicate, forget not, for with ſuch ſacrifi-*
'*ces God is well pleaſed.* And in another place, *He which ſoweth ſparingly, ſhall reap*
'*alſo ſparingly; and he which ſoweth bountifully, ſhall reap alſo bountifully. Every*
'*man according as he purpoſeth in his heart, ſo let him give, not grudgingly, or of*
'*neceſſity; for God loveth a chearful giver.* And to the end that no body ſhould
'think that he himſelf might be reduced to ſtraits or neceſſity by ſuch liberality,
'the Apoſtle ſubjoins, [7] *God is able to make all grace to abound towards you;*
'*that ye always having all ſufficiency in all things, may abound to every good work:*
'*(as it is written, he hath diſperſed abroad, he hath given to the poor; his*
'*righteouſneſs remaineth for ever. Now he that miniſtreth ſeed to the ſower,*
'*doth miniſter bread for your food, and multiply your ſeed ſown, and increaſe the*
'*fruits of your righteouſneſs!*) But in caſe there be any who has no great value
'for ſuch temporal bleſſings, or is of opinion, that although God is ſufficiently
'able to beſtow the ſame upon him, yet he has not abſolutely promiſed in the New
'Teſtament that he will do it; yet it is no ſmall matter, that we by the liberal
'diſtribution of our earthly goods, procure our own and other men's ſouls to be fed
'and nouriſhed with the heavenly word: Add to this, that occaſion is hereby given
'to the offering up thankſgivings to God. [8] *For*, ſays the Apoſtle in the ſame Chapter,
'*the adminiſtration of this ſervice not only ſupplieth the want of the Saints, but is abun-*
'*dant alſo by many thankſgivings to God.* And, what is the beſt argument of all, and
'ought to make the greateſt impreſſion on us, is, that *Chriſt Jeſus* will graciouſly recom-
'penſe this our liberality with eternal life. But to what end do we mention all
'theſe things? Is it becauſe you do not know them? By no means. For you have
'long ſince been taught, and have underſtood how ſtrictly all of us are united to each
'other; and eſpecially the hearers to their Paſtors and Teachers, by chriſtian charity.
'Is it then becauſe we doubt of your liberality, or would extort any thing from you?
'Far be that from us; for we have already been made ſenſible of your readineſs, and
'have commended your bounty; nor do we deſire any thing of you, but what may
'be a free-will offering. But our deſign is, by repreſenting to you the juſtice and
'importance, as well as the neceſſity of this, to ſtrengthen you in the work you have
'already deſign'd or begun, and to furniſh you with matter for ſtirring up to libera-
'lity thoſe among you who are bleſſed with temporal riches; to the end that all of
'you abounding in zeal, diligence, and love towards us, may likewiſe abound in
'this liberality, and by dividing a ſmall portion among many, may each of you reap
'great advantage. We truſt, dearly beloved Brothers and Siſters in *Chriſt*, that you
'obſerving the circumſtances of the caſe, and weighing the aforemention'd arguments
'(for it is not neceſſary to refer you to the examples of thoſe of other perſwaſions)
'will not only open your hearts, but alſo your purſes to *Chriſt*, and comfort and re-
'joice us (to whom theſe matters, as well as all others relating to your edification, are
'committed by the brotherhood) together with the reſt of the brethren, both now

'and

[1] Gal. vi. 6. [2] Rom. xv. 27. [3] Heb. xiij. 17. [4] Mat. x. 41. *and* xxv. 35. [5] Gal. j. 10. 2 Cor. viij. 9. [6] Heb. xiij. 16. [7] 2 Cor. ix. 8. *&c.* [8] 2 Cor. v. 12.

An° Dom. 1619. ‘ and hereafter, by ſome token of your generoſity. We likewiſe truſt in the ‘ Lord, that you will not henceforwards be aſhamed of the Croſs of *Chriſt*, nor ſuf- ‘ fer your zeal to be in any ſort diſcouraged or weakened ; but that being arm'd ‘ with chriſtian patience, and ſincere endeavours after true piety, you will ſhew ‘ yourſelves *ſtedfaſt, immoveable, and always abounding in the work of the Lord,* ‘ *knowing that your labour is not in vain in the Lord.*

Honoured, Learned, Pious, and dearly beloved Brothers and Siſters in Chriſt Jeſus.

‘ WE pray moſt earneſtly day and night, that we may ſee your faces in peace, and ſupply what may be ſtill wanting to your faith, through the bleſſing of ‘ God, according to our ability. May our God and our Lord *Jeſus Chriſt* prepare ‘ our way to you; and may the ſame Lord cauſe you to abound in love to one ano- ‘ ther, and to all men, as we do towards you ; to the end that your hearts may be ‘ found ſtrengthen'd in holineſs before our God and Father at the coming of our ‘ Lord *Jeſus Chriſt* with all his Saints, *Amen.*

We ſalute you all in the Lord.

Dated at *Antwerp* the — of *November*, 1619.

Your Brethren in Chriſt *to ſerve you.*

Copies of this Letter were diſperſed and read in private by the *Remonſtrant* Communities.

The Anabaptiſts *at* Ardenburg *finding themſelves oppreſſed, petition the* States General, *and are protected in their religious liberties.*

Not long after, thoſe of *Ardenburg* in *Flanders*, began to extend the aforementioned Placard of the 3d of *July* (though it only regarded the *Remonſtrants*) to the prejudice of the *Anabaptiſts*, and to diſturb their meetings; of which they complained by a Petition to the States-General ; praying, that they might be left to the peaceable enioyment of their religious liberties. The States tranſmitted this Petition to the Heer *van Hautein*, Governor of *Sluice*, and to the Bailiff and Magiſtrates of the town of *Ardenburg* ; acquainting them by a letter, that it was not their intention that the *Anabaptiſts* ſhould be compriſed in the Placard of the 3d of *July*; and declaring, that for the future they ſhould continue to enjoy the ſame free exerciſe of their religion at *Ardenburg*, which they had formerly poſſeſſed. After the receipt of this letter, which bore date the 16th of *November*, I don't find that the ſaid *Anabaptiſts* were further moleſted on account of their religion. But as for the *Remonſtrants* within the ſeven Provinces, and particularly in *Holland*, there was not the leaſt favour or forbearance ſhewn towards them, but the Placard was put in execution, and the penalties exacted with ſo much rigour, that ſome of them loſt all courage, and began to think of forſaking their country, and of ſettling themſelves elſewhere. Some of them caſt their eyes upon *Holſtein*, deſigning, if they ſhould be allowed the free exerciſe of their religion there, to build a town on the river *Eyder*. They knew that the Duke of that name was inclined to promote ſuch a project: whereupon ſome among them found means to get an audience of him to that purpoſe. This Prince deſiring nothing more, than by granting many privileges, to allure into his territories thoſe who had ſo juſt cauſe to complain of the ſeverities of their own Sovereigns, to the end that his country might be the better peopled, and his trade increaſed, conceded to them a very ample Charter, for the free exerciſe of their religion in his dominions, in a certain place or diſtrict of land, where they might build a town, of which they themſelves ſhould be poſſeſſed of the Civil Government. This Charter, which was ſign'd the 27th of *September*, was of the following tenor:

A Charter granted by the Duke of Holſtein, *to the* Remonſtrants, *to incourage them to build a City in his dominions.*

We Frederick, *by the Grace of God, Hereditary Prince of* Norway, *Duke of* Holſtein, Sleſwick, Stormaria *and* Ditmarſhen, *Count of* Oldenburg *and* Delmenhorſt, *do declare, by theſe Preſents.*

‘ WHEREAS it has been repreſented to us, by perſons of good credit and condition, that many of the people in *Holland* named *Remonſtrants*, are much ‘ inclined to abandon their own country, and to come and ſettle in our dominions, in ‘ order

'order to enjoy the liberty of their religion, and to carry on their trades and occu- ANNO DOM.
'pations, provided we will receive them, and grant them the neceſſary privileges. 1619.

'We therefore having maturely conſidered of the premiſes, and having taken the 'advice of our Council thereupon, have been prevail'd with to conſent and allow, 'as we do hereby conſent and allow, to all ſuch who are deſirous of it, in order to 'their enjoying freedom of conſcience, to ſettle upon a certain diſtrict on the river '*Eyder*, at and about the three Sluices of the new Work, or new Ferry, where they 'may build a new town, aud follow their buſineſs without lett or hindrance, on the 'terms and conditions here following:

'I. The aforeſaid *Remonſtrants* profeſſing the *Reformed* religion, ſhall have the 'government of the aforeſaid town, which they are to build, and ſhall alſo enjoy the 'free and publick exerciſe of their religion, provided they content themſelves there- 'with, not preaching in any other towns under our juriſdiction, but behaving them- 'ſelves with all modeſty and quietneſs, on pain of our high diſpleaſure.

'II. Accordingly, a certain number of 12, 16, or 18 of the principal inhabitants, 'or chief promoters of this affair, ſhall join to themſelves ſome others, making in all 'the number of 30, 36, or 40 perſons, as a Senate or Town-Council, who as ſome 'die off, ſhall chuſe others in their room; and ſhall manage all things for the good 'and ſervice of their ſaid town, as is the cuſtom in almoſt all the towns of '*Holland*.

'III. The ſaid Senate or Council ſhall yearly lay before us a double liſt of Bur- 'gomaſters or Schepens (continuing one at leaſt of thoſe of the paſt year) out of 'which we will make an election.

'IV. We will likewiſe appoint for Stadtholder, a native of one of the Seven Pro- 'vinces, who with the Burgomaſters, ſhall preſide in all matters relating to the 'town, as alſo, if neceſſary, in eccleſiaſtical affairs, and ſhall be honourably treated 'by the Community.

'V. The reſt of the Officers ſhall be appointed by the Stadtholder and Burgo- 'maſters.

'VI. An appeal ſhall lie from all the decrees and judgments of the Schepens in 'civil cauſes to the Stadtholder, and certain Aſſeſſors to be appointed for that pur- 'poſe; and ſuch as think themſelves aggriev'd thereby, may have their final appeal 'to us.

'VII. The juriſdiction of the town ſhall extend a league, or *German* mile round; 'and all Delinquents or Criminals belonging to the town, who ſhall attempt an eſcape, 'may be purſued and apprehended within the ſaid extent or compaſs, even though 'they ſhould take ſhelter in any houſes; and all perſons dwelling or being within 'the ſaid bounds, if they happen to have any diſputes or quarrels with the Burghers 'of the town, ſhall be obliged to try their cauſes before the Civil Magiſtrates of the 'ſaid town.

'VIII. The inhabitants of the aforeſaid town, or the occupants of the land, ſhall 'yearly pay a toll or tax to thoſe whom we ſhall commiſſion for that purpoſe, 'commencing two years after the foundation of the town, in manner following.

'IX. The firſt piece of land, conſiſting of 60 foot in breadth, and 15 rods in 'length, twelve Rix-dollars: The ſecond, of 30 foot in breadth, and 15 rods in 'length, eight Rix-dollars: The third, of 24 in breadth, and 12 rods in length, five 'Rix-dollars: The fourth, of 20 foot in breadth and 12 rods in length, four Rix- 'dollars. The fifth, of 18 foot in breadth, and 6 rods in length, two Rix-dollars. 'The ſixth of 16 foot in breadth, and five rods in length, one Rix-dollar, and ſo 'proportionably.

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'X. On condition that the Government of the said Town shall have liberty 'to mark out, and make such Streets, Canals, Market-places, Fortifications and 'Ditches (which Fortifications and Ditches shall be made according to our special 'order and appointment) as they shall find most convenient for the service of the 'Town; and that whatever houses stand in the way, shall be broken down and de-'molished.

'XI According to this aforesaid Cess or Tax, each piece of land shall always be 'rated, and pay to all publick works, such as Fortifications, Aqueducts, Streets, Gates, 'Havens, Bridges, Sluices, and whatever may be deemed necessary to the making and 'maintaining them; the charges whereof, the Inhabitants, or the Occupants of those 'Lands, so far as they concern the good of the Town, shall be obliged to furnish.

'The said Occupants shall further deliver in a list of their names before the 1st of '*March* next, and give an account of the lands, in order to make the partition there-'of, on the 1st of *April*; and at the same time shall pay for entrance-money (to be 'continued as a yearly rent) to such persons as *John Gerrits*, Burgomaster of *Ton-'ninghen*, shall appoint on our behalf, besides the first charge for the foundation of 'the Town, the several sums here following: 1. A piece of Land of the first Di-'mension, for Entrance-money, 40 Rix-dollars; and for the first Inclosure, 120 'Rix-dollars. 2. For one of the second dimension, 24; and for the first Inclo-'sure, 80 Rix-dollars. 3. For one of the third dimension, 16; and for the first 'Inclosure, 50 Rix-dollars. 4. One of the fourth dimension, 12; and for the 'Inclosure, 40. 5. One of the fifth dimension, 5 Rix-dollars; and for the first 'Inclosure, 20. 6. One of the sixth, 2; and for the first Inclosure, 10 Rix-dol-'lars, and so proportionably.

'XII. No houses of trading people may be built at a league's distance round 'about the Town, without the leave of the Governours thereof.

'XIII. The first Inclosure may be disposed of by the Builders, to be appointed 'by the Proprietors, with consent of the Stadtholder, and the chief Magistrates; 'but the following Inclosures shall be made by the Burgomasters.

'XIV. Those who shall come after the time prefixt, and signify their desire of 'any land, shall be likewise received and admitted; but they must content them-'selves with the next adjoyning places, according to the order of the Magistrates, 'and those who have the direction of the buildings.

'XV. Moreover the Occupants of the first-rate lands, shall (if it be found ne-'cessary) be at the charge of building four habitations, or little houses, for the 'benefit of poor handicraft people or labourers, who are not able to do it for them-'selves, amounting each of them to about one hundred Rix-dollars, for which they 'shall be paid by the Inhabitants, for the first six years, after the rate of seven *per 'Cent. per Annum*, payable every quarter, on pain of being distrained upon, and 'turn'd out.

'XVI. The Possessors of the second-rate lands, shall be at the cost of building 'two habitations of the same sort.

'XVII. Those of the third-rate one, if necessary, but not otherwise.

'XVIII. The Inhabitants shall be exempt from all Tolls and Taxes whatever, for 'the space of twenty years; and afterwards become liable to the same contributions 'with the rest of our subjects, and no more.

'XIX. And the Stadtholder and Burgomasters, with the advice of the Town-'Council, may appoint such duties and customs upon all Merchant Ships going in 'and out of the Harbour, as they shall judge proper for preserving the said Harbour, 'and for the compleating and finishing all the Town-works.

'XX. The

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'XX. The ſaid Stadtholder and Burgomaſters may likewiſe make ſuch laws and 'ordinances, for the good government of the Town, as they ſhall think fitting, pro-'vided they firſt lay the ſame before us for our approbation.

'XXI. And the ſaid Town ſhall not be charged or burdened with any Military 'Forces without the conſent of the Magiſtrates; but the Burghers and Inhabitants 'ſhall keep and guard the ſame faithfully and loyally. Neither ſhall they the ſaid 'Burghers raiſe or liſt any Soldiers without our conſent.

'XXII. Neither the Inhabitants, nor their goods and effects, ſhall be liable to 'any arreſts in the Duchy of *Holſtein*; but the Proceſſes and Law-ſuits concerning 'them ſhall be carried on in the firſt and ſecond inſtances in their own Town, and 'not be brought before us but by way of appeal, and in the third or laſt reſort.

'XXIII. Alſo if we ſhall hereafter judge it for our ſervice to eſtabliſh a Mint in 'the ſaid Town, we will not only ſet it up there, but alſo maintain it.

'XXIV. And in caſe any conſiderations have been omitted which ſhall appear to 'be founded in reaſon and juſtice, we will, after a due experience of matters, ex-'plain ourſelves graciouſly, and in the moſt favourable manner.

'XXV. We will likewiſe, at all times, take into our gracious protection the 'aforeſaid Town, and all the Inhabitants thereof, together with their Goods.

'XXVI. Willing and requiring all our Officers, and all other perſons within our 'Dominions, to ſuffer the ſaid Inhabitants quietly and peaceably to enjoy all the 'aforementioned rights and privileges which we have granted them, without giving 'them the leaſt lett or hindrance; for ſuch is our pleaſure.

In witneſs whereof we have granted theſe our Letters Patent, and ſubſcribed them, annexing our uſual Princely Signet.

Done at our Palace of Gottorp *the 27th of* September, Anno 1619.

This was writ in *French*, and ſubſcribed,

FREDERICK *Duke of* HOLSTEIN.

With a Pendant Seal in Red Wax.

This Patent or Charter was afterwards enlarged with the following Articles:

Additional Articles.

We Frederick, *by the Grace of God, Hereditary Prince of* Norway, *Duke of* Sleſwick, Holſtein, Stormaria *and* Ditmarſchen, *Count of* Oldenburgh *and* Delmenhorſt, &c. *do declare and make known by theſe Preſents:*

'WHereas we granted leave by our Letters Patent, bearing date the 27th of 'September to thoſe of the *Remonſtrant Reformed Religion*, to come and 'dwell within our Dominions, and to follow their Trades and Callings here, upon 'ſuch terms and conditions as will more fully appear by the ſaid Letters Patent: 'And whereas it has been repreſented to us, that many of their people are appre-'henſive that the Quit-rents, which they were to pay to us, are too great according 'to the ſtate of affairs: Therefore, to ſhew our gracious intentions, we are con-'tented, that for the firſt ten years they ſhall pay us no more than three fourth parts 'of the annual ſums therein mentioned; and that afterwards we will govern our-'ſelves according to the trade and flouriſhing condition of the ſaid people.

'In the next place, ſince this affair cannot well be undertaken and carried on by 'ſo ſmall a number as fifty, ſixty, or a hundred perſons, and we being informed 'that many forbear coming out of fear that there will not be enough to form a 'juſt community, it is our will and pleaſure, that ſince there have not been above 'two hundred and fifty, or at moſt three hundred heads of families, who have 'applied to us before the partition of the Land for a ſettlement in our Territories,

'the

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'the building of the Town ſhall be put off for a year; and if within that time 'there be not a competent number of perſons for the purpoſes before mentioned, 'then every man's money ſhall be returned to him, for which our Receiver ſhall 'give ſecurity to ſuch as deſire it.

'And whereas the time is pretty far advanced, the ſubſcription for the Lands ſhall 'be lengthened out to the 1ſt of *April*, New Stile; and all thoſe who have made 'their ſubſcriptions according to the directions of *John Gerrits*, Burgomaſter of '*Tonninghen*, or of *Caſpar Moldinet*, the Land-Regiſter, ſhall have timely notice, as 'ſoon as the number of Inhabitants is compleated, to the end they may regulate 'themſelves accordingly.

'Moreover, although we are of opinion that there has been a very convenient 'place found out for the building of a Town, yet if a good number of the moſt 'conſiderable perſons, who deſign to ſettle in our Dominions, ſhall make choice of 'ſome other, which they like better, before the time of the partition, we will gra-'ciouſly agree to their deſires upon all the terms and conditions before-mentioned, 'provided it be no obſtruction to the main deſign. And if, by reaſon of any 'hindrance, no meaſures be taken by the Magiſtrates preſently after the aforeſaid 'partition, we ourſelves will appoint ſuch a ſecond Plan as we ſhall judge to be moſt 'convenient and uſeful for this work; and whoever fails in his payment, ſhall for-'feit the money contributed in the firſt project to the Community. We likewiſe 'conſent, that the Magiſtrates of the Town ſhall be as many, or as few, as the firſt 'and chief Undertakers of this work ſhall judge to be moſt for the good and ſervice 'of the Community. It is moreover our expreſs intention, that the beſt and 'greateſt parcels of land ſhall be aſſigned to the principal perſons; and that the little 'houſes and cottages, of the fifth and ſixth dimenſions, ſhall be only for Labourers 'and Handicrafts people. Alſo, that none ſhall be choſen into the government of 'the Town, but thoſe who, beſides their due qualifications, are poſſeſſed of houſes 'of the firſt, ſecond, or at leaſt the third degree. And as for the waſt places of 'the ſtreets of the Town, they ſhall be at the diſpoſal of the Community, in order 'to be granted by them to ſuch as ſhall be minded to carry on their trades there, pro-'vided that the Town pay us in proportion to the value.

'It is likewiſe our expreſs will and meaning, that the dimenſions of the lands be 'taken by Rods of twelve foot, and of twelve inches to the foot, notwithſtanding 'that the Rods of this country be of a different length.

'All which we reſolve ſhall be punctually obſerved and complied with, as well 'as all the Articles of the preceeding Grant, ſo far as the ſame are conſiſtent with 'the preſent.

In teſtimony whereof, we have cauſed theſe our Letters to be ſealed with our Princely Signet.

Done at our Palace of Gottorp *the 17th of* November, 1619.

It was ſubſcribed, FREDERICK.

With a Pendant Seal in Red Wax.

This Grant or Charter of the Duke of *Holſtein* was printed and privately handed about, with a Poſtſcript, ſhewing the reaſons why the *Remonſtrants* ought to embrace the privileges offered them; together with an eſſay upon the advantages of the ſaid Grant, and the eaſineſs of complying with it. The Author repreſented, 'That

Arguments tending to invite People to accept of the Privileges granted in the Charter.

'they were obliged before all things to ſeek the kingdom of heaven, and that there-'fore there ought to be no place in this world more agreeable to them than that 'where the exerciſe of the true chriſtian religion could be enjoyed with liberty of 'conſcience, after the pureſt manner, and in brotherly love, without any impedi-'ment, which was to be done more conveniently at the place granted to them than 'elſewhere. For there, *he ſaid*, they would be ſubject to the government of a 'young Prince of blooming hopes, one that was adorned with piety, juſtice, ſo-'briety, vigilance, good-nature, eloquence, liberality, and innumerable other vir-'tues; inſomuch that his equal (he being now in the 22d year of his age) was no 'where to be found in *Chriſtendom*; adding, that his Counſellors and Miniſters

'were

'were likewiſe very wiſe, brave and good men. Under ſuch a Prince, *continued* AN° DOM.
'*the ſaid Author*, nothing but a happy and peaceable Government was to be ex- 1619.
'pected. The place where the Town was to be built lying upon the river *Eyder*,
'was, *he ſaid*, very convenient for trading; ſince ſhips of two hundred tuns could
'come in, and go out of the harbour in one tide ——— The air was ſweet, the ſoil
'was of fat clay, the ground even and level, proviſions cheap; a fat lamb might be
'bought for half a crown, a pound of beef for five farthings, a hen for one ſtyver,
'or a penny, and twenty eggs for three pence. *He then proceeded to repreſent what*
'*opportunities there were of getting and improving money*; adding, that for the
'trouble only of building houſes, people would reap ſuch advantage, convenience
'and pleaſure, as was not to be found in any other City of thoſe countries; name-
'ly, of living alone among their own countrymen, and of not being ſubject to
'ſtrange and unknown laws; of being governed by thoſe of their own nation,
'from whom they might expect good juſtice both for themſelves and ſtrangers too.
'The Town (which might well be called *Frederickſtad*, as well in honour to the
'Prince, as on account of its peculiar circumſtances) would, *he ſaid*, be provided
'with good rules and ordinances; and a flouriſhing trade, and all other advantages,
'would be the conſequences of a juſt government. ———

'Thus did the Regency of *Holſtein* endeavour to gain to themſelves the Inhabi-
'tants of theſe Provinces, together with their trade, which was chiefly regarded,
'into thoſe parts. But it was a conſiderable time e'er they ſet about the building of
'this new City in earneſt; for the innate love that men bear to their country, will
'not admit of any ſudden reſolutions of tranſplanting themſelves into foreign parts.

The End of the Forty-eighth Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK XLIX.

An° Dom. 1619.

THE troubles which befell the *Remonſtrants* in the *United Netherlands*, had likewiſe their conſequences in foreign parts, of which it is now proper to give ſome account; and for that purpoſe I beg my Reader's leave to expatiate a little beyond the bounds of this Hiſtory, for the ſake of thoſe memorable and important events.

What happened to the learned *Daniel Tilenus*, Profeſſor of Divinity at *Sedan*, upon the frontiers of *France*, who being convinced by the writings of *Corvinus*, had embraced the opinions of *Arminius*, with reſpect to the doctrine of *Predeſtination*, and how he was obliged to ceaſe from his Miniſtry, has been at large related in *Uitenbogart*'s Hiſtory; as alſo the proceedings againſt *Francis D'Or*, one of the Miniſters of the ſaid Town, who went along with him in the ſame opinions, and who, by order of the Duke of *Bouillon* Prince of *Sedan*, had till then been tolerated in thoſe opinions, which he diſcloſed by little and little. But when the Synod of *Dort* had condemned the *Remonſtrant* Clergy, and the States-General had baniſhed them out of their dominions, things took the like turn at *Sedan*.

Tranſactions at Sedan.

D'Or *maintains in the Pulpit, that God is not a Cauſe of Sin.*

It happened one day that the above-mentioned *Francis D'Or*, explaining from the pulpit the Epiſtle of St. *James* the Apoſtle, and being come to the 13th verſe of the firſt chapter, ſhowed by many arguments, that *God could in no wiſe be accounted the Author of ſin.* His Collegues, who heard the Sermon, were much offended at it; and the next day he was ſummoned before a Tribunal of the Clergy and Laity. Here he plainly owned, that he agreed with the *Remonſtrants* in the buſineſs of *Predeſtination*, and the points relating to it, preſenting at the ſame time the ſubſtance of his confeſſion in writing, and challenging his adverſaries to diſpute the matter with him. But they refuſed to engage with him, declaring that this matter was already adjuſted by the Synod of *Dort*. Upon this, without hearing what defence he could make for himſelf, he was diſcharged from his office, and ordered to depart out of the Town and Juriſdiction of *Sedan*. He complained to the Duke of *Bouillon* of the wrong which he conceived was done him; but the Duke, who was married to a half ſiſter of the Prince of *Orange*, returned him for anſwer, *My State is ſo ſtrictly united to that of* Holland, *and to the* Reformed *churches of* France, *that it is not in my power to do otherwiſe.* Thus was this poor man (who had not only

He is deprived, and obliged to depart the City.

ſerved

ſerved the *French*, but alſo the *German* Congregation in *Sedan* for the ſpace of twelve years) reduced to a ſtate of baniſhment, leaving behind him his Wife, who was near her labour; and being burdened with the care of four Children, entirely deſtitute of all means of ſubſiſtence, he was obliged in the rigour of winter, and in the utmoſt diſtreſs and trouble to look out for another habitation, and other means of ſubſiſtence. He was deprived about the end of the laſt year, but did not depart, as I take it, till *January* 1620. AN° DOM. 1619.

This ſeverity appeared the more ſtrange to ſome, becauſe it was ſo contrary to the moderation and favour which the ſame Duke ſhow'd at that very time to his ſubjects of the popiſh religion, having ſignified in a certain declaration, which bore date the 23d of the ſaid month: **That his intention was, as it had always been, to protect his ſubjects of the** Romiſh **religion in the free exerciſe thereof, after the ſame manner as they had till then enjoy'd it, without allowing any alteration or obſtruction therein; it being his opinion,** *That no coercion or violence ought to be uſed in matters of faith, ſince it was not the work of man, but the meer gift of God, who only had the power to reduce the minds of men, whenever it pleaſed him, to one and the ſame belief.* Thus was liberty of conſcience allowed to the *Papiſts*, and at the ſame time refuſed to the *Remonſtrants*; for not only this *Francis D'Or*, but likewiſe *Tilenus* himſelf, who had loſt the favour of the Duke which he formerly enjoyed, was commanded to be gone in the rigour of winter, tho' at the ſame time much afflicted with the Gout. *D'Or* ſupported himſelf afterwards, by keeping a boarding-houſe at *Paris*, and teaching the *French* tongue to young gentlemen of *Germany* and the *Low-Countries*, who came to ſee that City. *Tilenus* ſettled alſo at *Paris*, and lived upon his own means. Soon after his arrival there, *viz.* in the month of *April* he happened to fall into diſpute, at a country-ſeat near *Orleans*, with *Johannes Camero*, Profeſſor of Divinity at *Saumur*, about the manner of *Converſion*, or the *Co-operation* of the *Grace* of *God* with the *will* of *man*, in relation to the *heavenly Call*, and all the points depending thereupon. Their diſpute was by word of mouth, and *Ludovicus Capellus*, and *Theophilus-Brachet Milterius*, took down in writing what was ſaid on either ſide. The diſpute laſted five days, and was afterwards printed, but not impartially, as *Tilenus* complains. How far either of them was in the right, the Reader may judge from their own [1] works, as likewiſe of their mutual views, and the arts reciprocally practiſed, to get the better of each other.

Tilenus *meets the ſame fate.*

A Diſpute between Tilenus *and* Camero.

Non long after *Tilenus* writ a certain *admonition to the* Scots, who were zealous ſticklers for the *Genevian* diſcipline; from whence it may be obſerved, that he had likewiſe quitted the opinion of *Calvin*, and thoſe of *Geneva*, in relation to church-government. His judgment was, 'That thoſe Gentlemen had gone much too far, 'through their violent paſſion, for making a total change in religion, by turning all 'things upſide down. *He added*, that a certain furious zeal had ſo blinded thoſe 'people, that they perſwaded themſelves, the Church could not be reformed as it 'ought to be, unleſs the whole form of her, as drawn and repreſented to us by the 'writings of the moſt pious Biſhops and Martyrs, were entirely defaced, and a new 'one, unheard of in the primitive ages of chriſtianity, and unknown to all the Fa-'thers, being the creature of their own imaginations, and drawn with their own 'pencils, were introduced in its room. Accordingly they had, *he ſaid*, taken 'away the ſeveral degrees of the Evangelical Miniſtry, and trampled under foot, 'and as it were extirpated the antient polity of the Church, which was rather de-'formed than reformed.' He was more eſpecially diſpleaſed at the carrying on of the *Reformation* in many places, by uproars and tumults, in ſpite of the Civil Magiſtrate. In the ſaid *Admonition to the* Scots, he vehemently exclaims againſt their intemperateneſs in altering all things according to their fancies; and extols the *Engliſh* and *German Reformation*, brought about by the management of the Civil Powers, far above that of the *Scots*. He plainly owned, that he had formerly fallen into the ſame errors with the *Scots*; but added, that he endeavoured to bring them to a better mind by his own example and arguments. 'Such a *Palinodia*, or 'Recantation, *he thought*, was neither unbecoming nor diſhonourable, but rather 'generous and laudable, when it contributed to ſecure and confirm that moſt valu-

Tilenus *writes an* Admonition *to the* Scots.

[1] Vid. Camer. Op. Gen. 1658. p. 612. & D. Tilen. Not. ad Canon. Synod. Dord. p. 186.

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'able thing called Truth. As it was more ſalutary, ſo was it more honourable, 'he ſaid, to be overcome by truth, than to ſhoot the arrows of vanity and falſhood, 'which are always impotent and ineffectual againſt the ſhield of truth.' At the end of the exhortation we find that ſpeech, part of which may be read in the Annotations on the firſt Volume of this Hiſtory; after which follows this concluſion: 'Lay aſide therefore this mad zeal, which cauſes the hardened minds of men to deſpiſe 'and reject all admonitions, both divine and humane. Conſider that your illuſtri-'ous King has long arms, as well as long-ſuffering; and that the ring-leaders of 'your ſedition, tho' they do ſo much miſchief with the ſwords of their pointed 'tongues and pens, are in danger of being reach'd by the ſword of juſtice, which 'God has girded him with; and that as he can, ſo he will uſe it againſt you, 'if you try his patience any longer. Forbear this your bold behaviour, which is 'even fighting againſt God. Do not revive the remembrance of thoſe tumults 'which your Fathers excited againſt your King, whilſt he yet lay in the cradle; 'and pretend not, by adding new diſobedience, to wipe off dirt with dirt: But 'rather waſh out thoſe foul ſpots by your ready ſervices to your now aged 'Prince. Ceaſe from diſturbing any longer the peace of your fellow citizens and 'brethren, and from introducing the deceitful and villanous arts of the Jeſuits, 'whereby they evade the obedience due to Princes, into a church which makes 'profeſſion of the *Reformed* religion. Forbear obſcuring the bright ſtars of the 'Evangelical doctrine with theſe clouds; let the light ſhine in this *Scottiſh* darkneſs, 'and confirm by your own example thoſe doctrines concerning obedience to Princes, 'which you preach to the people; for otherwiſe, inſtead of declaring the word of 'God from the pulpit, you give the congregation nothing but words of deceit. 'Finally, receive this eye-ſalve of exhortation, which is adminiſter'd to you, not 'only with a healing, but friendly hand; receive it, *I ſay*, with hearts full of 'ſincerity, and void of ſedition. If it ſhould offend your eyes, remember that '*Tobias* could not obtain his ſight, but through the ſmart and pricking of the gall 'that was applied. The Phyſicians are wont to purge the bitter gall with bitter medi-'cines. The fatal draught of ſweet milk cloſed the eyes of the ſlumbering *Siſera* 'with an iron ſleep. This, if you pleaſe, may be a healing medicine for your 'ſickneſs; and whether you will or no, it ſhall be a publick teſtimony of my love 'towards you.

The Contents of the Admonition.

In this *Admonition* he treats of the different orders of Miniſters both under the Law, and under the Goſpel; and of the difference between ordinary and extraordinary Miniſtrations. He inquires whether *Timothy* and *Titus* were only Evangeliſts. He treats about the indifferent uſe of the names of Biſhops and Prieſts, and of the diverſity of their offices in the Primitive Church, as alſo concerning *Beza*'s opinion of a threefold Epiſcopacy. He maintains, that Eccleſiaſtical titles and dignities do not neceſſarily infer pride and a domineering temper. He conſiders the opinion of St. *Jerom* concerning Biſhops and Preſbyters, or Prieſts. He ſhows from the Revelations of St. *John*, and the writings of St. *Auſtin*, that there was a diſtinction among the Clergy. He diſcourſes about Lay-Elders; about kneeling at the Lord's Table; about the bringing the Holy Elements to ſick and dying perſons; about adminiſtring baptiſm at all times, and in all places, as neceſſity requires; about the confirmation of perſons already baptized; and laſtly, about the obſervation of feſtival days. In all which points he juſtifies the practice of the *Engliſh* Church, as moſt comformable to the inſtitutions and cuſtoms of the Primitive Chriſtians. This *Admonition* to the *Scots*, which was preſented by an *Engliſhman*, a friend of *Tilenus*, to *James* King of *Great Britain*, was ſo agreeable to him, that he ordered it to be publiſhed in all haſte before the author could put the laſt hand to it; nay, what was more, his Majeſty deſired to ſee the man that writ it; and ſoon after invited him over, by a very kind Letter, to *England*. *Tilenus* ſet out accordingly for that country, intending, if he could meet with a fair opportunity, to diſcourſe with that Prince about the affairs of the *Remonſtrants*, and to juſtify all their proceedings. But ſome great men diſſwaded him from it, ſo that he durſt not venture upon it. He was received very graciouſly by the King, who of his own accord promiſed him a penſion, if he would ſettle in that country. He returned moſt humble thanks to his Majeſty, and did not appear averſe to the embracing his offer, but begged leave to conſider of it till the end of the approaching winter. Thus *Uitenbogart* relates

King James *the Firſt cauſes the* Admonition *to be printed, and invites* Tilenus *into* England.

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the matter, but *Tilenus* himself seems to say that he readily enough embraced the King's invitation, and only desired time to settle his affairs. He opened his mind very freely to the King, concerning the doctrine of *Predestination*, particularly when he waited on him at St. *Theobalds*, to take his leave, and return to *France*; and when his Majesty talked with him there touching the opinion of those who made *God the Author of Sin*; he expressed himself in the following words: 'This doctrine is so 'horrible, that I am perswaded that if there were a council of unclean Spirits assem- 'bled in Hell, and their Prince the Devil should put the question, either to all of 'them in general, or to each in particular, in order to learn their opinion about the 'most likely means of stirring up the hatred of men against God their maker; nothing 'could be invented by them more effectual to that end, or that could put a greater 'affront upon the love of God for mankind, than that infamous decree of the late 'Synod, and the decision of that detestable Formulary, by which the far greater 'part of human race are condemned to Hell, for no other reason but the meer 'will of God, without any regard to sin; the necessity of sinning, as well as of being 'damned, being fastened on them by that great nail of the Decree before-mentioned. 'For, if by laying hold on the opportunity of God's forbidding our first Parents to 'eat the fruit of one only Tree, he found credit with them whilst they were as yet 'good and innocent, and could perswade them that they were envy'd by God; how 'much more easy would it be for him to make their posterity hate the same God, 'they being now defiled with sin, and having their minds poisoned with such horri- 'ble blasphemies with which that Decree abounds?

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His conference with the King concerning the rigid opinion of Predestination.

He writes, that the King approved of what he had said, and that this his Majesty's approbation induced him, *Tilenus*, upon his return to *France*, to consent to the publishing of what he had writ in the *French* tongue, about *the cause and origin of moral evil*. But before the publication, some of the *French* Divines finding themselves wounded by the aforesaid *admonition* through the sides of the *Scots*, form'd a party against him. He tells us, that when they heard of his being invited to *England*, and of his preparing for that journey, they were fired with envy against him, fearing perhaps that the *Genevian* opinion about *Predestination* might lose ground in *England* by his means: Whereupon some of them used their utmost endeavours, and left no stone unturn'd to prevent his journey; by spreading reports with design to render him suspected of heresy, and by that artifice they so prejudiced some of the *English* Divines against him, that they began to hate him, before they knew him. He was incapable of weathering this storm which his adversaries had raised against him; insomuch that he found it advisable at last to break off all further correspondence with King *James*; for when the *English* Ambassador at *Paris*, had orders to treat with him about his going over; he returned him the following answer: *That he would not deceive his Majesty, for his conscience would not suffer him to subscribe the Canons of* Dort; supposing that the *King* would not receive him upon any other terms, in that situation of affairs. The Embassador communicated his answer to the King, but what happened further, does not appear. He was likewise inform'd by some of his friends in *Holland*, that the *English* Ambassador, *Carlton*, had been put upon writing to his Majesty; *to take heed of having to do with* Tilenus, *who was a dangerous person, and who, if he should be suffered to come to* England, *might draw many to his party*. But whether the States or the Clergy, put him upon it, does not appear. By this opposition, he was kept out of *England*, and the *Remonstrants* lost all hopes of serving themselves of so stout an advocate in that country. That treatise of his about *the origin of evil*, had been drawn up by him for the sake of some friends, who were scandalized at his forsaking the assembly of the *Reformed* at *Charenton*, in order to satisfy them of his proceedings. It appeared in print the year following, *viz.* 1621, into which I only enter on account of the connexion of these matters. In the Preface, he says, 'That those who were called *Remonstrants* in *Holland*, 'complained of the doctrines of those of *Geneva*, because they made God the *Author* 'of sin, but that the enemies of the said *Remonstrants* looked upon it as an abomi- 'nable calumny invented to the prejudice of the church of *Geneva*. But, *conti-* 'nues he, this little treatise will now convince those who have eyes to see, whether 'there be not cause for complaining of such opinions, and for separating from such 'assemblies, who after having separated themselves from the Pope, and accused him 'of arrogating to himself, what belonged only to God, have now the boldness to

A party is formed against him in England.

An account of a short Tract written by Tilenus *concerning the* origin of Evil.

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In the ſaid book, *Tilenus* inquires what were the opinions of the *Heathen Philoſophers*, the *Jewiſh Sects*, ſeveral *antient Hereticks*, the *Libertines*, *Flaccius Illyricus*, *Luther*, *Zwinglius*, *Calvin*, *Martyr*, *Beza*, *Zanchius*, and others, concerning the point in controverſy; and in what terms the diſciples of thoſe Doctors advanced the ſaid doctrine at that time. He likewiſe repreſents the doctrine of the *French* churches, and that of *Du Moulin*, touching the ſame. He examines the diſtinctions and evaſions made uſe of by the firſt *Reformers* to colour over, and ſet a gloſs upon that doctrine. He maintains beſides, that the ſaid doctrine makes God a diſſembler. Then follows the doctrine of the Holy Scriptures and of the Primitive Churches upon that point: and in the laſt place he produces general anſwers to thoſe texts of ſcripture, which, in his judgment, were miſapplied, in order to ſupport the doctrine of *Geneva*. He writes, that upon the publiſhing this treatiſe, the diſpleaſure of his adverſaries was extremely increaſed againſt him, but that he thought he had no reaſon, upon that account, to repent of ſo ſeaſonable a ſervice to the church; he likewiſe thought that his oppoſing ſuch doctrines, would not render him leſs agreeable to the King of *Great-Britain*; knowing that the ſaid King, as an everlaſting memorial of his opinion thereupon, had made uſe of the following expreſſions: *We ought to be careful, that like ſome of the* Puritans, **we do not make God the Author of Sin.**

But it is now time to return to the principal object of this Hiſtory, the affairs of the *Netherlands*. It was the cuſtom of this country, as well as of others, to uſher in the new-year with mirth and jollity, to wiſh one another all kind of happineſs, as likewiſe to ſend letters with the ſame good wiſhes to ſuch as were abſent; which were called New-years letters.

A Letter is publiſhed by E. Poppius, *under the title of* A Conſolatory New-years gift. *An account of its contents.*

Edvardus Poppius, one of the exiled *Remonſtrant* miniſters, made uſe of this cuſtom, in publiſhing an anonymous letter under the title of *a conſolatory New-years gift*. He endeavoured by the ſaid letter to comfort the churches of his perſuaſion, and to exhort them to perſeverance, addreſſing himſelf to them in the name of the expelled Paſtors. The introduction to this conſolatory paper was founded upon the aforeſaid practice, and contained a paraphraſe upon the Apoſtle's words: *Rejoice in the Lord*. In it, their teachers were perſonated as exhorting them to rejoice, not with reſpect to any advantage that the *New-year*, through God's aſſiſtance, was like to bring to the *Remonſtrant* cauſe; for they rather apprehended, as far as they could judge from ſome circumſtances of affairs, more rigorous Placards, and heavier perſecutions; but even with reſpect to their preſent ſufferings, which were very grievous, and future ones, which perhaps would be yet worſe: ‘ It became, *they* ‘ *ſaid*, ſuffering Paſtors to exhort their ſuffering flocks to rejoice, in the ſame words ‘ which St. *Paul* uſed, when, being a Priſoner at *Rome*, he writ to the *Philippians*, ‘ who were likewiſe perſecuted for the ſake of *Chriſt*, and over whoſe head there ‘ were yet greater perſecutions impending. *They added*, that they who writ, had ‘ no reaſon not to rejoice, though deprived and baniſhed, becauſe they had behaved ‘ themſelves faithfully in their miniſtry. For which reaſon, their minds were at ‘ eaſe, and they had matter of rejoicing; foraſmuch as like chriſtians they ſuffered ‘ for righteouſneſs ſake, and becauſe their ſteddy confeſſion, and the croſs which ‘ they bore on that account, had incouraged other Miniſters to preach the word of ‘ truth, ſtrengthened the churches in the faith, and rendered them more ardent ‘ in endeavouring at the practice of godlineſs. The Brothers and Siſters therefore, ‘ to whom this Epiſtle was directed, *they ſaid*, ought to rejoice for the following ‘ reaſons: *Firſt*, becauſe they were thereby informed that their Paſtors were through ‘ God's grace, ſo ſtrong, ſo bold, and ſo full of joy under their afflictions. For it ‘ tended to the conſolation and ſalvation of the people, that the Paſtors were comforted under oppreſſion. *Secondly*, becauſe in the preceding years, ſuch great mercy was ſhown to them above many others of the inhabitants of thoſe Provinces, as ‘ that not only the truth had been preached to them, but they had likewiſe embraced that ſaving doctrine which ſo highly tended to the advancing the honour of ‘ God and *Chriſt*, and the promoting of true piety. Here they deſcribed the doctrine ‘ of the *Remonſtrants*, and refuted that of the *Contraremonſtrants*, as laid down by the ‘ Nati-

'National Synod. *Thirdly*, becauſe the truth which they had received, had been brought to a tryal the two preceding years in the perſons of their Paſtors, in the great Theatre of the Synod, in the preſence of both Inlanders and Foreigners, of a Biſhop, Doctors, Profeſſors, Divines and Philoſophers, under the ſuperintendency of thoſe who repreſented the ſupreme government of the *United Netherlands*; at which time the Synod either durſt not, or would not engage in any diſpute with them. *Fourthly*, becauſe they having diſcharged their conſciences in endeavouring to compoſe the reigning diviſions, were caſt out and excommunicated by the *Contraremonſtrants*, who refuſed to be healed. The ſaid *Contraremonſtrants* having long endeavoured to ſit alone, and to arrogate all power in the church to themſelves, and being now maſters of the Synodical Chair, and inveſted with the authority of the States, had breathed fire and flame againſt all thoſe who reſiſted them. They had cenſured, condemned, deprived, and excommunicated the *Remonſtrants*. The latter therefore ought no longer to defile themſelves with their impurities. They themſelves had given the letter of divorce. Wherefore being now delivered from their human authority, with which they ſo unjuſtly domineered, they might ſhew they were a free people, though ſtill Servants of *Chriſt*, and ſubject to good order. This afforded them matter enough for rejoicing in the midſt of their troubles. It was true indeed, that *they were reſtrained from all freedom of external worſhip. But they were injured*, they ſaid, *ſince the exerciſe of their religion was their juſt due*: To obtain this, their anceſtors had poured out their blood upon ſcaffolds, and ſuffered their bodies to be burnt to aſhes at ſtakes. And the States General had formerly aſſerted and maintained in their treaty at *Cologn*, that ſubjects of different opinions could not ſatisfy their conſciences without the exerciſe of their religion. They confeſſed that the Civil Magiſtrate had the ſole authority with reſpect to the publick external affairs of the church, to the ſacred edifices, and the maintenance of the Miniſters, and that it was in his power to admit one man, and exclude another; *but added*, that he ought nevertheleſs to conſider that he had a Maſter in Heaven, and might not attempt any thing againſt truth and equity. This power of the Civil Magiſtrate had been actually put in execution againſt the *Remonſtrants*, and the *Remonſtrants* had ſubmitted to it, and quitted the publick Temples of which they had been poſſeſſed. In ſome places, they were many thouſands ſtronger than their adverſaries, notwithſtanding which, they ſtood ſtill, and ſaw their places of worſhip taken from them by a handful of people; and though they themſelves were natives, they made way for ſtrangers. In this they had done extremely well, the whole world looked at it with amazement, and it tended not a little to their praiſe. But as for their forbearing the exerciſe of their religion in ſeparate meetings, becauſe the Government would have it ſo; this, *they ſaid*, would not only turn to their reproach, but they could not do it with a ſafe conſcience. For ſince this was a buſineſs between God and their own ſouls, they ought not to have any regard to the Placards or Statutes of Princes or Magiſtrates, though death itſelf, or any other corporal puniſhments were to be the conſequence of their diſobedience. This was the language even of the *Netherland Confeſſion*; to wit, *That they ought not to faint, though the perſecution ſhould continue. Fifthly*, they ſhould likewiſe rejoice in their ſufferings, becauſe of the advantage there was in ſuffering, which always turned to the good of thoſe whom God loved; and becauſe it tended likewiſe to the propagation of the Goſpel. It was, *they ſaid*, the nature of divine truth, that being attacked, but not conquered, nor extinguiſhed, it made the deeper impreſſion on the hearts of men. It was the croſs and ſuffering which gave ſuch credit to the chriſtian religion. Oppreſſions ſerved likewiſe for trials, and trials if they ſucceeded, ended in rejoicings. Lukewarm chriſtians being awakened by the Croſs, were taught to raiſe up their feeble hands and knees, and to walk aright. To be thus oppreſſed, was a token of the divine favour, and the recompenſe would be no leſs than the glories of Heaven. This adminiſtered matter of rejoicing. And for the increaſing of their joy, they ſhould conſider, that *Chriſt* the Lord called them to this combat, that he watched over them, that he heard their ſighs and groans, *and would not ſuffer them to be tempted beyond what they were able*. To the end that their joy might be full, their patience ought to be ſo too. They had already ſuffered much ſcorn and contempt, and all kind of ill treatment by fines, impriſonments, and even

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At the end of this letter there was added a New-years hymn to the same effect.

The Government at Kampen *is changed.*

On the 8th or 9th of *January*, O. S. the Magistrates and Government of *Kampen* in the Province of *Over-Yssel* were changed. *Baudart* tells us, that the Magistrates of the said town began to be so pliable, during the sitting of the Synod of *Dort*, as to promise all of them, that they would join in religious communion with the *Contraremonstrants*, in case the Synod should condemn the other party. But the event shewed that several of those Magistrates did not acquiesce in the ecclesiastical decrees, but adhered still to the *Remonstrants*. Hereupon it was so ordered, that Count *Ernest* of *Nassaw*, and the Colonel *Nicholas Smelsing*, together with the Heers *van Goch* and *Buckhurst*, did, in the name of the States-General, and of his Excellency the Prince of *Orange*, discharge five of the Magistrates, and twenty three of the Common Council, and as some of the antient Burghers relate, put several of the most zealous *Contraremonstrants* in their room, who had been recommended to the Count by the Clergy of that side. Whilst this was doing, the Stadthouse was surrounded by the Soldiers. Some of the Members of the Council who were deposed, believing that their credit or reputation was affected by their discharge, the following Declaration was published for their satisfaction.

UPon the scruples raised by some of the Members of the Council, as if their dismission had rendered them infamous, his Grace Count Ernest Casimir of Nassaw, and the rest of the Gentlemen deputed by the States, do hereby declare, that the dismission of those persons and other officers of the town of Kampen, was intended merely for promoting the peace and unity of the said town, without any prejudice to their particular rights or privileges, or violation, and diminution of their good name and fame in any wise; which shall be preserved to them entire and unblemished.

In witness whereof, this Certificate is signed by his said Grace Count Ernest Casimir, *and the rest of the Gentlemen commissioned by his Excellency the Prince of* Orange, *our Gracious Lord and Statholder; at the Town-house of* Kampen, *the 8th of* January, 1620.

ERNEST CASIMIR.
Count of NASSAW.
J. V. BUCKHURST.
J. *van* GOCH.
N. SMELSINGH.

By this change of the Magistrates at *Kampen*, affairs there immediately took a different turn, to the satisfaction of the *Contraremonstrants*. The new Governors strove who should please the Clergy most, as appeared by several of their proceedings. It is related, among other instances, that the Burgomasters being assembled soon after at the Inn called the *Unicorn*, in the Old Street, and finding in the room where they met

met, the picture of *Richard van Kornhert* hanging upon the wall, they took it down, laid it on the fire, and burnt it to aſhes, notwithſtanding all the interceſſion of the maſter and miſtreſs of the houſe. Thus ſhowing, by their treatment of his picture, how they would have uſed the man himſelf. ANo DOM. 1619.

The Picture of Kornhert *is burnt by the new Magiſtrates.*

At this time alſo endeavours were uſed to ſuppreſs the Meetings of the *Lutherans*, to which ſome of the *Remonſtrants* had joined themſelves; for which cauſe they were ſeveral times forbidden to meet: However they aſſembled now and then by ſtealth. But againſt the *Remonſtrants* they proceeded with much more ſeverity, putting in ſtrict execution the Placard made concerning them, by diſturbing their Conventicles, and exacting fines and penalties, as we ſhall ſhow hereafter.

At *Deventer* the following Placard was publiſhed on the 18th of *February*, O. S.

A Placard of the Magiſtrates of Deventer *againſt the* Papiſts, Anabaptiſts, *&c.*

'THE Schepens and Council do give notice to, and ſtrictly require all their Bur-
'ghers and Inhabitants, that no perſon of what rank or quality ſoever he
'be, preſume to hold any meeting, whether publick or private, or perform any ex-
'erciſes of the *Popiſh*, *Menniſt*, or other religions, by preaching, ſaying maſs,
'baptizing, marrying, or the like ceremonies, under what pretext ſoever, under
'the following penalties; that is to ſay, in the firſt place, the perſon who ſhall
'perform any of the above-mentioned ceremonies, ſhall from that time, and for
'ever, be baniſhed out of this Town; and all ſuch as are found to be preſent at
'any of thoſe Meetings, ſhall be puniſhed for the firſt time by the forfeiture of
'their uppermoſt garments, for the benefit of thoſe who ſearch the ſaid Meetings,
'and moreover be fined in the ſum of twenty-five gold Gilders, for the benefit of
'this our Town. For the ſecond offence, they ſhall forfeit their uppermoſt
'garments again, and fifty gold Gilders for the aforeſaid uſes. And for the
'third, they ſhall be puniſhed arbitrarily, or diſcretionally. As for the Proprietor
'or Poſſeſſor of the houſe or place where any ſuch meeting ſhall be holden, he ſhall
'for the firſt offence forfeit one hundred gold Gilders for the uſe of our City; for
'the ſecond two hundred, to be applied to the ſame uſe; and the third time be for
'ever baniſhed out of our City, and the juriſdiction thereof.

This Placard was renewed ſeveral times after. The Magiſtrates of the ſaid City likewiſe publiſhed a particular Placard againſt the *Menniſts* or *Anabaptiſts* in the month of *February* of the preſent year, as alſo at other times.

The Meetings of the Lutherans *are diſturbed at* Leyden *and* Dort.

They began likewiſe at *Leyden* to prohibit the meetings of the *Lutherans* by beat of drum; and as ſome write, their meetings were not only forbidden at *Dort*, but thoſe of their perſwaſion were robbed, plundered, and baſely abuſed.

The Heer van Brederode *dies by a Fall on the Ice.*

But I return to *Holland*, where we find the *Contraremonſtrants*, in the month of *January* or *February*, mourning for the death of *Walrave*, the Heer *van Brederode*, on account of the ſeveral good qualities they diſcovered in him, and particularly his zeal for their cauſe. He was one of the States Commiſſioners at the National Synod of *Dort*, where, as has been already ſhown, when the *Remonſtrants* conplained, that ſufficient time had not been allowed them to prepare their papers; and added, that the cold weather had hindred them, he ſarcaſtically objected to them, *That certainly their brains had not been frozen.* But about this time, which was not above a year after, his horſe fell under him on the ice, and he died of a gangrene, occaſioned by the fall, at his houſe at *Vianen*, in the 26th year of his age.

The Heer vander Myle *is baniſhed to the Iſland of* Goeree.

The Heer *vander Myle*, ſon-in-law of the Advocate *Oldenbarnevelt*, who was excluded the Aſſembly of the Nobility, as has been mentioned above, fell now into great troubles. The winter before, ſeveral extracts of letters writ by him to the Heer *van Langerak*, Ambaſſadour from the States to *France*, had been tranſmitted from the Generality to thoſe of *Holland*, and read in their Aſſembly, relating to the State of theſe Provinces, the differences of Religion in the ſame, and the perſon of his Excellency; who, as they ſaid, was ill uſed in thoſe papers. After ſome deliberation upon theſe matters, the States of *Holland* came to a reſolution, *That the ſaid Heer* vander Myle *had meddled too far, and beyond what he ought, and had been guilty of a high miſdemeanor.* And the Members who were deputed from their Aſſembly to that of the States-General, were ordered forthwith to carry back thoſe papers, and to aſſiſt the Deputies of the other Provinces in conſidering what might be moſt proper for them to do upon that occaſion, with a due regard to the

privileges

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A Letter sent him by Heinsius.

Scaligeri *post fata sui, post funera* Junî,
Læsa quidem nostra est Pallas, *& ægra fuit.*
Sustinuit tamen ægra caput, mæstumq; dolorem
Et facies tantum deficientis erat.
Nunc, Mylî *Generose, tibi fortuna fefellit,*
Nec solita, quanquam debuit, usa fide est.
Hactenus avulsis perierunt singula membris,
Nunc caput infœlix non habet illa suum.

In *English* thus:

When Scaliger *and* Junius *felt the fatal dart,*
Our Pallas, *sorely maim'd, soon sicken'd at the smart.*
Yet still her head she faintly rais'd, her grief sustain'd,
Tho' doleful paleness o'er her lovely features reign'd.
But, generous Myle, *now fickle fortune You deceives,*
And of her wonted favours, tho' your due, bereaves.
The loss of single Members Pallas *still surviv'd,*
But this last fatal stroke her of her Head depriv'd.

His Answer. The Heer *vander Myle* returning an answer to the said Letter, represented to him, among other things, 'That he did indeed believe there were some among the Professors of *Leyden*, who still remembered him (*this* Heinsius *had said to him in his Letter*;) forasmuch as he had always endeavoured to serve men of merit, without any regard to times or parties; but that he knew very well, that as there were some who were not to be compared with him, *Heinsius*, with respect to the talents which God had bestowed upon him, so neither were they like him in point of gratitude; and that he even placed in that rank some, who, on account of their profession, were bound to administer consolation to him.' In the same Letter, which *Heinsius* writ to the Heer *vander Myle*, he made mention of one that he had lately received from the famous *Paulus Servita*, or Father *Paul* of *Venice*, and signified his joy, that so great a man had entertained such favourable thoughts of the *Contraremonstrant* doctrines [1]. This Letter which we have translated from the *Latin*, is of the following tenor:

Reverend Sir,

A Letter from the famous Father Paul *to* Heinsius.

'WHAT you declared in your Homily or Dissertation, was doubtless the opinion of the Apostles, *John* and *Paul*; such only believe it to be heterodox, 'who are prejudiced through the blindness of their understanding —— For as the 'Elect only participate of the Divine Grace, so none but they can be sensible of its 'efficacy and operation. For neither the world, nor the flesh, nor the night-raven, '(which has not a sight strong enough) can bear the light. 'Tis my opinion, not 'only that Faith is the gift of God, but likewise that the true conception of Faith, 'and

[1] Ex Epist. Clar. Vir. a Sim. Gabbama Edit. 1666. p. 754.

'and its cauſes and effects, is not granted to the wiſe men of this world. Happy 'are you to whom the divine myſteries are revealed from heaven. Your Chriſtian 'Synod has had the ſkill to diſtinguiſh the doctrine of the Apoſtles from carnal no- 'tions, and condemning the latter, has piouſly embraced the former. And moſt 'prudently have the Illuſtrious States proceeded in ſtopping the mouths of your 'adverſaries, by exerting that authority which is peculiar to Sovereigns in eccleſi- 'aſtical matters. But it is not ſtrange that thoſe people ſhould join with your ene- 'mies. Errors that are moſt oppoſite and contradictory, will more eaſily be recon- 'ciled to each other, than to the truth, though it lies in the middle. It was with 'great pleaſure that I received and read your Letter about theſe matters, on the firſt 'day of the new year. That you were well verſed in theological matters, I eaſily 'obſerved by the *Homily*; and that you were no leſs ſkilled in humane ſciences, I 'have been informed by other political papers of yours, which are every where 'publiſhed. I moſt heartily wiſh you a long continuance of health, and ſhall ever 'make it the ſubject of my prayers for you to God, the Father of mercies.

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Dated from Venice *the 29th of* May, 1620.

From this Letter we may obſerve two things: The firſt is, that Father *Paul* adhered to the opinions of the *Dominicans* and the *Contraremonſtrants* in the buſineſs of *Predeſtination*; which is likewiſe ſufficiently obvious in his hiſtory of the Council of *Trent*, concerning which the *Engliſh* Divine *Heylin* writes, *That the authority of Father* Paul (*whatever credit he may deſerve in hiſtorical matters*) *ought not to be admitted in* Doctrinal Points, *any further than it is ſupported by reaſon.* In the next place we may obſerve from his Letter, what ill impreſſions *Heinſius* ſeems to have made on him in prejudice of the *Remonſtrants*, by treating them as people who ſided with the common enemy; but the falſity of this charge has ſince appeared plainly enough. As for the reſt of his Letter, I leave it as I found it, and the Reader may judge of it as he pleaſes.

In the mean while the *Remonſtrants* went on couragiouſly with their ſeparate meetings. But on the 7th of *January* ſeveral Miniſters and others appeared before the Committee of the States at the *Hague*, heavily complaining againſt thoſe of that Sect at *Haſerſwoude*, *Newkope*, *Norden*, *Waddinckſvene*, and *Arlandervene*, accuſing them of divers bold and inſolent actions; *inſomuch that*, as they ſaid, *thoſe of the* true religion *went in danger of their lives*; *the* Remonſtrants *having ſeized upon the church at* Waddinckſvene, *where, tho' they did not preſume to preach, yet one of their Teachers paſt through the congregation, exhorting them as he went.* Againſt theſe miſchiefs the Petitioners prayed their Lordſhips to apply ſome remedy. Two Gentlemen of the ſaid Committee were accordingly diſpatched away to the ſaid Villages, in order to inquire into the cauſes of theſe complaints; who being returned, gave an account of their proceedings on the 22d of the ſaid month: Firſt, as to the opening of the Church at *Waddinckſvene*, of which we find no account entered upon the Books of the Committee. As for *Newkope*, they ſaid, that an *Anabaptiſt* had preached there. Concerning *Norden*, they declared, that all was well there, and that matters were right at *Boſkope* too. That at *Arlandervene* there were ſome diſorders. That there was preaching to the *Remonſtrants* at *Haſerſwoude*, when they came thither, and that there was likewiſe a meeting of them at *Benthuſen*. That at *Sootermere* and *Seghwart*, it was as bad as poſſible, there being hardly one honeſt Magiſtrate in thoſe Villages. Hereupon it was reſolved in the Committee, that Deputies ſhould be ſent to change the Officers of thoſe places; but that firſt there ſhould be notice given to the Lords, or chief Officers, to the end that they might tranſmit to the *Hague* liſts of ſuch perſons whom they judged proper to be admitted into the offices of thoſe that were to be diſcharged. The Bailiff of *Newkope*, whoſe name was *Thin*, was diſcharged; and the Heer *John van Butenwegh*, Heer *van Newkope*, laid before the Committee the names of two perſons; one of which was to be choſen into the offices of Bailiff and Scout; to wit, *Henry Henſbeke*, who was Schoolmaſter and Sexton, and *Reinier Roſebome*; the former of whom was accordingly choſen Bailiff and Scout. The Secretary, *Cornelius Matthewſon* was left in his office proviſionally; but the Meſſenger of the Village was diſcharged, and *Lambert Jacobs*, a zealous *Contraremonſtrant*, put in his place; and at the ſame

A Complaint againſt the Remonſtrant *Inhabitants of certain Villages.*

A change of Officers in thoſe Villages.

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On the 5th of *February*, the Committee of the States came to a reſolution: That ſince there was a neceſſity of making a change of ſo many Officers and Magiſtrates in ſeveral places, the ſaid Officers ſhould be conſidered as *ipſo facto* diſcharged, and their places filled up with others. Accordingly, the office of Scout of *Sevenhuſen* was conferred on the Heer *Simon Muis van Holy*, and *John Corneliſſon Wildevene* was made Secretary in the room of *Nicolas Michelſon Bontebal*, and *John Wolvarton* was appointed Scout of *Seghwart*. On the 7th, the ſaid Committee writ to Mr. *Yſenbout van Vene*, as Lord of *Hoge-vene*, that he ſhould turn out his Officer *Gerard Abrianſon Outſhorn*, and put in another, ſuch as he knew would be agreeable to them, or that otherwiſe they would appoint one for him. About the ſame time, as I take it, *Otto de Roy*, Secretary of *Maeſland-ſluice*, was likewiſe diſcharged.

This was the beginning of that great Change, or, as they ſtiled it, Reformation of Officers, not only of thoſe in villages and places in the country, but alſo in the towns and cities.

The Lords of the Committee took likewiſe into conſideration the buſineſs of the *Lutheran* Meeting at *Bodegrave*, and what his Princely Grace of *Orange* had cauſed to be repreſented about it; and they agreed to let that matter remain in *ſtatu quo*, by way of connivance, without puſhing any further the orders which the States had ſent to the Bailiff. But the ſeverities uſed againſt the *Remonſtrants*, increaſed more and more.

The Scout of Leyden *proſecutes certain* Remonſtrants.

How the meeting of the people of this perſwaſion was diſturbed at *Leyden*, on the 29th of *December* laſt, and what endeavours were uſed to apprehend their Preacher *Dwinglo*, we have already ſhown. After thoſe occurrences, the Scout, Mr. *William de Bont*, ſummoned ſeveral of the Burghers, who had either been at the diſperſed meeting, or were ſuſpected on that occaſion, to appear before the Judges, on the 7th of *January*; namely, the two Notaries, *Baldwin Hakkius*, and *Adrian Pats*; as alſo *Chriſtopher van Melſin*, a Linnen-weaver in the *Bogard-ſteeg*, at whoſe houſe the meeting was holden. *Van Melſen* was condemned to pay a fine of 200 Gilders on that account, and to be baniſhed by ſound of bell out of the city of *Leyden* and liberties thereof, for the ſpace of one year. From this ſentence ſome concluded, that the ſaid *van Melſen* had no knowledge of the deſign of the Scout, to ſurprize *Dwinglo* at his houſe. But one cannot clear that matter, unleſs one knew whether the fine were ever exacted, or the man obliged to quit the town. But it was taken for granted at that time, that his wife was the perſon who decoyed *Dwinglo* and the *Remonſtrants* to his houſe, in order to bring them into trouble. On the ſame day, being the 7th of the month, *Hakkius* and *Pats* were both of them condemned in a fine of 25 Gilders, for the benefit of the Scout, and moreover declared to have forfeited their office of Notary, the faculties or inſtruments granted them for that purpoſe being made void and of no effect; and laſtly, they were ſentenced to pay the charges of their trials.

An account of their proceedings.

The ſaid Notaries appealed from that ſentence publickly pronounced againſt them by ſound of bell, to the Court of *Holland*, repreſenting by a Memorial: 'That they had no intention to be at any forbidden meeting on the 29th 'of the laſt month, but were drawn in by the baſe artifices of the wife of *Melſen*; 'that they found themſelves much aggrieved by the ſentence prohibiting them to exerciſe the profeſſion of a Notary, ſeeing that no other penalty was appointed by the 'Placard, to be inflicted upon thoſe who were preſent at ſuch meetings, beſides a fine 'of 25 Gilders. That the words of the ſaid Placard relating to the forfeiture of 'offices, could only be extended to ſuch who preached, read, ſung, or adminiſtered 'the Sacraments in ſuch meetings; or elſe who lent or rented their houſes or other 'places for the like purpoſes: Moreover, that the buſineſs of a Notary ought not 'to be reckoned among the offices intended by the Placard, that being an employment without any certain income; all the profits ariſing from it, being obtained 'only by perſonal labour and diligence: neither was the office of Notary attainable 'or procurable by ſuch ways as others of which the Placard ſpeaks; foraſmuch as 'the States, in former times, never took away the ſaid office from any perſon upon 'whom it was once beſtowed, in order to confer it on another, but added as many

'new

'new ones to the number as they thought proper: That beſides, the ſaid office had no affinity with matters of religion, ſince, in this country, even the States themſelves appointed Notaries who were of a different religion from that which was eſtabliſhed: Neither was it the intention of the States in iſſuing the ſaid Placard, that good well-meaning people ſhould be allured by tricks to come to ſuch meetings, and ſo be caught in a net: And laſtly, they repreſented, that they were not found at the meeting abovementioned——.' For all which reaſons, they prayed the Court to grant them a power of appeal, and an inhibition to the inferiour Court of *Leyden*, ſo far only as related to their being ſuſpended from the exerciſe of their aforementioned office. But to this Memorial and Petition there was no anſwer returned on the 29th of *February*, but *nihil* was indorſed upon it. Being thus refuſed here, they addreſſed themſelves anew to the High Court of Juſtice, by way of appeal from the diſmiſſion of their foregoing Memorial; but neither could they obtain any other return here, ſave another *nihil*. However, ſome months after, the Notary, *Plats*, upon his repeated petitions, and certain promiſes unknown to me, procured leave from the States to exerciſe his office again till further order. And, I think, *Hakkius* obtained the like permiſſion. A few days after the publication of the ſentences againſt *van Melſen*, *Hekkius* and *Pats*, the Heer *Paulus Stochius* fell into much greater troubles. He was one of thoſe who were excluded the Senate or Council of *Leyden* in the year 1618, and ſoon after, the office of Secretary to the Orphan-hoſpital, which he had faithfully adminiſter'd for many years, was taken from him by the Burgomaſters by order of the Prince, and given to one *Martin van Egmont*, who, in a little time, was turned out of it with ignominy, for having broken open a certain cheſt of money, and robbed the orphans. After this, the new Scout of *Leyden*, Mr. *William de Bont*, who was eſteemed a mortal enemy of *Stochius*, got leave to enter his houſe, and ſearch his papers. Some think, that *Stochius*, a zealous promoter of the *Remonſtrants* cauſe, was ſuſpected of gathering money for the uſe of their Miniſters. On the 13th of *January*, the ſaid Scout, with two Schepens, *Daniel van Alphen* and *Adrian van Tetbrode*, attended by the Under Scouts, and all the City-Serjeants, entered his houſe by day, where they firſt ſearched his counting-houſe, and then the whole houſe from top to bottom; ordering all his trunks, cheſts and boxes to be immediately unlocked, and threatening otherwiſe to force them open; which orders he ſubmitted to. They met with ſome papers and writings, which they took, though without medling with him at that time; but at night the Scouts ſought for him in his houſe. He was then walking in the church, as is the cuſtom of the Burghers in a winter evening; and being met preſently after in the ſtreet, he was apprehended, and carried to the city priſon. Finding himſelf a priſoner, he let fall out of his pocket two letters from *Rem Egbertſon Biſhop*, the brother of *Epiſcopius*; but the Scout being aware of it, took them up, and carried them to the Magiſtrates. They put him at firſt into a naſty damp little room, full of dirt and ſtench, near a lay-ſtall, and cauſed him to be watched day and night by two of the Serjeants. The day after his impriſonment, the Committee of the States having conſulted his Excellency about him, reſolved to ſend two of their body to *Leyden*, to encourage the Magiſtrates, and to give them their advice, that ſo they might proceed in earneſt, and without any intermiſſion againſt *Stochius*, in order to oblige him to diſcover his accomplices and all their intrigues, and to report their opinion to the ſaid Committee. In the mean while it was given out, that he was taken up for treaſon, or conſpiring againſt the Government. They watched him day and night, without ſuffering any body to come nigh him. He repreſented, that he was a Member of the Univerſity; and after much intreaty and a cloſe confinement of ſix days, he was removed to the priſon of the Univerſity, where he was as ſtrictly guarded as before. He was at firſt examined by the Scout and Schepens, and two of the Deputies of the Committee of the States; *viz.* *Francis van den Burgh* and another, and afterwards by the Rector Magnificus *Reinerus Bontius*, Brother of the Scout, and his Aſſeſſors, in the preſence of two Commiſſioners of the Court, the Councellor *Kowenburg*, and the Griffier *Pots*. He was examined upon ſeveral articles, namely, 'Whether he had not oppoſed the calling a 'National Synod? Whether he had adviſed the deprived Magiſtrates of *Nimeguen* 'to complain to the States-General? Whether he had not carried on a correſpon-'dence in ſeveral towns, in order to collect money for the uſe of the *Re-*

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The houſe of the Heer Stochius *is ſearched, and himſelf impriſoned.*

He is examined.

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'*monſtrants*; to wit, at the *Hague*, with *Nicolas Swanenburgh*; at *Gouda*, with '——— *Triſt*; at *Delft*, with Dr. *Vermas*; at *Rotterdam*, with ——— *Schalkens*; 'at *Alkmaer*, with *Baldwin Rectwick*, and with ——— at *Horn*? The Commiſſioners told him, *That there had been a general confederacy upon that head; that there were aſſociations, and that every town had been taxed to raiſe a certain ſum of money; and laſtly, that he* Stochius, *was the chief cantriver and manager.* But he proteſted that he knew nothing of ſuch an aſſociation or confederacy. They would not, however, believe him, but vehemently preſſed him to tell all he was ſaid to know of it. They ſaid, *It was indeed a ſecret to the world, but none to him.* During his examination, he was often told, *that his Excellency, and all the Lords, were diſpoſed to ſhew him favour, but it was only upon condition that he would reveal the ſecret. What! ſaid* Pots, *cannot the Lords draw the ſecret from you by any kind of queſtion? Do not impoſe upon the Lords*; added he, *but tell them all you know.* On the other hand, he repeated his proteſtations in the moſt ſolemn manner: *Do you take me, ſaid he, for a* Jew, *a* Turk, *or a* Heathen? *I am a* Chriſtian, *by the grace of God, who have learnt and who teach my children what a dreadfull thing it is for a man to involve his own ſoul in eternal perdition: Should I be ſo wicked as to make ſuch a Declaration falſly? God forbid!* What he owned to be true in this charge brought againſt him, was, that without knowing of any other contributions, he had indeed out of compaſſion, concerned himſelf in a collection of monies at *Leyden*, for the benefit of five perſons, whoſe zeal for the cauſe of the *Remonſtrants*, had occaſioned their being condemned to pay a thouſand and fifty Gilders; *viz.* three of them 200 Gilders each, for diſperſing the little tract called the *Vale*, or *Farewell*; the fourth, 225 Gilders, for ſuffering a meeting at his houſe; and the fifth, 225 for an intention of lending his houſe for the ſame uſe. He further owned, that he had ſometimes applied himſelf to, and exhorted ſeveral perſons of all ranks, to aſſiſt thoſe who were poor in paying their fines, and at the ſame time, to conſider the wants of ſome deprived Miniſters, with thoſe of their wives and children, as he himſelf had been exhorted by others to do the ſame. For this purpoſe, he had, with the knowledge of ſome of the Burghers whom he mentioned, prepared two liſts of names (one of which had been ſeized among his papers, and laid before the Magiſtrates) out of which ſeveral ſmaller liſts had been drawn, in order to make a collection of money for the aforementioned uſes; firſt, by the management of *John Peterſon van Ougſteet*, a Ropemaker, and *John Johnſon*, a Carpenter, and others joined with them; and afterwards by the aſſiſtance of *Gertrude* ——— the wife of the Miniſter *Adrian vanden Borre*, who had made ſome collections before, but who, by reaſon of her weakneſs, as being ready to lye in, could proceed no further; upon which ſeveral of the *Remonſtrants* either carried their preſents (which ſome called loans) with their own hands, or elſe ſent them to her in papers or little ſealed boxes, whilſt ſhe was in that condition. This money being increaſed by ſmall ſums to the amount of 500 Gilders he received from her, and paid it to the late Scout *Lot Gale*, by way of compoſition, purſuant to an agreement which he had made with them for 600 Gilders, which was the fine for diſperſing the *Farewell*, and 250 more for the aforeſaid intended meeting. Out of the ſame collections he likewiſe paid *Harper* the Meſſenger with the Rod, and the coſts of the trials amounting to 37 Gilders more. He confeſſed further, that in *Auguſt* laſt paſt, *Rem Biſhop* (as he ſuppoſed) had ſent 400 Gilders to *vanden Borre* on account of other charges; for there was found on his bedſtead a memorandum of the place where that money was depoſited for that uſe. The memorandum was partly of his, and partly of *Borre*'s writing. Over it was writ, *A memorandum concerning the* 400 *Gilders ſent for the Orphans of A. g.* There was much diſpute about the meaning of the letters A. g. The Commiſſioners would have them ſignify *Arminiaenſche Gemeente*, or the *Arminian* Church; but *Stochius* explained it by *Armegedrukten*, or the *oppreſſed Poor*. They examined him alſo very ſtrictly about *Rem Biſhop* at firſt, whether he had not been concerned in making collections? He anſwered, that he knew nothing of it. Then they asked him, *whether he did not ſuſpect it?* He replied, *yes*. To the queſtion, whether there had not been ſome collections made at the deſire of the Miniſters? He ſaid, that *Johannes Corvinus* had writ one time in a letrer: *If the* Iſraelites *be not provided with food, we know not what method to take.* He owned too, that *John Williamſon Uſling*, a zealous *Remonſtrant*, who lived at *Amſterdam*, had been at the *Hague*, *Delft*, and *Rotterdam*,

to see what had been collected; and that he complained, that but little was brought in; but that he did not tell him the deponent, with whom and where he had been. There was likewise produced against *Stochius* one of the Letters which he dropt as they were leading him to prison; it was writ by *Rem Bishop*, and they desired he would explain it. The said Letter, from which they promised themselves great discoveries, ran thus: ANNO DOM. 1619.

Dear and Honoured Sir, and Friend,

A Letter from Rem Bishop to Stochius.

'I Have received both yours, giving an account of the disturbing the *Arminians*; from whence I learn in what trouble and danger *Oderen* and others have been. Blessed be God, who has thus averted it! Lord, shall we never see an end of these things! What shall we do? Let us pray to the Lord. We have sinned against him. Lord forgive us. I am glad to find you have hopes that it will be for that man's advantage. Retiring is best, at this time. I will deliver your Letter immediately; and to morrow, with the help of God, if any boat goes, shall send some Fish. My ship is not yet arrived. God preserve it from all misfortune. I have been a great loser this summer, but patience. I would have answered you before; but I hoped the boats would have gone sooner, and that I might have dispatched the Fish and Letter at once. *Wynant* has received nothing yet, as his daughter tells me, but what was sent you. She has heard nothing from *Staden*; but there came a Letter for you from *Nimeguen*, which was forwarded to you. Having nothing else to add at the present, I recommend you to the protection of God, and salute you most heartily.

R. E. BISHOP.

At the bottom was added this Postscript:

'Things go pretty well here; God grant they may so continue! The Fishery is good in this foggy dark weather. The Father of *Jacob* is a good Fisherman. Bring good wares to our market, they will, it seems, be welcome and yield you profit, if they can but be disposed of to the best advantage; but it is decreed not to deal with foreigners.

The Examination continued.

This Letter occasioned many questions. The Commissioners said, that *Fish* was a cant-word for *Money*, and that all of it was writ in a figurative way, and that the meaning was quite different from the expressions; the rather, because there was mention made in the Postscript of the *Fishery* at *Amsterdam*, and of the *Father* of *Jacob*, of whom *Bishop* had said that he was a good Fisherman, by which he was supposed to mean *Isaacus Fredericus*, who at that time preached there privately to the *Remonstrants*. *Stochius* solemnly declared, that he had really received Fish from thence, and that there was no other meaning but what was expresst. But this did not satisfy, and they urged him to explain the Letter more fully. He told them he could not do it, and adhered to what he said. They examined him further concerning another Letter which *Episcopius* had writ to him about drawing up a confession, and endeavouring a closer union with the *Lutherans*. He owned that he had writ first to *Episcopius* about that matter, in hopes that if the *Remonstrants* could make a coalition with the most moderate *Lutherans*, the States would tolerate them so united. They asked him, whether he had not writ to *Uitenbogart* too? He reply'd, he had not. Then they asked what maintenance the exiled Ministers enjoy'd? He answered, that it was reported that they received, according to their respective circumstances and wants, from a hundred and fifty to four hundred Gilders at the most. They had likewise found among his papers a certain Memorial concerning the Town of *Staden*, its Situation, Magistrates, Clergy, Schools, and such like matters. They asked him whether he had drawn it up by himself, or whether he had consulted any others? He said he did it by himself, and for his own use, in order to know whither to betake himself, if he should be forced to leave his native country. The Commissioners asked whether he and *Rem Bishop* had not endeavoured to carry away many families with them from *Leyden* and *Amsterdam*? He answered, No. Then they asked him, if he had not given a copy of it to any body? He owned, he had

ANNO DOM. 1619. had given a copy to *Rem*, but had not excited him to allure any of the people thither. Afterwards he was aſked, whether he never had any diſcourſe with *Rem Biſhop* about *Staden*? He ſaid, Yes, but that it was before the writing of that Memorial, and upon their mutual complaints of the rigid uſage of the *Remonſtrants*, as they thought; and that they were uſed to ſay to one another, *To what part of the world ſhall we betake ourſelves, if things go thus?* That upon this occaſion they began to talk about *Staden*, but that neither of them liked the place. Hereupon he was aſked a great many other queſtions, to which he declared he could return no anſwer, as knowing nothing of them. He was preſſed ſeveral times to ſay ſomething about *Uitenbogart*, but he gave ſuch anſwers as did not in the leaſt affect him. They ſhowed him likewiſe a liſt of names, written by *Rem Biſhop*, and deſired him to explain what it meant. He owned it to be *Rem*'s hand, but ſaid he did not know the names. They would not allow him the uſe of pen and ink during this examination, which was a very great hardſhip. They would not ſuffer him to have any counſel, nor any of his friends to come near him, but only a little ſon of ſix years old, who was allowed to ſtay with him. Whatever was ſent him from home was carefully ſearched; and a little veſſel of red wine, which was ſometimes brought him on account of his being ſomewhat weakly, was always emptied to ſee whether there was any thing at the bottom of of it. Neceſſity, however, helped him to the following ſtratagem: He nimbly writ with a ſtraw dipped in the lees of wine, upon a leaf which he tore out of an Almanack that his little boy carried in his pocket, by which means he ſignified to his friends what he had a mind they ſhould know; and dexterouſly wrapping it up in his ruff-band, ſent it home with his foul linnen, treating his Centinels in the mean while with plenty of Beer and Tobacco, that they might not obſerve what he was doing. He tells us himſelf in certain Memoirs, Letters and Journals, which he writ then and ſince, that all the anſwers he made during his examination were ſtretched and magnified at ſuch a rate, that a feather commonly weighed a pound with them; and that they put numberleſs queſtions to him about matters, tranſactions, occurrences and diſcourſes, which had happened two, three, or more years paſt: That they would oblige him ſometimes to anſwer twenty times to the ſame queſtion, only to ſee whether his anſwers were uniform, to the end, as he imagined, that they might catch and enſnare him; and that he was almoſt out of his wits, his brains being ſo continually working to diſcover their intentions, that he ſcarce ſlept three hours in four nights. He ſays, that they interrogated him concerning a ſuppoſed correſpondence with the Archduke *Albert*, or thoſe of the *Spaniſh* party, to fiſh ſomething out of him, if poſſible, to the prejudice of the depoſed Governours, but they could diſcover nothing. That they threatened him ſeveral times with the rack. That one time they made uſe of a feigned or counterfeit Letter, in order to oblige him to make ſome diſcovery. After he had been thus impriſoned for ſeveral weeks, or as ſome think, for three months, he was ſent for, and told by the Commiſſioners of the Court of Juſtice, the Heers *Kowenburg* and *Pots*, with a ſtern countenance, and in the moſt poſitive terms, that they had a Letter in their hands, ſhowing him one at the ſame time, which they ſaid was writ by *Godefridus Paludanus*, late Miniſter of *Grave*, and gave an account, that he the ſaid *Paludanus* was one time at the houſe of *Stochius*, who had at the ſame time invited the Heers *John Iſnouts vander Neſſe*, and *Lawrence Hugens Gall*, formerly Burgomaſters of the Town of *Leyden*; that he had obliged them to take an oath of ſecreſy, with reſpect to what he was going to diſcloſe to them, and that he had thereupon imparted to them divers matters relating to the State; and the Commiſſioners told him, that tho' they were well ſatisfied of the truth of theſe matters, as mentioned in the ſaid Letter, yet they deſired to be informed of the ſame from his own mouth; adviſing him to take care what he ſaid, and to tell them nothing but the truth; for it came from a higher hand, and it contained matters which might reach his and other mens lives, and of which they the Commiſſioners were fully informed and aſſured. At the ſame time *Pots* read to him ſome paragraphs of the ſaid Letter; but *Stochius* cry'd out, as it was reading, *'Tis falſe, 'tis a ſham Letter. I earneſtly beg and intreat that the writer of this Letter may be confronted with me, to the end it may appear to be ſo.* In the mean while the Commiſſioners inſiſted, that he ſhould own all that had paſt between him and the Gentlemen above-mentioned. There was no end of the queſtions they put to him; but he continued denying, tho'

He is denied the benefit of Counſel, and the uſe of Pen and Ink.

A dextrous Method of communicating his Wants to his Friends.

His own account of his Examination.

He is threatened with the Rack.

A method uſed to oblige him to confeſs.

tho' urged with terrible threats, and even told by one of the Examiners, that none could get the truth out of him ſo well as the Executioner of *Harlem*. He ſolemnly vowed and proteſted, that he was unjuſtly accuſed, and, complained that they offered violence to his innocence. Notwithſtanding which, they ſeveral times renew'd their queſtioning and inquiring into the matters contained in that Letter. But when they could not fix any thing upon him from thence, they returned to the affair of collecting money for the uſe of the *Remonſtrants*, without ſaying a word more of the Letter: Nay, the Heer *Brookhoven*, one of the Committee of the States, was heard to ſay, *We ourſelves did not believe the Letter, and had only a mind to hear what the accuſed perſon could ſay in his own defence.* In the mean time his impriſonment began to grow very tedious to him. His wife, *Sophia van Dilſen*, who, with her ſeven ſmall children, was ready to die with grief and ſorrow; and who, after he had been long ſhut up, could not ſpeak to him at all, but in the preſence of the Scout or his Deputy, went to the *Hague*, hoping by the means of good friends there, to get him diſcharged out of priſon; but few would hear her, and fewer help her. The Heer *Jacob van Brookhoven*, one of the Grand Committee, ſaid to her, *Your huſband is too much upon the reſerve. He does not act ingenuouſly with us. He has been ſufficiently warned. He is the author of his own deſtruction.* There were likewiſe freſh orders given to admit no body to him. He, finding himſelf like to continue there, and being urged and preſſed by the anguiſh of his impriſonment, reſolved at laſt, in order to extricate himſelf, to throw himſelf upon the mercy of the Prince of *Orange*, to whom, as Stadtholder, he ſent two petitions, begging pardon or forgiveneſs. Before he drew up theſe petitions, he begged that he might be allowed to adviſe with a Lawyer, and that they might be writ by another; but the Scout ſaid to him, *Your hand is good enough; do it yourſelf.* He on the contrary thought that a man in ſuch circumſtances was rarely fit to repreſent his own caſe. But when he perceived that he could have no aſſiſtance, he writ a petition with his own hand, in which he gave an account of his ſufferings, confeſſing that he had drawn up the two liſts of names for making a collection; and that tho' he had done it out of pure compaſſion, yet it was a very raſh action; begging pardon for all his offences, not only for what he had done in relation to the collecting money, but alſo for the words he had ſaid about his Excellency. But what thoſe words were, it does not appear; only it is conjectured, that he had reflected upon the proceedings of the Prince in the changes he made in the late Government. He was told after this, by the Heer *Kowenburg*, one of the perſons appointed to judge his cauſe, *That the Prince had read his petition, but found fault with its being conceived in ſuch general terms. That as for what perſonally concerned his Excellency, it ſhould not be imputed to him*; *but that he*, Stochius, *muſt be more explicit and open in other matters, becauſe the welfare of the State depended on it.* The famous Mathematician *Simon Stevin*, who had inſtructed the Prince in that ſcience, and was much in his favour, was prevailed upon to intercede with his Excellency, in behalf of the priſoner, but was anſwered, *He ſhall want no favour, provided he will let us into the ſecret.* Some more weeks being ſpent, without one ſtep taken for his relief, it was thought proper to preſent to the Prince the following Petition prepared by the Advocate, *Nicolas van Sorgen*, by whom he was now privately aſſiſted:

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He cauſes two Petitions to be preſented to the Prince, *confeſſing himſelf guilty of having acted raſhly, and begging pardon.*

To his Princely Excellency,

'PAulus Stochius, at preſent confined in the priſon of the Univerſity of *Leyden*, humbly repreſents, that about a month ago he the Petitioner cauſed to be laid before your Princely Excellency, a certain Memorial, in which he related all thoſe matters, touching which he has been examined, as far as he was concerned therein, or had been informed thereof; beſeeching and imploring the pardon of your Princely Excellency, for whatever he might have done amiſs. But foraſmuch as nothing has yet been done with regard to the ſaid Memorial and Petition, to the great damage and hurt of his family and private concerns, by his having lain above theſe two months in priſon; and whereas your Petitioner is not able to make any further diſcoveries, beſides what he has already declared: He begs therefore, with the deepeſt humility, that your Princely Excellency will ſhow ſuch a regard to his aforeſaid Petition, and the ſubject thereof, as to cauſe him to be at length releaſed

His third Petition to the Prince.

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'leaſed out of this ſad confinement; which if you ſhall vouchſafe to do, he the ſaid 'Petitioner promiſes to behave himſelf for the future, to the ſatisfaction of your 'Princely Excellency, and the worſhipful Magiſtrates of the Town of *Leyden*, as 'becomes a good Burgher and Subject of the State to do, in conformity to the Pla-'card of their High Mightineſſes the States-General of the United Provinces.

To this Petition, which was preſented by the Heer *Stevin*, the Prince reply'd, that he would conſider of it, and let him know his pleaſure. The Counſellor *Kowenburg* was of opinion, that no notice ſhould be taken of the ſaid Petition, till after the receſs or breaking up of the States, becauſe there were ſome among them who were for treating him with greater rigour, believing he could make much greater diſcoveries, tho' he, *Kowenburg*, thought he had acted ſincerely in the account he had given. The Prince had ſaid before, *I will be his friend, but I have referred the matter to the Council.* After this the Prince writ to the Council, and the Council to the Judges of the Univerſity, to have their opinion with reſpect to the above-mentioned Petition. After the expiration of three weeks more, the ſaid Judges returned their opinion to the advantage of the priſoner, and delivered it to the Prince by two of their body, the *Rector Magnificus*, and one of the Burgomaſters of that City. This was a great point gained, ſince *Stochius* looked upon the ſaid *Rector Magnificus* and the Scout, who were Brothers, as his greateſt enemies. As for the Scout, he hired a Chaiſe to the *Hague*, on purpoſe to prevent thoſe Deputies of the Univerſity, and to fruſtrate, if poſſible, the Petition of *Stochius*. His wife, who on the 24th of *March* had obtained leave to have free acceſs to him, and who accordingly went as often as ſhe pleaſed, took frequent journeys to the *Hague*, to get his affair diſpatched before the Council, by the aſſiſtance of ſome good friends; but the death of the Heer *Stevin*, who had done her very good offices with the Prince, put a great ſtop to her endeavours. Thus ſome more weeks ran off, without advancing any thing, and the obſtructions thrown in the way by his adverſaries, gave every day freſh trouble, inſomuch that he writ to the Advocate, *van Sorgen*, on the 10th of *May*: *I ſhall remember begging of pardon. Is this deſiring forgiveneſs!* To this affliction a freſh one was added, which went very near his heart, namely, that many of the *Remonſtrants* ſpoke very hardly of him, becauſe he had diſcovered ſuch a number of people, who were concerned in the collections of money above-mentioned: But the wiſeſt among them thought there was full as much reaſon to pity as to blame him, and that few men in his difficult circumſtances would have ſaid leſs than he. At laſt, after a deal of trouble, the deſired pardon was obtained, and he releaſed on the 18th of *May*, after an impriſonment of eighteen weeks. They told him that he was indeed pardoned, but however he muſt pay the Scout a fine of a thouſand Gilders, and above as much beſides for other coſts. He was likewiſe obliged to ſurrender himſelf priſoner, whenever the Judges of the Univerſity ſhould call upon him, on pain of being treated as a Criminal convict. Hereupon he was forced to mortgage the houſe in which he dwelt, for the ſum of four thouſand Gilders, in the preſence of the Scout, and two of the Schepens. Such a puniſhment far exceeded the tenor of the Placard, as he thought; for nothing elſe had been charged, or proved upon him, ſave only the collecting of moneys, which was prohibited by the Placard only upon the penalty of forfeiting three hundred Gilders, together with arbitrary correction; which according to the laws ought, in his opinion, to be leſs than the eſtabliſhed penalty. He often endeavoured, with great earneſtneſs, to procure a copy of the ſentence, upon which this ſevere fine was founded, but his endeavours were vain. Such was the end of this impriſonment, which *Stochius* afterwards deſcribed in all its circumſtances, concluding with the following expreſſions: *I thank the great God of heaven and earth, for having ſupported me thus in my innocency; and that I have always enjoyed peace of mind to the very end.*

He is at laſt diſcharged upon payment of Coſts, and a conſiderable Fine.

Not long after the ſeizing of *Stochius*, the wife of the Miniſter *Adrian vanden Borre* was ſearched for; and tho' ſhe was but newly up from child-bed, ſhe was obliged to quit the town, on account of the collection. *John Williamſon Uſſeling*, whom we have mentioned above, was likewiſe obliged to fly on the ſame account.

There

There were alſo five Burghers of *Leyden* taken up about the collection, during the impriſonment of *Stochius*; they were accuſed of having gathered ſums of money for the uſe of the *Remonſtrants*; but it was demanded, that it ſhould be proved againſt them. The Scout, who was their accuſer, ſaid, he was not obliged to produce any proofs; that it lay upon them to purge themſelves, conformably to the orders of the court in relation to proſecutions againſt the people of their ſect. But when they could not be induced to charge themſelves, other means were put in practice to bring them to confeſſion. They were committed to priſon, and let lie there during the ſharpeſt part of the winter without any fire, and for a while, ſhut up in the dungeon. Nevertheleſs they adhered to their refuſal, and were not diſcharged upon good bail till the 25th of *March*, after a confinement of eight, or, as ſome ſay, eleven weeks. On the 26th, the Scout ſummoned them to appear the next day at the meeting of the Burgomaſters and Schepens, and required them to anſwer by word of mouth to the demand of juſtice which he ſhould make. The accuſed Burghers declared that ſuch a method of proceeding was unknown and unheard of, eſpecially in a criminal cauſe, which was begun with impriſonment, and conſiſted of facts objected by the Scout, but denied by the perſons accuſed, and which, by conſequence, ought not to have been determined by form of correction *de plano, & ſine figura judicij* —— but with cognizance of the cauſe. They were of opinion that they ſhould have been cited three days before-hand, and that the Schepens were their proper judges; and that in order to their making a due and full defence, the Scout ought to have given in his accuſation in writing, allowing them 24 hours to return an anſwer likewiſe in writing. They therefore prayed that their cauſe might be brought before the uſual Tribunal of the Schepens, purſuant to the Municipal Laws, Statutes, and Ordinances of the States of *Holland*, and the particular By-laws and Privileges of the town of *Leyden*; affirming, that ſuch laws, ordinances and privileges, could not be ſuperſeded or diſpenſed with at the pleaſure of the Scout, and againſt the will of the party, in order to ſurprize the good ſubjects and citizens, without allowing them a reaſonable time to make their defence; and that this ought not to be done, eſpecially under the form of correction; for that form, they ſaid, had place only in the known tranſgreſſions of municipal laws, or the ordinances of the Magiſtrates, with reſpect to denizen-ſhip, or freedom of their City, offices of their Militia, and other matters which concerned trade and merchandizing, but not in criminal accuſations relating to offences againſt the Placards of the States, with which they were charged. Such cauſes were always commenced and carried on, they ſaid, in the Schepens Court, in the City of *Leyden*, by way of criminal charge, and not by form of correction before the Burgomaſters and Schepens extraordinarily aſſembled, in order to be iſſued without the uſual form of law. In oppoſition to this, the Scout maintained, that they ought to anſwer immediately, and as in the caſe of correction. Of the ſame opinion were the Judges, the Burgomaſters and Schepens; who decreed, that the cited perſons ought to anſwer immediately, and produce what they could in juſtification of their cauſe. From this decree the Burghers appealed to the Court of *Holland*, but their appeal was there diſmiſſed, with an indorſment of *nihil* upon it. Then they petitioned the High Court for proviſion of juſtice. In the mean while the Scout gave them notice, notwithſtanding their appeal was not anſwered, that he would go on with the trial againſt them the next day. The Burghers appeared, and inſiſted, that they were not bound to try their cauſe, whilſt the appeal was depending, and proteſted againſt his proceedings as null and void.

On the part of the Scout it was alledged, that the cited perſons having not made any complaint againſt the *nihil* or diſmiſſion of their appeal by the Court, the ſaid appeal was at an end, and that therefore they ought to anſwer on pain of being deprived of the liberty of any future defence; as alſo that their appeal was null or vacated, becauſe it had not been notified to him the ſaid Scout. They maintained the contrary, with many arguments, but were nevertheleſs told by the Court that they muſt return an anſwer forthwith. They renewed their proteſt, affirming, that their appeal was not vacated; and adding, that it was not in their power to anſwer immediately, becauſe their documents and proofs, together with their petitions, were all before the High Court of Juſtice, to which they had appealed. The Judges conſidered this argument as a deſire of longer time, and appointed the 12th of the ſaid

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Five Citizens of Leyden *ſeized on account of having been concerned in collections for the uſe of the* Remonſtrants.

An account of the proceedings againſt them.

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'the aforeſaid poor woman had made known her wants, had applied to a few chari- ANNO DOM.
'table Burghers for their aſſiſtance. *Gerard Tromper*, and *John Peterſon* and his 1619.
'wife, who were likewiſe ſome of the petitioners, had not made any collection
'nor contribution contrary to the Placard, and were therefore troubled by the
'Scout without any manner of reaſon; the firſt of them, *Tromper*, on pretence
'that in the month of *May*, 1619, (which was long before the Placard of the
'States-General) ſomebody had brought a ſmall parcel, with a little money ſealed
'up in it, to his houſe, which he had afterwards paid to an unknown perſon by
'way of alms. And as for *John Peterſon* and his wife, tho' they had not meddled
'in the leaſt with collections or contributions, yet the Scout, for all that, would
'have it, that they were concerned in raiſing contributions contrary to the meaning
'of the Placard; and upon theſe accounts, and for no other cauſe or reaſon in the
'world, the petitioners were thus rigorouſly treated, and their tryal hurried on by
'the ſaid Scout. Wherefore they moſt humbly beſought their Lordſhips, the Mem-
'bers of the High Court of Juſtice, to allow them to make a proper defence, and
'to grant them the deſired inhibition, as in caſes of appeal, at leaſt after taking in-
'formation.

To this it was anſwered, on the 5th of *June*, by a marginal note on the ſide of their petition; *That the Petitioners muſt conform to the anſwer given them on the 23d of* May; by which anſwer their petition was rejected. Thus ended this ſuit, which, according to the account I have ſeen of it, ſtood *John Sebaſtianſon* about three thouſand Gilders, and his Brother *Richard* two thouſand at leaſt, and the reſt of the Burghers in proportion.

Such proceedings, fines and penalties, not a little diſtreſt the *Remonſtrants*. They complained that at this time the duties of mercy and charity were reputed as crimes; and that the giving of alms, to which *Chriſt* promiſes heaven for a reward, was in *Holland* compenſated with priſons, mulcts, and baniſhments. But the *Contrare-monſtrants* on the other hand urged, that this could not be called giving of alms, but that it was rather a miſapplication of charity, and beſtowing money to keep up the faction.

The above-mentioned Scout of *Leyden* had ſummoned three or four other Burghers to appear before the Court of Juſtice of that Town, againſt the 26th of *May*, and ſent to them a copy of his information. In the ſaid information, *John Johnſon Timmerman*, and *Jacob Royard*, were charged with having encouraged two collections, the one for the ſupport of the exiled *Remonſtrant* Miniſters, and the other for the indemnifying ſeveral perſons who had been fined, either on account of the *Remonſtrants* meeting at their houſes, or elſe for diſperſing pamphlets relating to the *Five* controverted *Points*: For which the Scout claimed of each of them twice three hundred Gilders, and two hundred more, which amounted to eight hundred Gilders for each of their ſhares: and he further demanded, that they ſhould be deprived of all places, offices and advantages, in caſe they enjoyed any, and baniſhed the city, and all the liberties thereof for the ſpace of twenty-five years. *John Peterſon Dou*, the City-Surveyor, was accuſed by the Scout, that at the time of the National Synod he had aſſiſted at a conference of the *Remonſtrants* at the houſe of the Miniſter *Borrius*, in deputing him the ſaid *Borrius* to the Anti-Synod, holden by thoſe of that Sect at *Rotterdam*; that he had joined in making three collections, one for anſwering the charges which might ariſe for ſending Meſſengers between *Leyden* and *Dort* at the time of the Synod; the ſecond for paying the fines of the aforeſaid condemned perſons; and the third, for the ſupport of the *Remonſtrant* Miniſters. The demand of the Scout upon this occaſion was, that *Dou* ſhould be ſentenced to pay a fine of thrice three hundred Gilders, and once two hundred, amounting in all to eleven hundred Gilders; that he ſhould be declared to have forfeited his office, and be baniſhed for life out of the City of *Leyden*, and the liberties thereof; as alſo from *Rhineland*, the *Hague*, and the juriſdiction of the ſame; and laſtly, that he ſhould pay coſts and charges. *Dou* endeavoured by the means of friends to obtain the Prince's interpoſition with the Magiſtrates of *Leyden*, in order to put a ſtop to the Scouts proſecution: But a certain Gentleman, who intereſted himſelf for them in this affair, and was much in favour with his Excellency, told one of the cited perſons, *I ſhould have been able to do you more ſervice in caſe you had committed a*

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murder, than I can now that you have tranſgreſs'd theſe Placards. However, there was ſo much pains taken in the matter, that his Excellency, by his intervening, caſt a damp upon the Scouts proſecution againſt *Dou* and the others. This favour was ſhown to the ſaid *Dou* on account of his ſkill in Arithmetick and Geometry, and the Prince's love for thoſe noble ſciences, in which he employed a great part of his time, as his Mathematical Memoirs publiſhed in pure *Dutch* by the famous *Stevins*, ſufficiently teſtify.

The Prince *interpoſes in their favour.*

We have already given an account of two letters writ by *Rem Egbertſon Biſhop* to *Stochius*, which were dropt by the latter as he was going to priſon; in one of which mention was made of ſending *Fiſh*, which was conſtrued to be gathering *Money* for the benefit of the exiled Miniſters. Thoſe letters had been ſent to the *Hague*, and upon that it was reſolved to ſecure *Rem*, for it was believed that *Stochius* at *Leyden*, and *Biſhop* at *Amſterdam*, had the chief management of theſe collections. Accordingly the ſaid *Biſhop* was ſummoned to appear on the 16th of *January* before the Schepens of *Amſterdam*, which he promiſed to do. But being privately informed, that their deſign was to ſecure him, and confront him with *Stochius*, he ſuffered himſelf to be prevailed upon by his wife not to appear, and either to abſcond or retire. The next day in the morning there came again one of the City-Officers to his houſe, ſaying, that he muſt attend the Magiſtrates immediately. But his wife made anſwer, *He cannot come. If their Worſhips would be informed of any thing within my knowledge, I am ready to attend them; but as for my Huſband, they muſt not expect him this time.* Upon which ſhe was preſently called before the Schepens, and aſked, *What is the reaſon your huſband does not come when the Schepens ſend for him? Or does he not know that his ſuperiors ſit here, to whom he owes obedience?* She reply'd, 'May it pleaſe your Worſhips, his not waiting on you, is 'my fault, not his. I was frightened at ſeeing the impriſonment of my huſband's 'good friend at *Leyden*, and gueſſed how the other *Remonſtrants* were like to fare. 'I therefore fear'd that my huſband, who is eſteemed to be none of the leaſt con-'ſiderable of that ſort of people, might be expoſed to ſome ill treatment or other: 'That was what I could not bear; for I have ſuffered ſo much on account of the 'plundering of my houſe, above three years ſince, that I can endure no more.' And when ſome of the Schepens endeavoured to perſwade her with many arguments, to produce her huſband, ſhe begged they would not preſs her to do it, nor take her refuſal amiſs, but bear with her weakneſs. *I will*, continued ſhe, *much rather go to priſon myſelf, and ſuffer the loſs of all I am worth, and even of life itſelf, were it neceſſary, than perſwade my huſband to appear before your Worſhips, without aſſurance that he ſhall not be confined.* This occaſioned high words. Some of the Magiſtrates ſaid, That ſuch as he excited troubles in the country, and would not live peaceably, nor yield obedience to the Placards. The woman reply'd, *If you would have your Placards reſpected, you ſhould not make ſuch as are incompatible with the commands of Chriſt; otherwiſe we ought to obey him rather than men. Will you not then*, ſaid one of the Magiſtrates, *forbear your meetings, when prohibited by the government? The Apoſtles were likewiſe forbidden to preach*, ſaid ſhe, *but they did not forbear for all that. The* Papiſts *too forbad the* Proteſtants, *and burnt the tranſgreſſors of their Placards at ſtakes, and yet they did not ceaſe. We muſt obey God in the firſt place.* Then they cauſed the woman to withdraw, and debated whether they ſhould ſearch *Biſhop*'s compting-houſe, or not? Some of the Schepens were obſerved to go forwards and backwards to the Burgomaſters. And the Burgomaſter *Paw* came likewiſe to the Schepens. Some were againſt the ſearch, and would by no means be perſwaded to conſent to it. At laſt it was reſolved, that two of the Schepens, *Jacob Hoghkamer*, and *Albert Conrade Burgh*, ſhould be ſent to his houſe, with the Scout, *William vander Doos*, to ſearch his compting-houſe, and examine his letters and papers. This was put in execution immediately, before his wife could get home, and it laſted between three and four hours. Thoſe Gentlemen met with ſeveral papers, which they thought fit to take with them; among the reſt was a printed Prayer of *Uitenbogart*, and the copy of a Letter writ by *Rem Biſhop*, containing an account of what had happened not long before in the change of the Magiſtracy and Government of *Holland*. In the ſaid Letter there were the following expreſſions: *Is this* antiquity *of* fifty *years ſtanding? No, 'tis an impious bold-*

Rem Biſhop *cited before the* Schepens *of* Amſterdam. *He refuſes to appear.*

Diſcourſes between the Schepens *and his Wife.*

Writings found in his Compting-Houſe.

boldneſs of the Calviniſts *to aſſert it.* They found likewiſe a Letter of one *Daniel Hiolen* from *Dantzick*, in which he thanked *Biſhop* for the relation he had ſent him of what paſſed at the Synod of *Dort*, and for the printed pieces he had communicated to him on the ſame ſubject, giving him notice of the ſending ſome books that were bought for one of his friends. They met further with two Letters from *Epiſcopius* to his brother *Rem*, and two Paſquinades: There was likewiſe ſome talk of a liſt of thirty or forty names writ by *Biſhop*, as mentioned before in the buſineſs of *Stochius*. Some ſuſpected that he had treated with the Magiſtrates of the Town of *Staden*, in order to tranſplant ſome families thither, and that this was a liſt of their names. AN° DOM. 1619.

A few days after, *John Williamſon Bogart*, one of the Schepens, was diſpatched away to *Leyden* and the *Hague*. It was judged that the deſign of his journey was to make inquiry after the accomplices or friends of *Stochius*, and to give an account of the proceedings againſt *Rem Biſhop*. Then began ſome of the *Remonſtrants* of *Amſterdam* to tremble, fearing they ſhould be called to account about the collections of money, and that their Magiſtrates would follow the example of thoſe of *Leyden*. And accordingly three Burghers, whoſe names were *Henry Ekelbome*, *Abraham Antoniſon*, and *Peter Joſten*, were called up, and examined about that matter. *Ekelbome* confeſt that he had diſtributed one hundred Gilders to the poor on his own account; half to the Orphans, and the other half to certain *Walloons*: Upon which one of the Magiſtrates ſaid, *Was it not to* Goulart's Walloons? But he reply'd, *I know not whoſe* Walloons *they were.* *Abraham Antoniſon* being aſked, whether he had collected any money for the *Remonſtrants?* Made anſwer, *I am not obliged to tell that, nor any thing elſe to my own prejudice. If your Worſhips know any thing that I am guilty of, be pleaſed to declare and prove it, and deal with me accordingly.* The Schepens ſaid, *We know well enough what ſect you are of; it is therefore no ſtrange thing that you ſhould be ſuſpected; tell us plainly how things are.* The other reply'd, *This is no legal way of proceeding. Some have brought themſelves to a ſtake, by ſaying more than was neceſſary; I know better things.* The Schepen, who was the Chairman, was thereupon heard to ſay, *If you will not tell us all freely, we know how to make you do it.* The other reply'd, *Your Worſhips may do according to your pleaſure, for I am at your diſcretion.* And when one of the board ſaid, *We are no tyrants*, the Burgher corrected himſelf by ſaying, *Let me then be underſtood, that I am in your* power; *for as I am now before you, you have the power of uſing me as you think fit.* The other Burgher, *Peter Joſt*, was interrogated not only about the collection, but likewiſe whether he had not been at any of the *Remonſtrant* meetings? He deny'd both, and perſiſted in his denyal. When the Magiſtrates found they could get nothing more out of them, they let them go, upon promiſe of appearing whenever they were ordered.

The next day, which was the laſt of the month, the Magiſtrates of *Amſterdam* cauſed *Rem Biſhop* to be cited by ſound of Bell. In the Citation itſelf were the following words: *He is cited by ſound of Bell.*

'That whereas Rem Biſhop had been ſummoned to appear before the Court of 'Juſtice, and had not appeared, tho' he promiſed ſo to do; and whereas being 'ſummoned a ſecond time, he concealed himſelf, and was not to be found: it 'had been therefore thought fit to ſeize upon and examine his papers in his compting-houſe, by which means ſuch diſcoveries had been made, as alſo by the previous informations from other hands, that it fully appeared, that he the ſaid Rem 'Biſhop had endeavoured, by all kind of means, to diſturb the publick tranquility, contrary to the good Regulations and Placards of the States-General: 'And whereas upon the reiterated deſire of the Court he durſt not, or would not appear, and had ſince gone aſide and abſconded, the Scout had deſired he might be 'called and cited by ſound of bell; for which cauſe the Judges of the aforeſaid 'Court having ſeen and conſidered the informations preſented againſt him, and being alſo of opinion, That in extraordinary caſes, extraordinary methods ought to be purſued, had reſolved, that the ſaid Biſhop ſhould be legally cited three ſeveral times, the ſpace of fourteen days being interpoſed between each Citation, as he is hereby accordingly cited for the firſt time, perſonally to appear before the Court within the ſpace of ſix weeks, in order to hear what will be then and there objected againſt him by the Scout; declaring at the ſame time, that in

'caſe

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'case he do not appear, the Court will proceed to judgment upon the motion of him the said Scout against the said Bishop, and will decree therein as to them shall seem meet.

His Observations on the Citation, and Reasons for his absenting himself.

The second Citation by sound of bell was performed on the 14th, and the third on the 28th of *February*. As to these citations *Rem Bishop* observes in a certain Letter, that the first of them happened just upon the last day of the government of the old Schepens; from whence he concludes, that those Gentlemen had a mind to show their zeal, by setting on foot the citations against him before they went out of their office, and to lose no time in doing a thing, the like of which had not happened in many years to a Burgher of that City. This Letter was writ in the same month by *Rem Bishop*, to the Heer *Abraham Bome*, who, at the usual change of the Magistrates of *Amsterdam*, was chosen again into the office of Schepen, and who had maintained a friendship with *Rem* for many years. In the said Letter he tells him the reason why he did not appear when summoned before the Schepens, and afterwards when cited by sound of bell, and why he still scrupled the same. He represents to him how odious he was become to some people, meerly on account of the differences in religion, and the zeal he had shewn in that respect, tho' without concerning himself in the least about the Government, or any civil matters; how *Stochius* (in whose hands they had found the stick with which he, *Bishop*, was to be beaten) had been used at *Leyden*, and how himself had been cited before the Schepens; how he intended to have appeared, and how his wife diſſwaded him; and lastly, how he withdrew himself, upon which his papers had been seized and examined. 'By this, 'he *said*, it was clear how much the Magistrates were prejudiced against him. *He* 'added, that in the searching and examining of his papers, they had not spared 'the most insignificant. That they read over almost all his Letters, and that instead 'of the Scout's making the search alone, or without the help of the Schepens, whose 'office it was only to take cognizance of what passed, they, the Schepens, were 'ten times more strict than the Scout in this search. And that whoever was 'apprized of these proceedings, and was not sensible to what they tended, must be 'stark blind. *He added*, that one of the Schepens (meaning *John Williamson Bo-* 'gart) had the assurance to tell some of his friends, *That* Rem *had deserved, on* 'account of the collection of moneys (a thing of which he was indeed suspected, 'but not convicted) *to be cut in quarters, and each quarter to be set on one of the* 'City-gates, *for an example to others. Upon which* Rem *asks*, Whether it was not 'lawful to avoid such Judges, in hopes of being try'd before others who would be 'more impartial?' His meaning was, that upon considering the whole matter, nobody ought to blame him for going out of the way. He subjoyned, 'That in case 'he could find such a Court of Schepens at *Amsterdam*, as he had known above ten, 'eight, six, four, nay even but three years before, he should not scruple to 'appear; but that then he durst not, because he knew so well the temper of those 'who sate at the helm. And what was more, he had, he said, been informed, 'that some among the Magistrates, making some scruple of citing a Burgher, upon 'such an account, others had offered in a sarcastical or bantering manner to fetch 'them a bason of water, in which they might wash their innocent hands; as much 'as to say, we are not afraid to take it all upon ourselves. If this were true, *he* 'said, he did not retire without good reason.' In this same Letter he likewise endeavoured to justify himself, with respect to the matters with which he supposed they designed to charge him, particularly the list of names found among his papers, saying, 'He doubted whether they had found such a list or no; and whether it was 'not a trick to bring more good people into trouble, especially since the names pre-'tended to be contained in it, were so variously related. But supposing it to be true, 'said he, was there any thing unlawful in that, unless it could be proved that an 'unlawful use was made of it? If they affirmed that he had made any such use of 'it, he desired them to prove it, and then punish him conformably to the Placard 'made against it. If no use at all had been made of the said list, there could cer-'tainly be no offence. Who could say it was not a funeral list? It might have been 'that which he had made for the burial of his child. It might have been a list of 'some of his friends, that were wont to go to the *Remonstrants* Meeting at *Abkoude*. 'It might likewise have been a list of those who he imagined would venture a fine 'of

His Justification as to the matters he was accused of.

'of twenty-five Gilders to hear a Miniſter of their perſwaſion, in caſe any ſuch AN° DOM.
'ſhould venture to come. Were theſe ſuch grievous crimes? And ſuppoſe even 1619.
'that he had made a liſt of people, whom he had a mind to ſtir up to the aſſiſtance
'of the diſtreſſed wives and children of the exiled Miniſters, as his enemies pre-
'tended, was that a tranſgreſſion of ſo heinous a nature, as that a Burgher de-
'ſerv'd to be publickly cited by ſound of bell for it? For a concluſion, he ſaid,
'there were ſome Gentlemen among the then ruling Schepens, who were in
'office in the year 1617, and who, when the fellows that had broken open and
'plundered his houſe, were taken up, and brought before them, cried, *They could*
'*not joyn in puniſhing them, becauſe they did it on account of religion*; *ſince reli-*
'*gion was a very tender thing:* He therefore hoped that thoſe Gentlemen at leaſt
'would ſhow that they really conſidered his caſe as a matter of religion. For
'how could thoſe who ſo favourably interpreted the breaking and plundering a
'neighbour's houſe, out of hatred to his religion, which religion at the ſame
'time, one of the houſe-breakers, in effect, acknowledged he did not underſtand,
'whilſt he imputed to him an opinion which he abhorred; thoſe who could
'declare it as their judgment that ſuch plunderers might be diſcharged, becauſe
'their ſtealing, and other criminal actions (which are forbidden by all religions)
'proceeded from a miſtaken zeal; how could thoſe very Gentlemen, he ſaid,
'join in ſo rigorouſly puniſhing a man, who, as they knew well enough, had
wronged nobody, had lived honeſtly, was ready to aſſiſt his neighbours in
'their neceſſity, heard the word of God chearfully, and always ſpoke of it with
'reverence, for no other reaſon in the world, but becauſe he was zealous for
'what he conceived to be the truth? This, he thought, was a zeal proceeding
'from real religion, and from no other cauſe. And this he begged the Heer
'*Bome* would put ſome of his ruling brethren in mind of.'

In another letter which he writ to the Heer *Bome*, after the third citation, the 25th of *March*, he alledged divers other reaſons for his abſenting himſelf, which for brevity ſake, I paſs by. He apprehended the partiality of ſome of the Magiſtrates, and thought, 'That there was no good to be expected from ſuch Magiſtrates, as 'were capable, one of them at leaſt, of ſaying in confidence to his friend: *We will* '*fall plumb upon them, that we may cruſh thoſe* Arminians *to pieces, let it coſt what* '*it will.* He ſaid, he knew very well that they were ſufficiently inclined to do ſo, 'and that they did it to the utmoſt of their power. This appeared by the ſevere 'Placards which they made from time to time. And he could eaſily gueſs at the 'reaſon why they were obliged to do it. But he would not ſuſpect this of his friend 'the Heer *Bome*, as knowing, or at leaſt hoping that he and many other Gentle-'men were ſufficiently inclined to ſuffer other ſects to live in the land, and to ſhare 'in that liberty of conſcience which they themſelves enjoyed. It ought, at leaſt, to 'be ſo in this country, where religion had been ſo couragiouſly contended for, and 'where his good old father *Bome*, and many others had ſuffered, and ventured ſo 'much, in order to hear the word of God, in places where they thought it moſt 'purely preached. Why then ſhould not the *Remonſtrants* enjoy the like liberty? 'For their fathers had both done and ſuffered more than thoſe who then promoted 'the new perſecution of the *Arminians*, as they were called. *He added*, by way 'of juſtification, That the *Fiſh* mentioned in his letter to *Stochius*, was really ſuch, 'and not money, as they ſuſpected; for he had really bought a quarter of a hun-'dered weight of *Stock-fiſh* of one *Adrian Jacobs* a Fiſhmonger, at the deſire of *Sto-'chius*, and had put it on board a boat for his uſe. As for the fiſhery which he 'had ſaid, was carried on beſt in dark and foggy weather, it related to the private 'meetings of the *Remonſtrants*, but not to collections of money, as ſome would 'have had it underſtood. And as for his writing to *Staden*, at the requeſt of '*Stochius*, though it was true, yet he had not been treating with the Magiſtrates of 'that town, to decoy thither the ſubjects of the States, as was reported. For though 'the *Remonſtrants* ſhould be forced to leave their country, they would not eaſily 'remove thither, if they had any regard to his advice. *He complained*, that they 'hunted after matter of accuſation againſt him, charging him with many things of 'which he was entirely ignorant. But that he was ready to anſwer to every thing

He further juſtification.

'he

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'he knew, and to inform their worships of the whole truth, in case they desired it; 'but that he would by no means make mention of any person, against whom there 'was no other accusation, but either that of obeying what he thought the command 'of God, or of disobeying the government in matters which were purely ecclesiasti-'cal or spiritual, and had no relation to civil affairs; in all which, God was to be 'obeyed rather than men. He had never concerned himself with any ill designs. 'But as for that religion which he conceived to be the true one, he acknowledged 'that he had been zealous for it, he had inquired into it, and hoped he did not espouse 'it blindly; of this he willingly discoursed at all times, and should do it as long as 'he might be at liberty to do it in his native country; he hoped he should be able to 'give an account of it in due time, as he had never declined doing it before Ma-'gistrates, Ministers or Elders. If now he should be deprived of such a liberty by a '*New Inquisition* in his own country, then would all the world be just alike to him, 'since all domineering Monks were one and the same, whether they wore black 'cowls, or grey ones. And if a man was become a slave, it was as well to be so 'among strangers, as among those of his own country men, *who esteemed coercion 'in matters of faith, to be a vice in others, but a virtue in themselves.* As for two Pasquils or Lampoons, which were found in his compting-house, and with which they had a mind to charge him, he said in his own defence, 'That he protested be-'fore God, that he was not the author of them, but that his manner was to copy 'out, and keep all satyrical papers, on what side soever they were writ, provided 'they were composed with spirit; and this he thought was not prohibited. *He also 'related, for his further justification, in keeping out of the way,* how one of the 'Schepens had endeavoured to make the Printer *Biestkens* own, when he was taken 'up, that *Rem Bishop* had employed him to print the pamphlet called the *Antidote*, 'or at least, that he had engaged to see him paid, though there was no manner of 'truth in it. He never inclined to give his adversaries, who lay in wait for him, 'such a handle against him. He left others to be concerned in such things. But 'as for showing his love and charity to his distressed brethren, he looked upon that 'as a necessary virtue, and hoped that neither the gallows nor the wheel should ever 'deter him from the exercise of it. Wherefore, though their worships should not 'be able to convict him of doing it, yet was he determined not to forbear showing 'kindness to his neighbour, even though there should be more severe Placards in 'force against it; but he would do it with no other view than for the support of such 'good men as were obliged to leave their country. This would enable him to 'appear before God with boldness at the last day, though he were on that 'account reputed a transgressor, and disturber of the publick peace. This was 'only a peace to ill men, and such as good men looked upon with sorrow ———'

In the same letter he gave an answer to that advice of the Heer *Bome* to his wife, namely, that he, *Bishop*, should petition for safe conduct, in hopes that possibly the space of a fortnight or a month might be granted him; and said, 'That he believed 'some were for allowing him so much time, but that they intended him no good 'by it; that as they had not matter sufficient to proceed against him with the least 'appearance of justice, some would be glad to extort things by threats or otherwise, 'in order to charge him from his own confession. And supposing he were pre-'vailed upon to own, that he had assisted the brethren in their distress, this would 'be imputed to him as a crime; or in case they urged him to confess whether he 'had excited others to such a good and christian work, and who they were, this 'would tend to the bringing others into trouble, and perhaps even some of the 'Magistrates themselves, who might afterwards wish they had not inquired so 'strictly into that matter: for those Gentlemen who had shown their inclination 'to feed good men in necessity, were probably so nearly related to them, that they 'would not desire to see them suffer with him. But possibly they expected to fish 'something more out of him, but there was nothing to be expected; and if people 'would squeeze an orange, in which there was but little juice, in order to force a 'great deal out of it, the effect would be, that the peel would indeed be bruized 'and broken to pieces, and yet, they would not get the more liquor for handling 'it so roughly. This would be a great hardship. Some of the Magistrates, *he said*, 'had

'had assured him, when his house was plundered, that it should be made good 'to him; but instead of that, he was afterwards told, that he ought to defray 'the expences of those imprisoned plunderers, who yet were suffered to escape 'without any punishment. They must therefore allow him to believe that he 'was to expect no good from the Gentlemen who were then in the saddle. AN° DOM. 1619.

There was no other citation after the writing of this letter. The Scout let the matter drop; however, *Rem Bishop* did not think fit to return to *Amsterdam*. He continued for a time in foreign parts; residing first in *Brabant*, and afterwards in *France*. Where we will leave him till the next year, when there happened such changes in the government of the aforesaid city, as gave him hopes of meeting with less partiality, and more civility from the Schepens; which tempted him at last to venture to return, as we shall show hereafter.

The End of the Forty-ninth Book.

O THE

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK L.

AN° DOM. 1620.

A Reformation of the Schools at Harlem.

AMONG the events we accounted for in the paſt year, there was mention made of the *Reformation* of the *Schools*, as it was called, which we ſhowed was not purſued with equal vigour in every place. This work was now attempted in the month of *January* of this year, by the prevailing party in *Harlem*. Great alterations were made in the publick Schools of that Town, which are related by the Rector, *Theodorus Schrevelius*, formerly one of the Magiſtrates of *Harlem*, but turned out, among others, in the year 1618. [1] The Deputies of the Synod, *ſays he*, had recommended to the Brethren of the Claſſis the Reformation of the Schools. Theſe Gentlemen, together with the Elders of the Church, being ſupported by the Synodical authority, immediately deſired leave of the Burgomaſters to viſit the Schools of this City, to call together the Schoolmaſters, and to inquire into their opinions relating to the Articles of Faith, and to try whether they were ſufficiently orthodox in thoſe doctrines which the Synod had approved and eſtabliſhed; and, in ſhort, to do whatever was neceſſary and uſeful towards the ſaid Reformation, and for the edification of the Church. This was conſented to by the Burgomaſters, who on the 21ſt of *January* ſent orders to the Rector *Schrevelius*, and all the other Maſters of the Grammar-ſchools, to appear at three o' clock that afternoon before the Claſſis ſitting at the houſe called *the Prince's Court*. Accordingly they attended in a body, and the Act of Conſent and Submiſſion was read to them. After this the Preſident of the Claſſis began to aſk, *Whether the Rector and his Collegues, the reſt of the Schoolmaſters, could freely, and with a ſafe conſcience, ſign the ſame?* The Rector deſired time to conſider of it, as having never received nor read any copy of thoſe Canons, which according to the ſaid Act every Maſter was obliged to approve, and promiſe to maintain and inculcate on the Youth that were under his care. He added, that his judgment was, *that we ought much rather to treat the myſteries of* Predeſtination, *and its dependencies, with reverence, than curiouſly to pry into the ſame, or to handle them with impure hands; and that an humble ignorance was much more excuſable than a raſh and preſumptious knowledge.* Such an anſwer rendered him forthwith ſuſpected, and they began to queſtion his orthodoxy, with reſpect to the eſtabliſhed doctrine, tho'

[1] Vid. Schrevel. Harlemum. p. 145.

tho' from his very youth he had conſtantly made profeſſion of the *Reformed*, or *Contraremonſtrant* perſwaſion. However, as his requeſt was ſo highly reaſonable, they allowed him the ſpace of ſix weeks to conſider of the matter; at the end of which he again appeared before the Claſſis, and declared himſelf ready to give an account of his faith, and to ſubſcribe the Canons. But the Gentlemen of the Claſſis ſuſpecting, as it ſeemed, that there was a ſnake in the graſs, or that he had ſome ſecret reſervation in what he had offered, recommended this affair to the Conſiſtory, which was then aſſembled, by whom being examined, whatever he could ſay, gave no ſatisfaction. He left no ſtone unturned, nay he offered violence to his own mind, as he himſelf writes, that he might avoid the diſgrace of being turned out; ſuch an influence upon him had his love for his ſcholars, his children, and the place of his nativity. But it was all in vain: no demonſtration of his innocence, no proteſtation of his orthodoxy, neither his paſt ſervices, nor the interceſſion of his friends, nor any prayers or entreaties could here avail. The third day after his caſe had been under the deliberation of the Conſiſtory, it was by them repreſented to the Burgomaſters; who underſtanding that he had not fully ſatisfied the Conſiſtory, ſent for him to the Stadthouſe, where the Burgomaſters, who then preſided, pronounced the following ſentence. **Foraſmuch as you have not given ſatisfaction to the Conſiſtory, and are not at preſent very acceptable to the people, being ſuſpected by ſome of the Members of the Church, on which account you are become incapable of doing much ſervice to the City; we have therefore thought fit to diſcharge you from your office, and command you to depart to whatſoever place you pleaſe.** Thus was *Schrevelius* turned out of his place of Rector, which he had filled with great reputation for the ſpace of twenty-four years. He was much hated by ſome of the moſt violent *Contraremonſtrants*, whilſt he was yet in the Magiſtracy, becauſe of his familiarity with certain perſons, whom they ſuſpected on the head of doctrine. Somebody had very much blackened him with the people by many falſe ſtories, giving out, among other things, that he having been one time in *Brabant* (which during the truce was permitted to every man) had deſerted to the enemies, entertaining a ſecret correſpondence with the Jeſuits, to the prejudice both of Church and State. He attempted to juſtify himſelf ſeveral times, but in vain. The adjacent *German* ocean had not water enough in it to waſh out all thoſe contumelious ſpots. Some accuſed him of hereſy; ſome of hypocriſy; others of apoſtacy, or of abandoning his religion: Others cry'd, that he pretended to be a Proteſtant, but that in his heart he was a Papiſt. But the *Remonſtrants* were of opinion, that this averſion and hatred conceived againſt him, proceeded only from hence; that he being in the government of *Harlem*, had joined with thoſe who oppoſed the ſchiſm or ſeparation, which was ſet on foot in that town, and elſewhere, and had endeavoured to give the force of a law to the reſolutions taken for promoting the peace of the Church. He was kept at *Harlem* five months after his deprivation, till *Johannes Middlebovius*, Miniſter of *Lis*, was put into his place. He then removed with his family to *Leyden*, where for a while he kept a ſort of boarding-ſchool, taking under his inſtruction the Sons of the Heers *van Opdam* and *Schagen*, and other perſons of quality, and principal Burghers, at their deſire; till being reconciled with the Miniſters of *Harlem*, and frequenting the eſtabliſht Church, he was afterwards called by the Magiſtrates of *Leyden* to the Rectorſhip of their ſchool; in which office having continued till the age of ſeventy years, he then reſigned it by their leave to his ſon *Cornelius Schrevelius*.

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At the ſame time as *Schrevelius* was diſcharged from his Rectorſhip, his Conrector, *Victor Rikkelſma*, formerly Miniſter of *Kralingen*, and a *Remonſtrant*, was likewiſe condemned without a hearing, and diſmiſt on account of heterodoxy. After which the A B C maſter, or he that taught children to read, as inclining towards Popery, was likewiſe diſcharged, together with ſeveral Maſters who refuſed to ſign the Act.

On the firſt day of *February* of this year, there was a new Placard publiſhed in the name of the States-General againſt the *Remonſtrants*. It was agreed on by the majority of votes, after long deliberation, and much diſpute among the Members, and the tenor was as follows:

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The second Placard *of the* States-General *against the* Remonstrants.

A Placard of the High and Mighty the States-General of the *United Netherlands*, for confirming that of the 3d of *July*, 1619, and for making the necessary provisions against the deprived and exiled Ministers and Students in Divinity; together with all others, both men and women, who endeavour to raise tumults and seditions under the cloak of religion.

'THE States-General of the United Netherlands, to all those who shall see or 'read these presents: Forasmuch as we have received certain proofs, and 'undoubted advices, that several persons are returned into this country, who having 'been Ministers, were legally, and for just reasons, deprived of their livings; be'cause, after several good instructions and admonitions, they obstinately refused to 'conform to that truly Christian and Reformed religion, which was established in 'these Provinces, and which has been lately settled and confirmed in the National 'Synod of Dort, by the uniform and unanimous agreement of the Deputies of 'so many eminent Reformed churches, which for that purpose were met together; 'so that the great uneasiness arisen some years ago in these Provinces, by the in'troduction of certain new articles concerning the doctrine of Predestination and its 'dependencies, ought now to cease, and be at an end. And whereas some of the 'said Ministers were desired and exhorted, after their deprivation, in case they 'were minded to live and reside here as private subjects, retaining even their for'mer Stipends, to engage themselves by an instrument under their hands, and to 'promise, bona fide, that they would forbear the exercise of all Ecclesiastical fun'ctions and administrations, and all things relating thereto, whether publickly or 'privately, directly or indirectly, as well without as within all the Towns, Villages 'and places of the United Provinces, and the dominions thereof; and that they 'would behave themselves peaceably and quietly as became good citizens and sub'jects, conform to the commands of their Sovereigns, and obey the same: All 'the said persons have notwithstanding obstinately refused and rejected it, declaring 'that their consciences would not permit them so to do, nor to abstain from com'municating their talents to such assemblies of those of their own sect as should de'sire the same out of the publick churches: For which reason they the said Mini'sters have been by our orders and resolutions, banished and conveyed out of the 'said United Provinces, and all the dominions thereunto appertaining, and 'strictly prohibited to return into them without our especial leave, on pain of being 'arbitrarily punished as disturbers of the publick peace, pursuant to the tenor of our 'further resolutions, bearing date the 5th of July, 1619. Notwithstanding all 'which, the said banished and transported persons do daily presume, and some'times even disguised and in strange habits, to return to these Provinces, and to 'converse with the people thereof, as well in towns as in open countries, both by 'day and by night, and to hold private Assemblies, and forbidden Conventicles; 'by which, and by their seditious sermons and discourses, the inhabitants of these 'Provinces are continually excited and animated to factions, tumults, riots, and 'notorious disobedience to the Magistrates, and sovereign Powers. And whereas 'others of the said deprived Ministers, who after they were dismist from their of'fices, did, by a solemn Act and Subscription, engage and promise to live quietly, 'as private Burghers, without exercising directly or indirectly any of their Eccle'siastical functions as formerly, until such time as they should think fit to conform 'to the publickly established and received Reform'd doctrine of these Provinces, 'have notwithstanding presumed to revoke and renounce their former subscrip'tions, and some likewise to hold secret Meetings and Conventicles, by night 'as well as by day; others to pass from house to house, and from one man 'to another, in order to insinuate their false, heterodox, and unscriptural no'tions into the minds of the people, and to revile and defame the true Reform'd 'religion with publick lyes and slanders, which also some Students have presumed 'to do in the like manner; by which means several of the aforesaid good people 'and inhabitants of these countries are kept in perpetual disquiet, and stirred up 'to notorious disobedience, and even to seditions and tumults against their Magi-

'strates and Governours, who, by conſequence, can no longer tolerate or endure the ſame. Therefore, to the end that the tranquility of theſe Provinces may be preſerved, and all future troubles obviated, as we thought fit, by our aforementioned Placard of the 3d of July, 1619, to prohibit all ſorts of ſeparate Meetings, Preachings, Expoſitions, Readings, or other Eccleſiaſtical exercſes, and Collections of money; ſo we now again forbid the ſame hereby, on the pains and penalties appointed in the aforeſaid Placard, which we peremptorily confirm, and eſtabliſh in its full force, ſo far as is not hereby derogated therefrom; further ordering and decreeing, for the benefit of theſe Provinces, that if any perſon can apprehend and ſeize upon any of the aforeſaid baniſhed Miniſters, in any place by land or water, in, or belonging to the diſtricts and juriſdictions of the United Provinces, or can diſcover them in ſuch manner as that they may be ſeized and apprehended, or by any informations againſt them, ſhall cauſe them to be brought to juſtice, or delivered into the hands of the Magiſtrates of the adjacent towns or places where they may be ſecured, he ſhall be rewarded out of the publick treaſury of the land, with the ſum of five hundred Carolus Gilders, of twenty Stybers to the Gilder; and all ſuch Miniſters, ſo apprehended and ſecured, ſhall be treated as diſturbers of the publick peace, and puniſhed with perpetual impriſonment, or with greater ſeverity, according to the exigency of affairs, and as ſhall be found proper for the ſervice of the land. A^N^o DOM. 1620.

'And whereas ſeveral perſons, lately Miniſters, but deprived of their offices, who were cited by the reſpective Provinces, in order to ſign the aforeſaid Act of Ceſſation, refuſed to appear; or when they appeared and had actually ſigned it, did afterwards revoke their ſubſcriptions, or may hereafter revoke the ſame: We do hereby ſtrictly charge and require all ſuch perſons to depart within the ſpace of three days after the promulgation of this our Placard, or after ſuch their revocation or renunciation of their reſpective ſubſcriptions, out of the territories or juriſdiction of the United Provinces, on pain of being deemed and treated after the ſame manner as the exiled and tranſported Miniſters, as we in that caſe do accordingly adjudge and declare them hereby, decreeing the ſame puniſhments againſt them, in caſe they ſhall be found and taken in any part of the United Provinces, or the diſtricts thereof, after the expiration of the ſaid time: And we do likewiſe promiſe the reward of five hundred Carolus Gilders to any perſon who ſhall apprehend them, or give ſuch informations againſt them, as that they may be apprehended and ſecured after the aforeſaid time.

'And whereas, notwithſtanding our foregoing Placard, certain Students do not ſcruple to ſet up forbidden meetings, and to preach in the ſame, as well as to read and exhort, and to adminiſter the holy Sacraments, we do hereby interdict and prohibit the ſame, on pain of perpetual impriſonment, and other arbitrary correction, as in the aforementioned caſes; and whoever ſhall give information againſt the ſaid Students, ſo as that they may be ſecured and brought to juſtice, ſhall receive a reward of three hundred of the like Gilders for each of them.

'And we further ordain, that not only thoſe deprived Miniſters, but likewiſe young Students and others, who will not live quietly, but behave themſelves turbulently and factiouſly; and who by their preaching and teaching, endeavour by night, and at unſeaſonable times, to animate and ſtir up the people; or elſe under pretence of viſiting and comforting the ſick, do make any ſpiritual exhortations in private houſes; as alſo ſeveral others, both men and women, of what condition ſoever they be, who take upon them to diſtribute and diſperſe ſeditious books and pamphlets, letters and papers, relating to their faction, or who excite people to contribute ſums of money, ſhall be obliged forthwith to tranſplant themſelves and their families from the places where they at preſent reſide, according to the pleaſure and diſcretion of the reſpective Magiſtrates (who are hereby fully authorized to that end) and the ſaid perſons ſhall go to ſuch other places as they ſhall be allowed to ſettle in by the aforeſaid Magiſtrates, upon pain that all thoſe who are ſo obnoxious, and ſhall after due notice, and a competent time given them for removing themſelves, neglect to go to ſuch places as the Magiſtrates aſſign them, ſhall be forcibly conducted and conveyed out of their reſpective habitations by the officers of juſtice, appointed or to be appointed for that purpoſe; and ſhall be forbidden to return, on pain of being puniſhed arbitrarily, as guilty of contumacy and rebellion.

We

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'We moreover do by these presents strictly forbid all the inhabitants of these 'countries, as well those of cities and towns, as others of the open country, to 'presume to entertain, harbour, or conceal any of the aforesaid exiled or tran- 'ported Ministers in any manner, either by day or night, in their houses or habi- 'tations, in ships, boats, waggons, barns, ware-houses, or in any other places 'whatsoever; and our pleasure is, that they immediately, and without the least 'delay discover them to the Officers, Justices and Magistrates of the respective 'places where they are found, on pain of forfeiting, every time, the sum of three 'hundred Gilders, of which half shall go to the officer that makes a claim there- 'to, and t'other half to the informer, and of being moreover liable to arbitrary cor- 'rection; which penalties it shall be lawful to inflict on any such persons even some 'years after the commission of the said offences. And we require, charge and 'command, all our subjects, of what rank and condition soever they be, whether 'in the service of the State, or out of it, to put this Placard in execution against 'the aforesaid persons. And to the end that the contents of this Placard may be 'duly and truly executed, without any evasion, collusion, or dissimulation, in all 'the parts thereof, all Officers, Justices and Magistrates, shall be obliged, if 'desired, to give their helping hand thereto, on pain of an actual and immediate 'forfeiture of their offices. All which fines and penalties shall really and effe- 'ctually be levy'd, notwithstanding any opposition or appeal: And we do hereby will 'and command all Officers, and others whom this may concern, that they put in 'execution the contents of this Placard in all places, without failure or neglect, 'forasmuch as we judge that the peace and tranquility, welfare and security of the 'Republick of these United Provinces do entirely depend thereon. And to the 'end that none may pretend ignorance of the premises, we pray and request the 'States, Stadtholders, the Grand Committees, and the Deputies of the 'States of the Province of Gelderland, the County of Zutphen, of Holland and 'West-Freesland; of Zeland, of Utrecht, of Freesland, of Over-Yssel, the Town 'of Groninghen and the Ommelands: And we do charge and require the Councils 'of Brabant and Flanders, the Dysserts of Drenth, Wedde and Westerwoldinger- 'land, and all other our Judges and Officers whom it may concern, that they 'cause this our Ordinance and Placard to be promulgated and published every 'where, where it is the custom so to do; further requiring and commanding the 'Chancellor, Presidents and Councils, Fiscal Advocates, Procurators, or At- 'torneys General; as also all Vassals, having any jurisdiction, to obey these our 'orders and commands, and to cause the same to be obeyed, and without any con- 'nivance or collusion to punish, or cause to be punished all such who contravene 'the same: And we require all Colonels, Captains, and other Military Officers, 'to afford the necessary assistance to our Civil Officers in the execution of this 'Placard, on pain of forfeiting their respective posts and commands; which in 'case of notorious collusion, we do hereby declare to be void and forfeited, and im- 'petrable for others; and that accordingly they shall be disposed of by us, or others, 'to whom it may of right belong; for thus we judge it necessary, for the prevent- 'ing and suppressing all factions, and for securing the peace and quiet of the 'State.

Done at the Assembly of their High Mightinesses, in the *Hague*, the 1st of *February*, 1620.

V. SLOOT.

By order of the States-General.

Sign'd, C. AARSEN.

Against this Placard, the severest that had been hitherto promulgated in this land since the times of the *Spaniards*, the *Remonstrants* had a great deal to object, partly in relation to the arguments and accusations on which it was founded, and partly on account of the orders, laws and penalties therein enacted. But the mention of some of those books which were afterwards published by them, will give us an occasion hereafter to take notice of those objections. Not long after the publication of this

Placard, the Heer *Lancelot van Brederode*, a Councellor in the Court of *Holland*, was diſcharged from his office, by reaſon of the ſuſpicions which the Government had entertained of his favouring the cauſe of the *Remonſtrants*, and becauſe he was unwilling to go the lengths of his brethren or collegues, in their rigorous proceedings againſt that ſect. It will not perhaps be unacceptable to the reader, to give him ſome more particular account of the reaſons and occaſions of his diſmiſſion, together with ſome of the moſt remarkable circumſtances briefly extracted out of his own memoirs. ANº DOM. 1620.

An account of the diſplacing the Counſellor Lancelot van Brederode.

He became, he ſays, in time extremely obnoxious to the moſt zealous ringleaders of the *Contraremonſtrant* party, by the moderate advices he gave in the Council, moſtly tending to gentleneſs and connivance to be uſed in matters of religion, ſome of which have been hinted at above in the XLIVth book. But he did not ſtop there, for there very ſeldom happened any debates in the Council on the head of religion, wherein he was not found to differ from the reſt of the board, and his advice was little adapted to the courſe of thoſe times. It fell out, that the Magiſtrates of *Gouda* were heard before the Court of *Holland*; upon which occaſion, *John Vlak*, one of the Burgomaſters, was their ſpeaker, who prayed, that the Placards made againſt the *Remonſtrants*, might be a little qualified or ſoftened, with reſpect to thoſe of that party in the ſaid town, foraſmuch as the ſtate of their town did not permit the execution of them. But when that propoſition came to be debated, the Preſident of the Court deſired the Heer *Brederode: That according to an offer he had formerly made, he would not give his advice in caſes relating to the executing of the Placards about religion.* But *Brederode* replied, *That in this caſe the queſtion was not about the executing, but the qualifying or moderating of thoſe Placards, concerning which he had no ſcruples.* After this, ſome of the towns, *I think*, ſays *Brederode*, (from whoſe memoirs I copy this,) *that they were the towns of* Gouda *and* Schonehoven, *petitioned, that the Court would lend their aſſiſtance towards the execution of the Placards among them, becauſe they did not find themſelves ſtrong enough to do it alone; and that the ſaid Court would grant them inſtruments* de non prejudicio, *or aſſurances, that ſuch proceedings ſhould not prejudice their rights and privileges.* Upon which occaſion the Heer *Brederode* declared as his opinion, *That the* Privilegium Fori, *or right of trying cauſes at home, or the not being obliged to bring them before any foreign tribunal, belonged not only to Magiſtrates, but likewiſe to every private ſubject; inſomuch that the Magiſtrates had not the power to give up ſuch a privilege, ſo far as their Burghers were intereſted therein.* Nevertheleſs the Court took upon themſelves the execution of the Placard; and of three hundred that had been at a *Remonſtrant* meeting, but three or four perſons were ſummoned before them, committed to priſon, compelled to diſcover thoſe who had harboured the Miniſter, and to pay triple or quadruple fines beſides. Then *Brederode* declared, *That the juriſdiction of the ſaid Court did not extend to the trying and determining cauſes in the firſt inſtance; but that if they did aſſume ſuch a power to themſelves, they ought not to proceed with ſuch connivance and partiality, and hazard the forfeiture of their offices, by exacting the fines from three or four only out of three or four hundred who were equally obnoxious, and that he had no mind to loſe his place on this account.* The others asked him, *Whether he had a mind then to put the whole town into an uproar?* To which he anſwered, *That the Court ought therefore to repreſent to their High Mightineſſes, the impracticability of putting thoſe Placards in execution, in order to procure a diſpenſation from doing it, which diſpenſation it was not in their power to grant themſelves. He added, that the Court exceeded their bounds in the execution, and were too ſevere in ſeizing the perſons and doubling the fines of offenders; which no judges had a right to do.* But this their rigour, was, in purſuance of that aforementioned ſecret reſolution of the Court, which he knew nothing of.

It likewiſe happened, that certain gifts or legacies were left to the church of the *Remonſtrants*, by the laſt wills and teſtaments of ſome perſons, for the ſupport of the Miniſters; which legacies, the ſaid Court declared to belong to thoſe of the eſtabliſhed Church. But *Brederode* was of opinion, *That if the Court thought that ſuch legacies were void, or of none effect, then they ought to return to the uſe of the right heirs, purſuant to the law* de Caducis tollendis, *and that in all caſes, the church had no right to them.*

Finally, on the 19th of *February*, before noon, the * Attorney-General began five ſuits or actions againſt five of the *Remonſtrant* Miniſters; who having at firſt ſigned the

* *His behaviour at the trials of five* Remonſtrant *Miniſters, who had revoked their ſubſcription of the* Act of Ceſſation.

AN° DOM. 1620. the Act of Ceſſation, had afterwards changed their minds, and by letters which they writ to the Lords of the Committee, ſignified, that they revoked their promiſes, as being againſt their conſciences. Whereupon their Lordſhips of *Holland* had required the Court to cite or ſummon the ſaid Miniſters by a Proclamation, and to proceed againſt them criminally, to the end that with the reſt of their fraternity, they might be baniſhed the country. They had alſo made ſeveral defaults already, and the Procurator, or Attorney-General, moved that their further defaults might be recorded. The Heer *Lancelot van Brederode*, who was then ſitting with the Counſellor *Roſa*, gave it as his opinion; *That ſince their High Mightineſſes the States-General had already publiſhed a Placard in the beginning of* February, *by which all thoſe Miniſters who had revoked their ſubſcription of the Act of Ceſſation, or who ſhould afterwards revoke the ſame, were expreſsly placed in the ſame rank with the exiled* Remonſtrant *Miniſters, there being a reward of* 500 *Gilders appointed for thoſe who could diſcover and apprehend any one of them, which Placard had been promulgated in that Court, therefore the matter ought to reſt in* ſtatu quo, *or, as it was.* But *Roſa* thought that the motion or requeſt of the Attorney-General ought to be complied with; for which cauſe this affair was adjourned to the conſideration of a full Court. Accordingly it was brought before the Court, at which time the aforeſaid Heer *Brederode* declared, *That ſince a ſentence of baniſhment had been already paſt upon the* Remonſtrant *Miniſters by the States-General, and approved by the Court, they could not be baniſhed a ſecond time, and conſequently could not be cited again, without annulling the aforeſaid Placard. To which,* he ſaid, *might be further added, that they who were cited to come and make their defence, were even thereby authorized to do the ſame. But, that on the other hand, in caſe the requeſt of the Attorney-General were granted, they would become contumacious, and conſequently be deprived of all opportunity or means of defence; which being contrary both to equity and practice, it would be better to put the matter as already decided,* in ſtatu quo. The Preſident having heard what he ſaid, reproached him with uſing theſe arguments *in favour of the* Remonſtrant *Miniſters.* He replied, *They will be neither the more nor the leſs criminal, whether default be granted againſt them or not; I am likewiſe content it ſhould be granted, provided it be in the name of the Court, aud not in the name of Commiſſaries, becauſe I look upon that as an abſurd thing.*

All this was immediately made known to the Lords of the Committee, who thereupon ſent for the Heer *Krombout* the Preſident, in order to be more fully informed of the matter. The ſaid Gentleman told them; *That the Heer* Brederode *had ſcrupled to grant a default againſt the contumacious Miniſters, to the doing of which, he was nevertheleſs obliged by the laws of the land, and the inſtructions of the Court, which he had ſworn to obey.* It was then thought adviſeable to conſult his Excellency the Prince of *Orange* in this affair, and his opinion being agreed to by the Lords of the Committee, the Preſident *Krombout* was directed to require the Heer *van Brederode* to withdraw from the Council till ſuch time as his caſe ſhould be further conſidered and decided by the States of *Holland.* The ſame day he was attended by the firſt Meſſenger, or Door-keeper, *Kroke*, and the following inſtrument of ſuſpenſion was delivered to him.

The Court of Holland having taken into conſideration the behaviour of the Heer Lancelot van Brederode on the 19th of this inſtant February, both at the Rolls and in the Council-chamber, have reſolved, and they do hereby reſolve, that the ſaid Gentleman ſhall forbear to come into this aſſembly, or to the Rolls aforeſaid, until the meeting of the honourable Lords the States of Holland, and till they ſhall order otherwiſe.

Done in the Council-Chamber, this 21ſt of *February*, 1620.

Witneſs

H. POTS.

Againſt this, the ſaid Heer *van Brederode* petitioned the ſupreme Court for a Mandate, or power of appealing, having before ſet forth his grievance, namely, that he was never heard in his own defence. He had indeed been heard, *he ſaid*, when he

he gave his advice, but not after the ſaid advice was imputed to him as a crime. And he inſerted in his petition, the reaſons by which he pretended to juſtify himſelf. But his ſaid petition was returned indorſed *nihil*, which was as much as to ſay, that the Court would not grant it. And when the States of *Holland* met in the month of *March* following, the Court deputed their Preſident, the aforeſaid Heer *Krombout* and the Heer *Barſdorp*, to impeach the Heer *van Brederode* before them, which they did accordingly on the 5th of that month, both verbally and in writing, giving an account of all the opinions and advices which he the ſaid *Brederode* had offered in Court, with relation to the affairs of the *Remonſtrants*. But the other alledged, that the diſcloſing the advice of any particular member of that body, was a violation of the oath which every member had taken. He further alledged, that he had heard nothing of this accuſation againſt himſelf, till he was a while after told of it by ſome of his friends. The aforementioned Deputies of the Court informed the States, at the ſame time, of the Heer *Brederode*'s petition to the High Court for the power of appealing; adding, *That ſince all this had been done by the Court in obedience to the commands of their Sovereigns, they beſought them the States to take the whole matter into their conſideration, and to act therein as they ſhould ſee fitting.* Hereupon the States returned thanks to thoſe Gentlemen, and diſmiſſed them with aſſurances that they would take the matter under deliberation, and come to a reſolution. The Nobles then declared that they were ready to maintain the authority of the States, and of the Court too; but ſince the Heer *Brederode* was deputed thither by the body of the Nobility, they were not willing to enter upon his affair in the abſence of their Collegues. They therefore prayed that the conſideration of it might be delayed for two or three days, which was accordingly granted them. Matters being in this poſture, the Heer *van Brederode* applied himſelf to ſeveral Members of the States, and in particular to *Francis van Aerſen*, Lord of *Somerſdyke*, for leave to be heard in his own defence. *Aerſen* told him that this affair had been already conſidered by the Lords of the Committee, in the preſence of his Excellency, of the Deputies of the Court, and of him the ſaid *Aerſen*, though no member of that Committee; and that it had been reſolved not to admit him to make his defence, ſince they could expect nothing elſe but to hear offenſive language in the full aſſembly. *Brederode* on the other ſide alledged, *That he who was condemned without hearing, ought to be accounted innocent, and that their Lordſhips the States would do well to hear him at leaſt*, pro formâ, *and afterwards they might proceed as they thought fit; and finally, that he was content to make his defence in writing, and ſubmit it before hand to be viewed, in order to the expunging any ſcandalizing expreſſions.* The Heer *Aerſen* asked him how much time he deſired for that purpoſe? The other replied, till to morrow afternoon; it was then evening. *Aerſen* told him he would do his beſt for him; but, on the contrary, he was the occaſion of the deciſion of his caſe early the next morning by the States (as he, *Brederode*, was afterwards informed) and of their reſolutions being forthwith tranſmitted to the Court of *Holland*, and communicated by them to *Brederode* himſelf by noon. Their reſolution ran thus:

AN° DOM. 1620.

THE buſineſs of the Counſellor, Mr. Lancelot van Brederode, as it was repreſented to this Aſſembly on the 5th inſtant, by the Preſident Kromhout, and the Counſellors Roſa and Barſdorp, relating to his behaviour both at the Rolls and in the Court, contrary to the laws of the land, for which he has been already ſuſpended by the Court, being taken into conſideration, it was generally agreed, that the ſaid ſuſpenſion was juſt and legal; and that foraſmuch as the perſon of the ſaid Brederode was like to be of no further uſe to the ſaid Court, he ſhould be looked upon as diſmiſſed, and deprived of his ſtate and office of Counſellor in the ſaid Court.

A true copy, delivered on the 10th day of *March*, 1620.

By me,

A. DUIK.

ANNO DOM. 1620.

It was at the ſame time further reſolved by the States of *Holland*, that in caſe any other perſons belonging to the ſaid Court, or to any of the Colleges or Offices ſhould happen to tranſgreſs or offend in like manner, ſuch perſons ſhould be *ipſo facto* deprived of their places, and none be allowed to intercede for them. Thus was the Counſellor *Brederode* turned out of that poſt which he had filled for the ſpace of ſeven years. It is teſtified concerning him, that he was a great Lawyer, and well verſed in the ſtudy of Divinity, and that he was a zealous aſſertor of liberty. His Father was *Artus van Brederode*, a Counſellor alſo in the Court of *Holland*; who maintained a ſtrict friendſhip with *Richard Kornhert* his Uncle, whoſe writings he highly eſteemed. He was the natural ſon of the Heer *Reinold van Brederode*, Baron of *Vyanen*, *Ameida*, and other Lordſhips.

A report is made to the States of Holland *of the permiſſion granted to the* Remonſtrants *by the Duke of* Holſtein, *in order to their building a new city within his dominions.*

During the ſeſſions of the States of *Holland* in *March*, the Magiſtrates of *Amſterdam* gave them an account that the Duke of *Holſtein* had granted leave to the *Remonſtrants* to ſhelter themſelves in his country, and to build a new town upon the *Eyder*, in order to live under their own political government, and with liberty of religion, provided they tolerated the *Lutherans* among them. But after having conſidered the matter, they adjourned it to a further time.

The Deputies of the South-Holland *Synod complain of the liberty taken by the* Lutherans *at the* Hague *and at* Bodegrave.

On the 14th of this month, a certain Memorial of the Deputies of the Synod of *South-Holland* was preſented to the States, complaining of the liberty taken by the *Lutherans* at the *Hague* and *Bodegrave*, and praying that ſome care might be taken concerning them; and it was agreed by all the members, that the people of that perſwaſion ought not to enjoy any further liberty than had been allowed them formerly. It was further agreed, that the ſaid Memorial ſhould be referred to the Court of *Holland*, who were to know the pleaſure of his Excellency the Prince of *Orange*, and with the conſent and approbation of the Magiſtrates of the *Hague*, to act and do therein, as ſhould be thought moſt convenient for the good of the land.

The reſolution of the States thereupon.

At the ſame ſeſſion, the Deputies of the city of *Amſterdam* made an overture of ſeveral important matters; to wit, among others, **That none ſhould be admitted to bear any office under the Government, but ſuch as were of the true** Reformed **religion.** But it was agreed that theſe matters ſhould be inſerted in the articles of ſummons for the ſubſequent ſeſſions.

Remonſtrant *books prohibited.*

Soon after this, the Lords of the Committee of the States of *Holland*, upon an order which they received from the States-General, ſent a letter to all thoſe towns in which there were any Bookſellers trading to *Frankfort*-fair, to the end that the moſt eminent of thoſe Bookſellers might be timely warned, and prohibited the bringing any *Remonſtrant* books into theſe Provinces, or the ſelling any of them, on pain of forfeiting the ſame, and of paying the fines preſcribed by the Placards. It ſeems they had received notice that the *Remonſtrants* were printing ſome *Latin* books, which they deſigned to ſend to that Fair, and ſo to diſperſe them. And accordingly, ſeveral Bookſellers were afterwards proſecuted in *Holland* for ſelling that ſort of books to foreigners at the Fair of *Frankfort*.

The abridgment of the Synodical Acts is publiſhed.

About the ſame time, the Abridgment of the Acts of the National Synod lately holden at *Dort*, being tranſlated into *Latin*, was printed and publiſhed, to the great ſatisfaction of the *Contraremonſtrants*, who reckoned that this work would juſtify their proceedings with and againſt the *Remonſtrants*, before the whole world, and ſhew the equity of their judgment. The Acts were publiſhed by authority of the States-General, with a Dedication to the Monarchs, Kings, Princes, Counts, Cities and Magiſtrates of *Chriſtendom*. The Preface to thoſe Acts, ſuppoſed to have been drawn up by *Feſtus Hommius*, was addreſſed to the *Reformed* churches. It contained an account of the riſe and progreſs of the eccleſiaſtical differences in the *Netherlands*, for the healing of which, the Synod was principally called. The States likewiſe de-

Feſtus Hommius *is ſent with them to* England.

puted the ſaid *Hommius* to carry copies of thoſe Acts to the King of *Great Britain*, to his ſon the Prince of *Wales*, and to the Archbiſhop of *Canterbury*, by whom he was received with great marks of favour, as likewiſe by ſuch Biſhops and Divines who were addicted to the opinions of the *Contraremonſtrants*. Before he left *England*, the King richly defrayed the charge of his voyage, preſenting him, as it is ſaid, with a gold cup and ſalver. Some relate, that the Profeſſor *Daniel Heinſius*, as late Secretary to the Commiſſioners deputed by the States to preſide at the ſaid Synod, would gladly have been ſent on the ſame errand, but that *Feſtus* ſtood in his way. Be that as it will; the *Remonſtrants* did not ſuffer theſe Acts and the Preface to appear without

without their remarks. As to the Preface, they ſaid, 'That it was untrue, and un- 'fairly drawn up; that it made white, black, and was calculated to ſet a gloſs 'and varniſh upon the moſt unchriſtian proceedings of the *Contraremonſtrants*.' As to the Acts, they ſaid, 'That when they were drawn up, read and approved, during 'the ſeſſions of the Synod, the whole was done with great partiality. That nothing 'was publiſhed beſides the abridgment of thoſe Acts; which could not be done 'without retrenching and omitting ſeveral things, ſo that they left it to the judg- 'ment of underſtanding men, what credit ought to be given to thoſe Acts, as to 'what tended to the diſadvantage of the *Remonſtrants*. That the partiality of the 'compilers appeared very plain. Of this, there needed but one ſingle inſtance; *viz.* 'that of the buſineſs of *Maccovius*, which was tranſacted with ſo much heat 'in that Synod; and yet his name was not ſo much as mentioned, the caſe being 'diſguiſed under the title of *Cauſa particularis* Friſica, *or the private Caſe of the* Fri- 'ſians. Yet the ſaid caſe was of more importance than thoſe lies which *Epiſcopius* 'was accuſed of, and with which ſo many pages of the Acts were filled; or than the 'Confeſſions of the two Brothers *Geeſterani*, which ſeemed to have been inſerted into 'the Acts without any occaſion, only to ſtigmatize the *Remonſtrants*, that affair 'having been entirely diſcuſſed by the Deputies of the Synod of *North-Holland*: 'for which reaſon it could not be brought before the National Synod upon any juſt 'pretence; whereas that of *Maccovius* had been often mentioned in the ſaid Synod. 'That the accuſation brought by *Acronius* againſt the *Remonſtrant* Miniſters of *Kam-* 'pen, was twice inſerted into thoſe Acts, but not one word was ſaid of the two-fold 'anſwer which their Advocates had delivered to the Synod, no more than of the 'letters writ by the Magiſtrates and the Conſiſtory of that town to the ſame Synod 'in their defence. That the whole diſpute with *Martinius* of *Bremen*, which ran ſo 'high, that the Deputies of that city were upon the point of leaving the Synod, was 'coloured over with the following words: *There aroſe a diſpute between the* Ne- 'therland *Profeſſors and the Divines of* Bremen *about divers queſtions relating to the* 'illuſtration of the third and fourth Articles; *And moreover about the uſe and abuſe* 'of Philoſophy, *and* Philoſophical *terms in* Theological *differences*. That all the pro- 'ceedings of the Synod, after the departure of the foreigners, were entirely ſup- 'preſſed, though it was then only that the *Eccleſiaſtical Conſtitution* (which they la- 'boured to introduce every where) and the *Formularies* of *Subſcription* were drawn 'up; and that other matters, of at leaſt as great importance as the determination of 'the *Five Points*, were agreed upon and ſettled. That all the papers which had been 'given in to the Synod, before and after the expulſion of the *Remonſtrants*, a few 'only excepted, were wholly left out of the ſaid Acts. That the Explanation which 'they had made of the *firſt Article*, and preſented to the Synod, was paſſed by in 'the Acts, only the Preface of it being mentioned. That as for the other large 'writings, in which the explanation and juſtification of their caſe was exhibited, 'there was not the leaſt notice taken of them, though the Synod had the ſame rea- 'ſon to inſert thoſe pieces among their Acts, as to inſert the written advice and 'judgment of *Paræus* or *Du Moulin*. That in like manner moſt of the ſpeeches 'and argumentations, both of the inland and foreign Members, as well for as againſt 'the controverted opinions, were paſt over in ſilence; and none but a few harangues 'interſperſt among the Acts, which had no relation to the principal matters: From 'all which, it was eaſy to infer, that two faults were committed; to wit, the diſ- 'guiſing and falſification of the proceedings in the Synod, and the diminution of the 'truth, by ſuppreſſing the principal pieces of the *Remonſtrants*.

A N° DOM. 1620.

The judgment of the Remonſtrants *concerning thoſe Acts, and the Preface perfixed to them.*

Theſe obſervations and reflexions upon the Synodical tranſactions were followed not long after by a publication of the Acts and Writings of the *Remonſtrants*, drawn up, and preſented during the Seſſions of the Synod of *Dort*, tranſlated into the *Latin* tongue, under the title of *Acta & Scripta Synodalia Dordracena Miniſtrorum* **Remonſtrantium** *in* **Fœderato Belgio.** But they could not get ready this work ſoon enough to ſend it to the Fair of *Frankfort* in the Spring. It was divided into two parts; the firſt contained hiſtorical matters, *viz.* all the tranſactions with the States Commiſſioners, and with the Synod itſelf; together with their Petitions and Memorials preſented or ſent to their High Mightineſſes, and to the Prince of *Orange*, and the Prefaces to the Explanations, or Juſtifications of each article, according as the caſe required. To this part was ſubjoyned a ſhort account of the times and oc-

The Acts and Writings of the Remonſtrants *during the ſeſſions of the Synod of* Dort, *are publiſhed. A particular account of them.*

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After this Dedication there followed a large Preface to the Christian Reader, containing many remarkable things. In the first place they treated of the disputes and quarrels occasioned by religion; of their origin, indecency, and pernicious effects; as also of the causes which gave strength to error, and rendered it incurable, promoting discord, and exciting hatred —— Then they proceeded to apply all this to the case of the *Remonstrants*, shewing wherein, as they thought, their adversaries had wronged them, and tracing the Cause of the persecution. There was also inserted their apology, by which they endeavoured to justify themselves against the Synodical Sentence that had been pronounced against them; and more especially that part of it, in which they were pronounced 'guilty, and were said to have been 'convicted of having corrupted the reformed religion; of having broken the 'unity of the church; of having given grievous scandal to the people, and shewn 'an intollerable obstinacy.' But they, the *Remonstrants*, maintained on the other hand, that it plainly appeared by their *defence*, that 'the Synod of *Dort* had treated them just after the manner of those Synods in former times, which had no 'other view but to subdue and oppress their adversaries; and that the sentence pronounced by the said Synod, was such as those sentences generally used to be, 'which the strongest party, after having made themselves masters of the Tribunal, 'or Judgment-seat, thundered out against the weaker. Justly therefore, might 'all the testimonies, acts or sentences related or past by adversaries, be suspected 'of partiality; for it was hardly possible, but that they must carry along with 'them some ill tincture of the spring from which they proceeded. Wherefore the world ought not to judge of them according to that judgment which the 'Synod had past upon them; but they who had a mind to know them better, 'would do well to hear what they could say for themselves.

They declared in what high esteem they held the Christian religion, and what they were ready to undergo for the same; subjoyning, as their opinion, 'That the 'said religion consisted chiefly in practice, or in the observation of God's commands; 'and that those were the touch-stone by which the necessity of all doctrinal points, 'and all controversies of religion could be try'd with the greatest certainty and advantage. That whatever tended in its own nature to enervate or invalidate those 'commands, ought consequently to be look'd upon as false; whereas all other matters which were not contrary to them, might, in their opinion, be maintained on 'either side, provided it were done with charity and prudence: But as for such 'nice and subtil questions, which neither promoted the salvation of those that were 'well versed in them, nor retarded or obstructed it in those who knew nothing of 'the matter, they wished they were buried in the grave of oblivion; and that 'christianity might be brought back from the wide labyrinths and mazes of needless disputes, and embarrassed subtilties, to the first and narrow bounds of a devout and pious simplicity. For by such questions and cavillings, godliness would 'in time be forgot, and charity, with those truths which were plain and intelligible 'to all men, would be utterly lost.' They said, they had as great an aversion as

any

any to that licentious way of talking raſhly of every thing, or of doubting of, or inſolently blaming every thing that did not pleaſe them, as tending to ſubvert and deſtroy truth, piety and charity: But then, on the other hand, they could not applaud thoſe who would not bear an inquiry into received doctrines or opinions, tho' but lately taken up and entertained, as if they might not in any caſe be called in queſtion, or contradicted. 'They thought it ſafeſt to ſail in the middle, be-'tween the doubtings of the *Pyrrhonites*, or *Scepticks*, on the one hand, and the 'boldneſs of the Fabricators of novel doctrines on the other, as between two 'dangerous rocks. They were of opinion, that thoſe only were in the right way, 'who adhering firmly and ſteddily to thoſe things which alone are uſeful or neceſ-'ſary to ſalvation, and abandoning all ſuch as are vain and unneceſſary, walked 'ſtrait forwards in the paths of piety, charity and forbearance, towards a glorious 'immortality. Such who happened to differ in their notions from others, they 'thought rather deſerved to be pitied, than to be hated or perſecuted. Yet were they 'for confining the diverſity of opinions within the bounds of modeſty. They de-'teſted all thoſe diviſions and ſeparations which proceeded from any other points, 'but ſuch as plainly appeared to all men to be neceſſary. They were aſtoniſhed, 'and very often grieved to ſee that the open works of the fleſh were not capable of 'breaking or diſſolving chriſtian unity; and yet, that a few differences about ſmall 'and inſignificant things, afforded matter to the moſt abominable ſchiſms: ſo far did 'mankind, by little and little, recede from, and forget the duties of charity, when 'they had not at heart the promoting of piety beyond all other things, but per-'ſwaded themſelves that the honour of chriſtianity conſiſted chiefly in the right un-'derſtanding of the ſenſe of certain articles of religion. How much better would 'it be, *ſaid they*, if the diſagreeing parties would contend about works of piety and 'holineſs; and if every man would do his beſt to gain the prize of beneficence, 'of compaſſion, gentleneſs and meekneſs? ——— *They ſubjoyned*, that they had 'thought fit to publiſh all the papers which had been drawn up during the ſitting of 'the Synod, in order to ſhew what was their right opinion concerning the *Five* '*Points*, and with what reaſons they had maintained the ſame: with what reaſons 'they aſſerted, that the perſons of whom the Synod was compoſed, were their 'ſworn enemies: what were their reaſons for not conſenting to the method of treat-'ing, wherewith the Synod endeavoured to enſnare them: what were thoſe things 'which they had objected againſt in the Formularies of the *Confeſſion* and *Cate-'chiſm*, and which they inſiſted to have further conſidered: and finally, to ſhow 'upon how weak arguments, thin diſtinctions, lean exceptions, poor expoſitions, 'and forced evaſions, the doctrine ſupported by the Synod was founded. *They* '*complained particularly*, that they could not obtain any conference, which they 'ſtiled the Whet-ſtone of Truth, and the Anvil of Wits. *They deſired*, that their 'writings might be read and conſidered with impartiality. They deſired no favour, 'but that of a fair and free judgment; for whoever was prejudiced either way, 'could never judge impartially. If it ſhould appear they had been wrong'd, all 'they deſired was, that they who thought ſo would pray that God would not im-'pute it for ſin to their adverſaries, nor revenge it on their heads; and that he 'would vouchſafe to inſpire the Prince of *Orange* with Councils tending to mode-'ration, to the end that neither he nor the Government might proſtitute their power 'and authority to the ſatiating the implacable bitterneſs of ſome Divines, or the 'promoting ſchiſmatical deſigns; nor liſten to thoſe who were always wont to ſing 'that accurſed old ſong of hanging and burning; the burden of which was, **That** '**a heretick ought not to live.** Such counſels as thoſe were extreamly prejudicial 'to the Commonwealth, whereas ſuch as encouraged a *moderate liberty*, were on 'the other hand extreamly beneficial.

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After having fully and circumſtantially ſet forth theſe and the like conſiderations, they pray'd, by way of concluſion, 'That God, who was ſo gracious and merci-'ful to humane race, would take pity of his oppreſſed church: that he would 'vouchſafe to grant to chriſtendom liberty of conſcience, that pillar of all Civil 'Governments; and that he would fill the minds of his people, tired with long and 'numerous contentions, with an inclination to piety, holineſs, innocence, and be-'nevolence.

'Twas

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'Twas with such an introduction that they endeavoured to stir up the Reader to consider attentively the subsequent Acts and Memorials. These are the writings of which [1] *Curcellæus* testifies, that being published, they were praised and approved by so many learned men in *Europe*; insomuch that a certain very great man having seen them, declared, *The Synod of* Dort *has indeed condemned the* Remonstrants, *but the latter have triumphed over the former by their writings.* The most part of their papers were drawn up by the indefatigable pains of *Episcopius.* What was writ by *Carolus Niellius*, *Adrianus Borrius*, and *Gasper Barlæus*, has been already shown in the proper place. The motto of this book upon the title page was, *Destructo Fato, adserta Pietate*; that is, *Fate overturned, Piety established.* Some time after, the Treatise entitled the *Antidote*, of which we have spoken above in the XLVIIIth book, was translated into *Latin* and printed, having been first considerably enlarged; this was done for the information of foreigners. The aforesaid Preface to the Transactions of the *Remonstrants* complains likewise of the partiality and magisterial temper of *Peter du Moulin* of *Paris*, which appeared in his book, called, *Anatome Arminianismi*, published not long before. This book was committed to the press in the beginning of the year 1618, to the great surprize of those who had been witnesses of the discretion and moderation he had formerly shown in exhorting both the contending parties to peace; in the doing which, one of his arguments was, *That their differences were not fundamental.* Many were of opinion, that he ought not, at that time, by his private judgment, to have prevented the publick judgment of the Synod of *Dort.* Of that mind were many of the *French* Ministers, and in particular those of *Paris*; for which reason *Francis de Loberan*, Signeur *de Montigny*, *Samuel Durand*, and *John Mestrezat*, Ministers of the *Reformed* churches there, having been informed by the Bookseller *Picart*, that their Collegue, *Du Moulin*, had put that book into his hands, in order to have it printed, endeavoured to put a stop to it, apprehending that the publishing it at that time might occasion some inconveniencies; forasmuch as he, anticipating the judgment of the Synod, which was not to sit till the latter end of the said year, 1618, did not only oppose the *Contraremonstrants* in that book, but likewise all those who maintained the *Supralapsarian Predestination*; and who asserted *that the decrees of God's prescience extended themselves even to the least considerable events.* But finding he did not regard their interposition, they obtained the following prohibition of the Synod assembled at *Charenton*, upon the representation of the Consistory of *Paris*; to wit, *That no Ministers, or other Members of the said Synod, should publish any books without the approbation of their Collegues, according to the positive directions of their church-discipline.* This resolution past on the 14th of *May*, 1618, and was the cause that the said *Anatomy of Arminianism* did not appear till after the breaking up of the Synod of *Dort*, in the year ——

P. Du Moulin's *Anatomy of Arminianism is published.*

In this book *Du Moulin* took upon him openly to condemn the *Remonstrants*, calling them *Hereticks*, *Sectaries*, *Innovators*, *Monsters*, *bold Blasphemers*, *insolent Rascals*, *and Teachers of monstrous Opinions.* Not long after he had published this book, the *Remonstrants* sent him a certain *Latin* [2] Letter, which they printed by way of a preamble, and in it they reproached him with having treated them very indecently and spitefully; asserting, that *Origen* had never used in such a manner the *Pagan Celsus*, nor *Irenæus* the *Schismaticks*, *Victor*, *Blastus*, *Fælix*; nor St. *Austin*, the *Mad Donatists*, and the *Impious Manichees*; nor, lastly, St. *Basil*, the *Erronious Eunomius*; nor, had ever thus wrested or misconstrued their words, or fallen upon them with such bitter railing and reviling. They further exposed his slandering, ridiculing, and satirising; at the same time upbraiding him with his inconstant and wavering temper, as speaking a quite different language, since the time that the *Remonstrants* had lost the favour and protection of their sovereigns. They mentioned some of his doctrines, which, as they thought, were either false, rigid, absurd, or even seditious, as may be seen at large in their Letter. Finally, they promised him to answer his book, but without paying him in his own coin of calumny and slander, wherein, *they said*, they would by no means follow his example. They designed to anatomize his *Anatomy*, but with more respect, and a better temper. There was likewise at the same time a little treatise published in *Dutch*, with

A Latin Letter written to Du Moulin *in the name of the* Remonstrants.

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[1] S. Curcel. in Præf. S. Episcop. op. Theol. P. 1. Præf. p. 3. [2] Epist. Eccles. Edit. 1660. p. 570, &c.

the following title: *A ſhort proof of the perverſe temper, and ſlanderous, novel, abſurd, ſeditious, and abominable notions of* Peter du Moulin, *extracted from his Book entitled,* **Anatome Arminianiſmi.** In it were certain remarks and obſervations, with relation to the Author of the *Anatomy*, to the time when he writ, to the perſons to whom he addreſſed his book; the manner, the matter, and the views of his writing: in particular it chaſtiſed him for his manner of writing; upbraiding him with *having uſed Gall inſtead of Ink, Paſſion for his Pen, and the bitter, implacable, and revengeful ſpirit of* Calvin *and* Beza *for his Prompter and Adviſer.* Amongſt other things, too tedious to be here inſerted, this Treatiſe, as well as the *Latin* Letter above-mentioned, ſets before his eyes the danger of the following poſition, which he had advanced in his afore-mentioned *Anatomy*, viz. **He who does not believe in Chriſt, is not a child of God, and conſequently is not entitled to the inheritance or poſſeſſion of temporal or worldly goods, let him be never ſo eminent in civil virtues.** According to this maxim, the *Remonſtrants* ſaid, the Crowns of *France*, *Spain*, and of other Popiſh kingdoms, belonged to the *Hugonots*, or *Contraremonſtrants*, for their Catechiſm taught, that **the Papiſts really diſowned Chriſt.** Thus were the ſcepters of Princes to be wreſted out of their hands, and the Potentates of the world to be declared unlawful Poſſeſſors of their kingdoms, unleſs they believed in *Chriſt* ——But the compleat refutation of the aforeſaid *Anatomy* was afterwards compoſed and publiſhed by *Johannes Arnoldus Corvinus.* And even the *Engliſh* Divine, *William Twiſs*, who was for the doctrine of the *Supralapſarian Predeſtination*, drew his pen againſt it.

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A Book publiſhed againſt him.

About the month of *March*, the laſt Placard began to produce its effect againſt the *Remonſtrant* Miniſters, and in the firſt place againſt *Samuel de Prins*, formerly Miniſter of *Bardwick* near *Heuſden.* This man having been diſcovered in the country of *Forne*, betook himſelf to the iſland of *Gooree*, where he was ſeized and ſecured by the Scout. Afterwards he was conveyed by the Bailiff of the aforeſaid country, under a ſtrong guard of ſoldiers, to the *Brill*; and from thence, ſecurely pinioned, to the *Hague*, and there committed to priſon. The *Remonſtrants* ſay, that *Goſwinus Butendyk* was the firſt that ſpied him in a publick houſe, and ſtirred up the Scout to lay hold of him, aſſuring him that he was a *Remonſtrant* preacher. And they add, that this information gained *Butendyk* a Call to a living at *Dort*; but that his wife, who was daughter to that peaceable man *Otto Tonſor*, one of the Miniſters of *Leyden*, was ſo troubled at this action of his, that ſhe pined away, till ſhe died of grief. The impriſoned Miniſter was interrogated ſeveral times by ſome of the Counſellors and Judges of the Court of *Holland*, as well concerning his return into this country, contrary to the prohibition of the Placard, as about what had paſt the year before in the Aſſembly of the *Remonſtrant* Clergy at *Antwerp.* But he maintained, that he ought not to be proceeded againſt by way of inquiſition, but by way of accuſation and proof; proteſting at the ſame time, that nothing had been done by the *Remonſtrants* in that city, to the prejudice of their native country. And when they would not be ſatisfied with this anſwer, but threatned him with a more ſevere examination, or with the rack, he told them plainly, 'That if they 'thought fit to make uſe of violent methods, he muſt be contented, and that he 'had ſtill both fleſh and bones that were capable of enduring a little for ſo righteous a 'cauſe as his; and he truſted that almighty God, who knew how conſcientiouſly 'the *Remonſtrants* acted, would ſtrengthen him with his holy ſpirit.' All this, and what they aſked him further about the collecting of money for promoting the cauſe of his party, and the manner of it; as alſo about the deſign of ſome of the *Remonſtrants* to go and ſettle at *Staden*, together with his behaviour under his examination, during which he conſtantly avoided the accuſing any body, or diſcovering any thing which might give a handle for bringing his friends into trouble, he gives an account of, in certain letters to the exiled Miniſters, who at that time reſided at *Antwerp*; for he found means to convey his letters to them, notwithſtanding they watched him ſo ſtrictly, as to allow none of his friends acceſs to him. His impriſonment, and the courage with which he bore it, very much increaſed the zeal of the *Remonſtrants*, as well Miniſters as People; for the letters were communicated to them all. In one of theſe letters he ſays of himſelf, *That God had comforted him, and that he was ready, like a good ſoldier of Chriſt, to reſiſt even to blood, yea even to die for his name ſake.* But what truſt is there to be put in man? This very

Proceedings againſt de Prins *and* Grevius, *two* Remonſtrant *Miniſters.*

perſon

ANNO DOM. 1620. person who seemed to stand so firmly, and who promised such great things, fainted soon after under the weight of the cross, fell by degrees into a scandalous life, into open profaneness, desperate councils, and came at last to an unhappy end, as shall be shown in its due place.

On the 22d of *April* following, and whilst this *de Prins* was still under confinement, *Johannes Grevius*, late Minister of *Heusden*, was likewise discovered, and brought prisoner to the *Hague*. He had travelled from *Kampen*, where he preached several weeks to the *Remonstrants* in private, to *Burick*, the place of his nativity in the Duchy of *Cleves*, where his antient mother dwelt; from thence to *Wesel*, which lies over against it; and lastly to *Emrick*, to transact some family affairs. He thought himself safe enough in these places, none of which were within the dominions of the States, but he found himself mistaken. At the town of *Wesel*, he engaged in a dispute with the Minister *Bernard Brandt* (who had married his Niece) about the doctrine of *Predestination*, as it had been established at the Synod of *Dort*; and his arguing against it occasioned so much hatred to him, that measures were taken to stop his mouth by other means than arguments. But his adversaries having no power to do it at *Wesel*, in which there lay a *Spanish* Garrison, and knowing that he was to go to *Emrick*, they dispatched away one *Godfrey Radt*, a Burgher of *Cleves*, and formerly a Pupil of *Gomarus*, with a letter before-hand; and matters were so contrived, by the assistance of *Conradus Marquinius*, Minister of *Emrick*, that *Grevius* was apprehended by order of the Lieutenant-Colonel *Uitenhoven*, who commanded the garrison of that town for the States, and carried away to *Cleves*, where he was detained in a publick-house, eight or ten Soldiers being set to guard him, till the Messenger, who was sent to the *Hague* about him, returned with orders for carrying him thither, which was done accordingly. He afterwards complained, that he had been basely betrayed by those who were formerly his chiefest friends, but who being enraged at his free speaking, were capable of revenging themselves in so dreadful a manner for such a small matter upon a friend, who had been for many years together their school-fellow, and had lived with them under one and the same roof. They had preached up at *Wesel*, as he writes in one of his letters, *the lawfulness of putting men to death for heretical opinions*; which seemed to him still the more strange, because the *Spaniards* were masters of that town, who looked upon those very Ministers that preached such a doctrine, as *Hereticks*; and who, consequently, might probably treat them in the like manner. Thus were they transported by their blind zeal beyond the bounds of christian love and charity, as the *Remonstrants* thought; though others were of opinion, that this was the only way to suppress error, and to support truth. Of the same mind were several of the Clergy of *Holland*: Even *Ludovicus de Dieu*, very famous for his learning, who, since that time, has been esteemed the mirrour of moderation and peaceableness, did not scruple to say, *That it was not only lawful for all good christians to inform against the* Remonstrants, *but that it was even their duty to do it.* And *Henricus Swalmius* had been heard to declare publickly from the pulpit at *Delft*, that, *he should not make any scruple of conscience to apprehend such a preacher as that* Grevius, *and to deliver him into the hands of justice.*

The doctrine of Heretick-killing *maintained in the pulpit at* Wesel.

As *Prins* had been examined by some of the Counsellors of the Court, so was *Grevius* interrogated too; but it was by certain Commissioners whom the States General appointed for that purpose; to wit, the Heer *Vooght* of the Province of *Gelderland*, the Heer *Muis van Holy* of *Holland*, and the Heer *Plose* of *Utrecht*. The questions they put to him at several times, together with his answers, may be seen in certain memoirs under his own hand, to the following purport.

Grevius's account of his examination before the Commissioners of the States-General.

'In relation to my journey to *Kampen*, they asked me. 1. With whom I had 'been there? *I replied*, I lodged at the sign of the *Unicorn*, a publick inn. 2. At 'what other house I had been? After much teasing me, *I said*, at the house of one '*Arsenius*. This I could declare without any prejudice to him, because it happened 'before the time of that Placard which forbids the harbouring of us. 3. Whether 'any sermons had been preached in his house? The answer was, no. 4. Whether 'he had been at any of my sermons? Answer, no. 5. In what houses I had 'preached? Answer, I could not tell. 6. Who brought me to the houses where I 'preached? Answer, I did not know. 7. Whether I had been there after the

'publication of the Placard? Anſwer, no, but that I went from thence above a fortnight 'before. 8. What Elders I had converſed with there? Anſwer, I knew of none. '9. What Collegues or Fellow-Miniſters I met with there? Anſwer, after much 'preſſing, *Sapma*. 10. How long did he ſtay there with me? Anſwer, he went 'away preſently. 11. Whither went he? Anſwer, I knew not. 12. Who came 'thither in my ſtead? Anſwer, I knew not, Then they urged me extremely 'to tell, but I adhered to my firſt anſwer. 13. What meaſures I had taken about 'a collection? Anſwer, none. 14. Who contributed any ſums of money? Anſwer, 'I could not tell. I ſolemnly proteſt, as in the preſence of God, and with a 'good conſcience, that I returned no other anſwers, neither were any other queſtions 'asked to the beſt of my remembrance. ANNO DOM. 1620.

'The next thing I was examined about, was the meeting at *Antwerp*; and '1. When it was holden? Anſwer, in the month of *October*. 2. How many were 'preſent? Anſwer, moſt of the exiled Miniſters. 3. Who was Preſident, who 'Aſſeſſor, who Scribe? Anſwer, *Uitenbogart*, *Epiſcopius*, and *Grevinkhovius*. '4. What was tranſacted at the ſaid meeting? Anſwer, they conſulted about ſerving 'our churches, (which we thought our ſelves bound in conſcience to do;) they like-'wiſe agreed to recommend the making of a collection; and further, that thoſe 'Gentlemen who had managed the *Conference* at the *Hague*, ſhould be deſired and 'ordered to prepare certain writings in defence of the *Remonſtrant* opinions, and that 'in the mean time they ſhould be excuſed from diſcharging the duties of their office. '5. How much of the collections was allotted to each Miniſter? Anſwer, that matter 'was not yet entirely ſettled, becauſe it could not be known how far thoſe collections 'would go; but that if it were poſſible, they would allow every Miniſter three hun-'dred Gilders. 6. Who received theſe collections? Anſwer, I did not know. '7. Who were the paymaſters? Anſwer, no one certain perſon. 8. Whether *Gre-'vinkhovius* had not been appointed one of them? Anſwer, I thought it would go 'by turns. 9. Who printed our books for us? Anſwer, I did not know. 10. Whether 'the *Remonſtrants* had any Printing Preſs at *Antwerp?* Anſwer, I had been told that 'they had one by connivance. 11. What arguments the Preſident and others had 'uſed to induce us to venture back again into our country? Anſwer, none; for every 'one of us thought himſelf bound in conſcience to do ſo. Hereupon ſomebody ſaid, '*Vezekius* has owned ſeveral reaſons to us; ſuch as, that your people might grow 'lukewarm, and go over to the churches of the *Contraremonſtrants*. But I replied, 'I knew nothing of that, and ſaid no more.

'Moreover, as I had ſaid to one of the Miniſters of *Weſel*, in familiar diſcourſe, 'that the Magiſtrates of *Staden*, and even the King of *Denmark*, would receive us, 'and allow us liberty of conſcience, which that Miniſter ſignified to the States, I 'was very much urged to tell, how I knew it, and when any ſuch offers were 'made? I ſaid, I heard of it in our aſſembly at *Antwerp*, and that the following 'reſolution was thereupon taken; namely, *That we could not, with a good conſci-'ence, abandon our native country, nor excite others of the inhabitants to remove into 'foreign lands, till both we and they had undergone the greateſt extremities.* Then 'they asked, which of us had been in *Denmark?* I ſaid, I could not tell. Being again 'asked, who was deputed thither? I anſwered, there had been nobody ſent. I was 'likewiſe asked, who it was that ſummoned the meeting at *Antwerp?* Anſwered, I 'did not know. Who gave us notice, and who delivered the ſummons to us? An-'ſwered, I knew nothing of it, nor had ſeen any ſummons at all. What did we 'mean by removing from *Walwick* to *Antwerp?* Anſwered, to make proviſion for 'our ſettlements. They ſaid, *Vezekius* has given us other reaſons. Anſwered, that 'may be, but I know nothing of the matter, I was not then at *Walwick*. I was 'likewiſe examined about the Authors of the treatiſes, entituled, *The Publick Worſhip 'of the* Contraremonſtrants; *The Predeſtinated Thief*; and the *Antidote*; and where 'thoſe books were printed? To which I replied, I did not know. This is a ſhort 'account of all that was asked me. And I ſolemnly declare, as in the preſence of 'God, that I returned them no other anſwers, than what are here mentioned, and 'the contrary will never be made appear.

From theſe memoirs of *Grevius*, it may be obſerved, that the Miniſter *Vezekius* had been likewiſe under confinement. But before we ſpeak of his impriſonment,

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G. Arſenius *fined and impriſoned for harbouring* Grevius.

and the further proceedings againſt *Grevius*, it may be proper to acquaint our reader with what befel *Arſenius*, formerly Miniſter of *Blankenham*, on account of his hoſpitality. After *Grevius* had owned, as has been related, that he had lodged at the houſe of the ſaid *Arſenius* at *Kampen*, it was immediately notified to the Magiſtrates of that town, by order of their High Mightineſſes, and *Arſenius* being ſummoned to appear at the Stadthouſe before the Burgomaſters on the 24th of *April*, O. S. was examined by Dr. *Feits vander Elburg*, as Deputy of the States-General, touching his entertaining of *Grevius*. But he having conſidered how to act in this matter, ſo as neither to bring himſelf nor his neighbour, into trouble; replied, that he was not obliged to anſwer ſuch queſtions; and that if they had any thing to object againſt him, they ought to prove it. Upon which he was taken into cuſtody, and the night following he was watched by three of the town-officers, and the next day carried away to priſon under guard of a party of Soldiers; and ſo narrowly watched by two Centinels, that neither his own wife, father, nor any of his friends could come near him, ſaving only that they let his father ſpeak once to him, but it was in the preſence of two Burgomaſters and the Secretary; yet coming the ſecond time, they preſented the muzzels of their muſquets to him, and forced him to retire. His father petitioned the Magiſtrates that he might be releaſed upon bail; offering to give 2000 Gilders ſecurity, and one man's perſon, which at *Kampen*, was never refuſed for the worſt of malefactors: but one of the Burgomaſters, who had formerly been a weaver, replied, *If* Barnevelt *had been allowed to give bail, he would have fared better than he did.* After three weeks impriſonment, *Arſenius* was carried to the *Hague*, ſhut up in the Goal there, examined about his harbouring of *Grevius*, and about the private Meeting in the town of *Kampen*. Here being informed of what *Grevius* had confeſſed relating to him, he writ to ſomebody, *That he freely forgave him for it; but that he would undergo all things, rather than by his confeſſion bring any man into trouble, or diſcover any thing that might tend to the prejudice of the cauſe he was engaged in.* Perſiſting in this reſolution, he was ſent back again to *Kampen*, on the 29th of *May*, O. S. where he was not heard, till the 15th of *June*. Upon his examination, he owned that he had harboured *Grevius*; but added, that he conceived it was no crime at that time, being done before the promulgation of the Placard. He was moreover accuſed of being concerned in eleven Meetings which had been holden privately at *Kampen*, and fined for it, as the ringleader and manager of every thing, in the ſum of three thouſand three hundred Gilders. He ſolemnly proteſted on the other hand, that he knew nothing in the world of thoſe meetings, and that he was not preſent at any of them. They let him lie in priſon nevertheleſs till the 24th of *July*, O. S. and then the ſentence paſt upon him was, *That he ſhould pay a fine of a thouſand gold Gilders, of* 28 *ſtyvers to the Gilder, which amounted to* 1400 Carolus *Gilders, all the coſts of his impriſonment, being about* 80 *Gilders, and the expences of the Soldiers who conducted him to the* Hague, *amounting to* 98 *Gilders* 10 *Styvers.* All which he was obliged to pay, before he was releaſed; though according to the Placard, which was not publiſhed till a fortnight after his harbouring of *Grevius*, no higher penalty was annexed to that offence, than the ſum of 300 Gilders. Beſides all this, he was order'd to ſtay in his own houſe as a priſon for the ſpace of a whole year, to be counted from the day of his releaſment. He preſſed very much for a copy of this ſentence againſt him, but it was refuſed him. The ſubſtance of it was, *That he had harboured* Grevius, *and had been privy to eleven prohibited Meetings.* He bore this heavy burden with courage and conſtancy, writing concerning it, in one of his memorandums; *That God had vouchſafed to ſtrengthen him in ſuch a manner as to bear it all with patience; which encouraged him to pray for his further grace and help, to the end that bearing this wrong with a chriſtian temper, and without the ſpirit of revenge, he might attain to everlaſting joy and conſolation in heaven; foraſmuch as he was ſatisfied in his conſcience, that his harbouring of* Grevius *was no tranſgreſſion againſt the laws of man, (there being none in force at that time) nor againſt thoſe of God.*

It happened afterwards, during the year of his confinement to his houſe, that a cart or waggon paſſing ſwiftly by his door, he ran into the ſtreet to ſave a child which ſtood in the way, which a certain Burgomaſter, who lived near him, obſerving, cried out to him; *You have gone beyond the bounds of your confinement.* The other repreſented to him in an humble manner, that he only did it to ſave the child's life,

life, and that nothing but this accident had induced him to tranſgreſs, appealing to the ſaid Burgomaſter himſelf, who had ſeen all that paſſed. They let him alone for that time, but it coſt him afterwards a fine of one hundred Gilders, or as ſome ſay, ſo many Rixdollars, on account of his going to *Arnhem* to viſit his aged father in his illneſs, before the year was quite expired. ANNO DOM. 1620.

Proceedings againſt Vezekius, *another* Remonſtrant *Miniſter.*

But now the ſeries of our hiſtory requires us to give an account of the impriſonment of *Vezekius*. This gentleman, formerly Miniſter of *Echtelt* in *Gelderland*, and one of thoſe among the *Remonſtrant* clergy who were cited to appear before the Synod of *Dort*, returning home from his baniſhment on the third of *May*, would have travelled a foot to *Amſterdam*, by the way of *Leyden* acroſs the fens; but was met near *Kudelſtart* by the Heer *Brunink*, Secretary of *Enkhuſen*, one of the perſons who ſat in judgment upon the Advocate *Oldenbarnevelt*, accompanied with Dr. *Reynold Paw*, one of the Schepens of *Amſterdam*, and ſon to the Burgomaſter of the ſame name, who were riding in a waggon to the *Hague*. Arriving in the village abovementioned, and alighting at the inn where the Miniſter was, the Heer *Brunink* ſpied him, and ſaid, Bernherus Vezekius, *is it you? I ſeize you in the name of the States-General. You know well enough what the order of their High Mightineſſes was, in relation to you. I hope we ſhall at length put an end to the troubles and uproars excited by ſuch as you.* The Miniſter replied, that he knew of no uproars of his making, and that he only deſigned to go to *Amſterdam*, and begged that he might be ſuffered to proceed on his journey. But *Brunink* cauſed the Scout to be called out of the church, for it was upon a ſunday that this happened, and commanded him in the name of the States, to ſecure the man, in order to his being carried to *Amſterdam*, adding, *I, who give you theſe orders, am one of the members of the States-General.* This zeal was the occaſion, as ſome think, of raiſing this young Gentleman to the poſt of Counſellor in the High Council at the *Hague*, an office to which he had long aſpired. And I remember that when I was young myſelf, I often heard it ſaid of him, *that it was an* Arminian *Miniſter who made* Paw *a Counſellor.* The Scout told him that the village of *Kudelſtart* was under the juriſdiction of *Meydrecht*, and in the Biſhoprick of *Utrecht*, and that therefore the priſoner ought to be ſent thither. But when he underſtood that he was a Miniſter, he ſhewed his concern for him by the tears in his eyes. Having brought him to *Meydrecht*, the Scout rode from thence to *Utrecht*, to learn what he ſhould do with him. In the mean time, they put iron fetters on his legs to prevent his eſcape. He attempted once to ſecure himſelf by flight upon his being let looſe at the requeſt of the brother of the late Scout of *Meydrecht*, to which he ſuffered himſelf to be perſwaded by ſeveral perſons who viſited him, but having miſſed his way, he was overtaken and fettered again.

Upon his arrival at *Meydrecht*, he was viſited by the Miniſter of that place, who expreſſed his concern to ſee him in that condition; but maintained, that he did not ſuffer innocently, nor as a martyr for the truth. But *Vezekius* anſwered, *That this muſt be left to the judgment of God, and that the chriſtian religion did not allow the oppreſſing or perſecuting any man, on account of his conſcience.* Thereupon *Oukope* the Miniſter replied: *What then, is it not lawful to put* Hereticks *to death?* Vezekius; *The lawfulneſs of putting men to death for* Hereſy, *can never be proved from the goſpel; and if it could, they ought firſt to be convicted of that crime.* Oukope; *You ought to have ſubmitted your ſelf to the general opinion of the churches repreſented by the Synod of* Dort. *That Synod treated you very graciouſly, and would gladly have ſet you right, but you would not declare your doctrines.* Vezekius; *That Synod would not hear us, but would confine the defence of our cauſe to certain queſtions upon which they pretended to interrogate us. We conſented to the juſtifying of our opinions purſuant to the tenor of our letters of citation; that is to ſay,* as well as we could, or judged neceſſary. *And in caſe that were not ſufficient, we ſhowed our readineſs to anſwer all queſtions that ſhould be put to us, though they were a thouſand. But I beg you to ſpeak no more of this Synod, for you are ignorant of what paſſed there.* Oukope; *I will pray to God for your converſion.* Vezekius; *And I exhort you not ſo much to regard your own eaſe and worldly advantage, as the diſcovery and knowledge of truth.*

After this, came orders that he ſhould be carried to *Utrecht*; from whence he was immediately hurried to the *Hague*, and committed to priſon there. Then was it that one of thoſe who guarded him thither, being about to return to *Utrecht*, and taking

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leave of him, with tears in his eyes, preſt his hand very cordially, and ſaid, *The Lord be your conſolation; you know how to comfort yourſelf better than I can do.*

On the 7th of the ſame month he was examined, by order of the States-General, by the Heers *Vooght*, *Muis*, and *Ploſe*, with the Fiſcal and a Secretary. They cauſed him to ſit down on a form, at the end of the table, acquainting him that they intended to put ſome queſtions to him. He deſired to be informed of the things that were laid to his charge; upon which the Fiſcal ſaid, *I am your accuſer, and you will know what you are accuſed of by the queſtions which the Commiſſioners are about to aſk you.* He then deſired he might have a copy of the queſtions that were to be aſked him. But the Fiſcal told him, that this his requeſt was not conformable to the cuſtom of the court. The priſoner maintained the contrary, but was over-ruled, and commanded to anſwer forthwith. The whole examination, as he gave an account of it in a certain letter which he writ to the Managers of the *Remonſtrants* affairs, who were then at *Antwerp*, would be too tedious to be here related; I ſhall therefore only take notice of ſome of the moſt remarkable paſſages in it. To ſome of the queſtions he gave an immediate and categorical anſwer; as when they aſked him his name, his age, and where he had been Miniſter? He reply'd, *Vezekius*, thirty-five years old, formerly the Miniſter of *Echtelt*. When they aſked him if he did not know that he was baniſhed the country? He anſwered, that he was not baniſhed as a malefactor, but for a matter of conſcience. To the queſtion, why he would venture to return to *Holland?* He reply'd, *I have an annuity payable by the City of* Enkhuſen, *as is well known to the Secretary* Brunink, *who apprehended me; and even he himſelf was formerly wont to aſſiſt me in receiving it.* Upon this high words aroſe, and they cry'd out, *'Tis falſe that the Heer* Brunink *apprehended you.* The other affirmed, *that it was true.* The Heer *Muis* ſaid, that it was a Waggoner, and that he had received the five hundred Gilders promiſed by the Placard. *Vezekius* maintained, that the Waggoner had not earned the money, but that it belong'd to the Heer *Brunink.* After this diſpute was over, they aſked him whether he had any commiſſion or order to come into the country? He anſwered, that he was not obliged to anſwer, and that their Lordſhips could not prove he had any. Then ſaid the Heer *Muis* to him, you return nothing but evaſive anſwers; thus did the *Remonſtrants* act at *Dort:* Upon which he fell into ſuch a paſſion, that he ſcarce knew what he did, crying out, *Oh, Gentlemen, if I were but to tell you what trouble thoſe creatures gave me at the Synod; it is hardly to be believed. After they had long amuſed the States Commiſſioners, then it was nothing but* Dies Diem docet, *or*, one day teaches another. At every turn this Gentleman had *Dies Diem docet* in his mouth; and as often as *Vezekius* returned ſuch an anſwer as was not pleaſing to him, it was always *Dies Diem docet.* Upon which *Vezekius* aſked, *Whether it were not expected that a Clergyman ſhould improve in learning; or whether he could be as good a Divine at the very beginning of his ſtudies, as when he had further exerciſed himſelf in the knowledge of the Scriptures?* Somebody reply'd, *Then muſt you be always doubting.* The Miniſter ſaid, *We ought not lightly to embrace any doctrine, before we have fully inquired into it. Whilſt we are young we admit of opinions, which upon a further inquiry into them we reject. And I believe your Lordſhips yourſelves do now ſee and underſtand matters much otherwiſe than you did ſometime ago.* To the queſtion: After what manner he came into this country? His anſwer was, *By the ſafeſt, and the moſt private way I could.* Then they aſked him, *With whom he had converſed in his journey?* But he replied, *He was not obliged to accuſe any man, and therefore could not anſwer ſuch a queſtion. We will make you*, ſaid the Heer *Vooght. When you make me tell*, ſaid the priſoner, *then I can't help it; but I hope that God will grant me ſtrength (as I beg it of him) to ſuffer all things, rather than be guilty of ſo baſe an action.* The Heer *Muis* ſaid, *Suppoſe you ſhould ſee one man murder another, would you not be obliged to give an information againſt him, in order to bring him to juſtice?* To him *Vezekius* anſwered, *That this was a very different caſe; that as for murder, it was a great crime, and worthy of puniſhment; but he was not obliged to bring his neighbour into trouble for a good action, for a work of charity.* There were ſeveral queſtions aſked him about the Aſſembly of the *Remonſtrant* Miniſters at *Antwerp*, with reſpect to the time, the place, and the buſineſs tranſacted by them; to all which he anſwered, what he thought he might ſafely tell, and no more. But at the ſame time he proteſted, that nothing was reſolved or done by

them, to the prejudice of their country, but only what might conduce towards the propagation of truth. He was likewiſe examined about *Staden*, and aſked whether the *Remonſtrants* had it not in their thoughts to go and ſettle there? He reply'd, he did not know; but it was not ſtrange in caſe they were ſo diſpoſed, ſince they muſt live ſomewhere; and that it was probable they would ſettle there, where they might enjoy the moſt liberty. Then they aſked him, what arguments he had offered at *Antwerp* againſt drawing up a confeſſion? He aſked again, whether their Lordſhips did never debate or oppoſe any matters in their Aſſemblies? To which *Vooght* reply'd, *We ſit here to examine you, and do you take upon you to interrogate us?* To which *Vezekius* reply'd, *That one queſtion was ſometimes anſwered by another.* He added, *I produced ſome arguments indeed againſt a confeſſion; yet I conſented to one proviſionally, tho' I declared I would not be bound to any, but only to the word of God.* When they preſſed him further to declare the reaſons he then produced; he ſaid he thought that the opinions of the *Remonſtrants* had been fully enough expreſt in the *Conference* of the *Hague.* And yet, cry'd the Heer *Muis*, you would not be judged by that *Conference.* The priſoner reply'd, That the *Remonſtrants* were cited in order to propoſe their opinions in concert with each other, and to explain and defend the ſame, but not be judged from their own writings; for if ſo, there would have been no occaſion for citing them before the Synod. *Muis* interrupted this diſcourſe, by crying out, *Dies Diem docet*; enough of this, we don't ſit here to debate. After this the Commiſſioners urged him vehemently to give more ſatisfactory anſwers to their queſtions; but he ſaid he could not give them any fuller anſwers. The Commiſſioners: *Then we muſt take other meaſures.* The priſoner: *I muſt be patient then; but by God's help, I ſhall be incouraged and ſtrengthened to bear all.* Then they deſired him to ſign what he had owned, and the Secretary had taken minutes of; in order to which, they offered to read it to him firſt. He pray'd he might have the liberty of peruſing it himſelf, which was granted. Then he read and ſigned it, believing that otherwiſe his expreſſions might be altered or wreſted to the worſt ſenſe; whereas, after his ſigning this confeſſion, there could be no other ſenſe or meaning trumpt up for his. The next day, which was the 8th of *May*, the priſoner *Vezekius* was ſent for again before the Commiſſioners, his examiners, who acquainted him by the mouth of the Heer *Voogbt*, that they had made a report to their High Mightineſſes of all that he had confeſt to them, but that they were not ſatisfied with his anſwers, and had directed them the Commiſſioners to aſk him, whether he would anſwer categorically, yea, or no, without any evaſions, to all ſuch queſtions as ſhould be put to him? He reply'd, *I have ſaid all I could with a ſafe conſcience, and beg your Lordſhips not to preſs me further.* This anſwer was minuted by the Secretary, and *Vezekius* exhorted by the Commiſſioners to conſider well of what he did, leaſt he ſhould bring himſelf into further trouble; for which, *they ſaid*, they ſhould be very ſorry. But upon his adhering to what he had ſaid, they made him ſign it. They then rung for the Goalor, and gave him ſtrict orders to change his quarters: *Put him into the dungeon*, they cry'd, *and treat him with the juſtice that belongs to that place.* As he was going away, he cry'd, *I hope the Lord will not lay the wrong you do me, to your charge.* And to the keeper of the priſon who adviſed him to do all he could, he reply'd, He would rather undergo the worſt uſage, than do what they required of him. Being come to the Goal, he quickly underſtood what was *the juſtice of the place*, which was, that he ſhould not be allowed either a bed to lie on, or a chair to ſit upon, but be forced to help himſelf with what he brought, and the ſtraw he found there. The food appointed for him was Poor-jack, Stock-fiſh, and now and then a little Haddock. He begged that he might be allowed a bed at his own charge; but it could not be. However, after much importunity he obtained at firſt two blankets and a pillow, and afterwards two more, and at laſt one pillow more, ſo that he was by this means enabled to go to bed without his cloaths. They likewiſe brought him a cup of good beer with his meat. But the ſtench of the place, into which he was put, was ſo inſufferable, that he would have been ſuffocated, if the Goalor had not taken pity on him, and brought him a little wormwood wine by night, and made a fire for him, burning incenſe, to diſſipate and purify the loathſome vapours. Having lain eight or nine days in this place, he was brought again before the Commiſſioners, who required him to anſwer *yes*, or *no*, to the queſtions they ſhould aſk

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aſk him. He pray'd that they would proceed againſt him by accuſation and proof, uſing the words of St. *Paul*, when he ſtood before *Felix*, as they are recorded in the xxivth chapter of the *Acts* of the Apoſtles, v. 12 & 13; *They neither found me in the temple diſputing with any man, neither raiſing up the people,* —— *neither can they prove the things whereof they now accuſe me.* Shewing moreover, that he was not obliged to accuſe himſelf, or any one elſe; and that ſince chriſtians were commanded to lay down their lives for their brethren, it was plain that they ought not to bring them into trouble. He added, that according to ſome laws, a Clergyman could not be compelled, not even in a Court of Juſtice, to give his evidence againſt any man, becauſe his office tended to edification, and not to deſtruction; to peace, and not to blood. Upon this they cried, you are no Clergyman, but a private perſon. He replied, that he was unjuſtly deprived of his miniſtry, by the Synod; that indeed the Civil Powers had a right of turning him out of the publick churches, and of taking away his ſtipend or allowance, but that he had a Call from God; and that if they conſidered only his external Call, he had been likewiſe called by his Congregation, by whom he was not yet diſcharged. At laſt they cauſed it to be entered, that his anſwer was, *That the law did not bind him to accuſe himſelf, or others.* Then they threatned him again in a terrible manner, but he returned no other anſwer but this, as they led him away to the Goal.

* *Si fractus illabatur Orbis*
Inpavidum ferient ruinæ.

That is,

If the crackt Orbs ſhould ſplit and fall,
Cruſh me they would, but not appall.

Before this he writ to his Wife, and ſaid, *Salute all our acquaintance, and particularly thoſe of* Echtelt, *exhorting them to perſevere in the truths that have been made known to them, which I have already ſealed with my baniſhment, and now by theſe bands; and which, if it ſhall pleaſe God, I am ready to ſeal even with my blood.* In another Letter, bearing date the 31ſt, he writes to her, *They aſk me abundance of queſtions about matters which I know nothing of; or which, if I knew them, I ought not to reveal; for ſhould I be the author of bringing into trouble, thoſe who have done me all manner of good, I think verily it would break my heart.* Grevius, *as the Goalor tells me, is ſo concerned, that it is not to be expreſt; which proceeds much rather from the trouble into which he brought that good man* Arſenius, *than from his own impriſonment.* He likewiſe tranſmitted to her, and, by her means, to the Directors of the *Remonſtrant* Fraternity, a relation of all that had befallen him ſince he was taken up. The Directors, in return, ſent ſeveral conſolatory Letters, with Declarations of the ſatisfaction they received from his diſcretion and prudence in his anſwering, and his courage and ſteddineſs in ſuffering; informing him, at the ſame time, of the zeal his behaviour had kindled in the hearts both of the Paſtors and their Flocks, and exhorting him to perſeverance, aſſuring him that he ſhould neither want their prayers, nor their defence of his innocency, nor care for his wife and children.

In the mean while the States-General, or the Deputies to the Generality, had drawn up and ſigned a ſentence againſt *Grevius*, on the 16th day of *May*, by which they condemned him to be carried to the private Work-houſe at *Amſterdam*, in order to be kept and uſed like other criminals in that place, during his whole life. The ſaid ſentence was not put in execution till the 4th day of the month following. That morning at break of day was *Grevius* conducted to *Amſterdam*, his ſorrowful wife having never been ſuffered to ſee him all the time of his impriſoment, nor was ſhe then, but only as he went into the Waggon, and paſt by her; but before he was got the length of two or three ſtreets, the Waggon was over-turned, which gave the poor afflicted woman an opportunity of bidding him once more adieu. The aforeſaid ſentence, which doomed him to ſpend the reſt of his life in the *Work-houſe*, appeared not long after, and was of the following tenor:

* Hor. Lib. III. Od. 3.

Forasmuch

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The Sentence against Grevius.

'FOrasmuch as Johannes Grevius, formerly Minister of Heusden, and now a 'prisoner, has been examined by Commissioners appointed by the Lords the 'States-General of the United-Netherlands, and hath confessed without torture or 'iron-bands, that in the month of September last past, the Grand Committee of 'the States of Holland and West-Freesland had called him and divers other Mi'nisters before them, and had required of him that he should, bona fide, promise, 'by an Act or Instrument under his hand, that he would forbear the exercise of all 'Ecclesiastical Functions and Administrations, and of every thing belonging there'to, both publickly and privately, directly or indirectly, in town, and out of town, 'or any places within the dominions of the United Provinces; and that he should 'behave himself modestly and quietly, as became a private subject, and submit to 'and regulate himself according to the laws and orders of his Sovereigns: but 'that he the said prisoner did refuse to comply with the same; for which cause, in 'conformity to the resolutions of the said States-General, he was carried and con'ducted by Messengers, whom the Grand Committee of Holland and West-Frees'land had commission'd for that purpose, out of the territories of the United Pro'vinces, and positively prohibited not to return without express leave, on pain of 'being punished at discretion, as a disturber of the publick peace: Notwithstand'ing all which, he the said prisoner presumed, under pretence of a certain written 'Commission or Order, signed by Johannes Uitenbogart, Simon Episcopius, and 'Nicolaus Grevinkhovius, bearing date some day of November last, to come back 'again into this country, and to converse with the people thereof, without having 'obtained any leave from the Government, and to abide in the town of Kampen, 'for the space of a month, where he taught or preacht eleven times in private 'houses and separate meetings of the sect of the Remonstrants or Arminians. 'Moreover he the said Grevius, together with the greatest part of the deprived 'or exiled Ministers met at Antwerp the last Autumn, in the house where the said 'Uitenbogart lodged at that time, who was the President, as Episcopius was the 'Assessor, and Grevinkhovius the Scribe: And there this prisoner did consult and 'agree with them how to minister to the Remonstrant Communities of this land, 'as also how to distribute the collections made among the people of these Pro'vinces for the support of their societies; and also to appoint those who had been 'the managers of the Conference at the Hague to draw up, and prepare the papers 'proper for the defence of the cause of the Remonstrants, adding to them Carolus 'Niellius for the same purpose; and to the end that they might the better attend to 'this work, they exempted all those persons from the burden of preaching in the 'United Provinces, unless they should happen to be particularly called by any congre'gation. It was likewise debated in the said meeting at Antwerp, whether they 'should retire to the town of Sraden, and accordingly they endeavoured to entice 'some of the inhabitants of these countries to go with them, thus consulting 'to rob these Provinces of their people. And a proposal having been likewise 'made in the aforesaid meeting concerning the liberty of conscience which was 'to be allowed the Remonstrants in the kingdom of Denmark, it was delibera'ted whether they should go thither; but a report being made to them, that the 'said King did not seem disposed to grant them the free exercise of religion, until 'that he should be apprized by a particular Confession of the fundamental articles of 'the doctrine and opinions of the said Remonstrants, they not having as yet 'agreed upon any certain Confession, they resolved among themselves to adjourn 'the matter to another time. It was likewise proposed at the same time, whether 'the Remonstrants should join with one or the other sect; to wit, either with that of 'the Ausburg Confession, or with that of Hans de Ryse (the chief of a certain 'kind of Mennonites;) but it was resolved, that for certain reasons they should 'keep themselves neuter. The said prisoner had also uttered several scanda'lous expressions in the month of April last past at Wesel, tending to the prejudice 'of the Governours and Government of the United Netherlands, as well as to 'the contempt and mockery of the true Christian Reformed Religion. All which 'being matters that may produce very bad consequences, the said Grevius deserves 'to be severely punished as a disturber of the common tranquillity, and for an ex'ample to others. Wherefore their High Mightinesses the States-General of the 'United Netherlands preferring mercy to strict justice, have condemned, and they 'do hereby condemn him the said Grevius the prisoner, to be carried to the private

Work-

ANNO DOM. 1620. ‘ Work-houſe at *Amſterdam*, there to be treated and uſed as the reſt of the criminals ‘ of that place, during life.

Done at the Aſſembly of the Lords the *States-General*, in the *Hague*, the 16th day of the month of *May*, in the year of our Lord, 1620.

Collated by

And underneath, E. vander MARK.

By order of their High Mightineſſes,

C. AARSSEN.

At the end of this ſentence, the States had cauſed to be printed and annexed the contents of a certain paper found in a baker's houſe at *Leyden*, which was ſent to *Cornelius Geeſteranus*; and it was ſaid that when the ſaid paper was read to *Grevius*, he owned that he had received the like commiſſion. The Commiſſion ran thus:

Reverend, Learned, Pious and Prudent Brother in the Lord, Cornelius Geeſteranus:

‘ FOraſmuch as your Reverence has teſtified your readineſs and inclination to return into the Provinces, for the ſervice of the Church of *Chriſt*, we the under-written, purſuant to the powers given unto us by the aſſembly of this place, do kindly ‘ and brotherly beſeech and intreat your Reverence, in the name of the ſaid aſſembly, ‘ to repair forthwith to the city of *Leyden*, to the end . . . . . and there ‘ to exerciſe thoſe gifts and talents, which the Lord has abundantly beſtowed on you, ‘ with the utmoſt prudence and courage. For which purpoſe we do moſt earneſtly ‘ beg of God to ſtrengthen you with his holy ſpirit, and to preſerve you from all ‘ dangers.

Antwerp, Feb. 7, 1720. It was ſigned thus:

Your Reverence's Servants and Friends in the Lord,

SIMON EPISCOPIUS.
NICOLAUS GREVINKHOVIUS.
JOHANNES UITENBOGART.

Eſtote prudentes ſicut ſerpentes, & ſimplices ſicut Columbæ. Cavete ab hominibus. Eſtote fortes.

The Directors of the *Remonſtrants* having ſeen this Act printed in the above manner, complained in a letter to the States about the ſentence againſt *Grevius*, that ſuch a chaſm, or gap, ſhould be left in their Act or Commiſſion, after the words *to the end* . . . . . and that in the ſaid gap, the word *aforementioned* was omitted; adding, that if the omiſſion was willful, they had not had juſtice done them; becauſe it ſeemed to have been deſigned to beget ſuſpicion in the minds of the good people; as if the Directors, by making that requeſt, without expreſſing the *end* or intention of their ſo doing, had ſome vile end in view, ſuch as was neither decent nor chriſtian, the meaning of which was only known to the writers, and to the perſons to whom the paper was addreſſed.

Vezekius is committed to the Raſp-houſe at Harlem.

About the ſame time when *Grevius* was carried to *Amſterdam*, in the week before *Whitſunday*, which fell out then on the 7th of *June*, *Vezekius* was very ſuddenly conducted to *Harlem*, without the knowledge of his wife (who was continually importuning and troubling the Government, in order to obtain ſome favour for her husband in his confinement) and committed to the Raſp or Work-houſe. Here he was told by the Penſionary *de Clarges* on the part of the States-General, *That he was condemned to raſp all days of his life, unleſs he conſented to return more ſatisfactory anſwers to the queſtions demanded of him.* And accordingly the evening be-

fore

fore *Whitſunday*, they ſhewed him a letter from the States to the ſame effect, and to give the greater efficacy to their threats, they carried him to the place where the criminals were employed in raſping logwood. But he let them ſee that nothing could terrify him, and that he was fully diſpoſed to ſubmit to that vile and cruel puniſhment. The Magiſtrates however ſhow'd him much compaſſion and civility, and would fain have moved him to give a little more ſatisfaction to the States-General. He then conſidering the matter again in his own mind, was convinced, that in ſome caſes, in which he had declared, *he was not obliged to anſwer*, he could ſafely ſay, *yes*, or *no*; as likewiſe that he could confeſs ſome things without prejudice to any one. Therefore that he might not be wanting to his own intereſt, as far as poſſible; he ſignified, that he was diſpoſed to give them further ſatisfaction; and accordingly, they examined him anew concerning his journey into theſe Provinces; and in the firſt place, how he went from *Huſen* to *Walwick*, and afterwards from *Walwick* into theſe Provinces again? He replied, that in order to get his annuity at *Enkhuſen*, he travelled from *Huſen* to *Amſterdam*, and named the inns where he had lodged *incognito*; adding, that after he had got his money, he travelled by night through *Utrecht* and *Renen* to *Echtelt*, and departed thence the night following, without ſpeaking to any body, and that even his own children did not know of his coming thither. Then he ſaid, he returned to *Walwick*, by the way of *L*—— As for his laſt coming into theſe Provinces, he acknowledged that he then paſt through *Bois-le-duc* in his way to *Rotterdam*, from thence to the *Hague*, and to *Leyden*, and ſo on foot to that place where the Heer *Bruninx* had unfortunately met with him. Being asked, with whom he had converſed in his way, he anſwered, with none. They asked him likewiſe, whether the *Remonſtrants* had a Printing-preſs at *Antwerp*, and leave from the Arch-duke to publiſh books? He replied, he had heard ſomething of the former, but nothing of the latter. As to the reſt of the queſtions, he made no other anſwer to them, than what he had before given at the *Hague*. By this further account of his journey, which he gave however without charging any man, he gave them further ſatisfaction, or at leaſt, they pretended to be better ſatisfied, finding that they could not draw any thing more out of him voluntarily, and thinking perhaps, that it would be of no benefit to them to force it from him with raſping, as with the rack or torture. They put him into the beſt lodging of the Raſp-houſe, as his priſon, ſuffering him to go ſometimes into the yard and kitchin. But he did not long enjoy ſo much liberty as that, for they ſhut him up cloſer afterwards. The continual noiſe and clamour of the criminals committed to the ſame work-houſe, which he was obliged to hear every day, was ſo tedious to him, and his head was ſo diſordered by it, that he ſcarce knew ſometimes where he was. But cuſtom rendered that inconvenience leſs ſenſible to him. This his confinement to the Raſp-houſe extremely troubled the *Remonſtrants*, who could not learn at firſt in what manner he was treated, and who hearing nothing but bad news concerning him, ſuſpected yet worſe, eſpecially knowing how he had been threatened at the *Hague*. This induced the Directors of their affairs, as ſoon as they had heard of his conſtancy, to ſalute and comfort him in the priſon, with the following letter.

A N° DOM. 1620.

Worthy Collegue, faithful Miniſter of Chriſt Jeſus, *wiſe and brave Confeſſor, and Witneſs of his Truth.*

A conſolatary letter from the directors of the Remonſtrant *Fraternity to* Vezekius *in the Raſp-houſe.*

'THE ſad circumſtances in which you are at preſent involved, have ſo filled our hearts with chriſtian pity and compaſſion, that we could not be more 'deeply affected, though we our ſelves were reduced to the ſame condition; and we 'do not neglect to bend our knees daily before the throne of the great God, offering 'up to him our interceſſions mingled with tears for your conſolation and deliverance. 'Your Reverence is now ranked among rogues and thieves, and treated as an *evil* '*doer*; but, God be thanked, not for having *done evil*, but for *well-doing*; and it 'is your praiſe and your glory, that you have this uſage in common with the Lord '*Jeſus*, the Prince of our ſalvation, and are herein rendered conformable to his 'image; foraſmuch as it is written of him, that *he was numbered with the tranſ-*'*greſſors*, being not only led forth with them, but likewiſe ſuffering with them the 'accurſed and ſhameful death of the croſs. The beſt comfort that any man can have 'in his afflictions, is the conſciouſneſs of his innocence. 'Tis from this fountain 'therefore that your Reverence muſt draw the remedies for your misfortunes; nei-

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'ther will it be a ſmall, but rather a great ſatisfaction to you, to hear that your 'chriſtian behaviour under theſe troubles has produced every where ſuch great 'effects among good people. It is hardly poſſible for us to expreſs how much the 'courage and conſtancy of your Reverence and your Fellow-priſoners in the Lord 'have ſtrengthened thoſe of our order, as well as all our people; and how greatly 'both our whole fraternity, and all the churches throughout the Provinces are 'heartened; when they reflect that neither you, nor your Fellow-priſoners in the 'Lord, have diſcovered or done any thing, either during your bands, or in your 'ſhameful and troubleſome quarters in the work-houſe, contrary to the honour of 'the good cauſe, or againſt a good conſcience. It is likewiſe a very great inſtance 'of your love, that you are ready to ſuffer all extremities, rather than by impeach-'ing, to involve any of your friends in trouble for the ſake of well-doing. This 'alone hath rendered the moſt timorous among us, ſtout and courageous, and has 'paved the way in which we and all thoſe of our order, by the grace of God, de-'ſign to walk; we mean, in caſe we ſhould hereafter happen to fall into the hands 'of our perſecutors. There has been much ſaid about our cauſe both in writing 'and in converſation; but, all that conſiſting only of words, has not ſo affected the 'minds either of our ſelves or of our collegues, as the actions of your Reverence and 'thoſe of your Fellow-ſufferers in the Lord. No body now ſhifts off any burden 'from himſelf, or endeavours to ſlip his neck out of the yoke, but we unanimouſly 'reſolve, notwithſtanding the dangers wherewith we are threatened, to return into 'our country; and accordingly, a conſiderable number have ſet out with that 'deſign. The brave example, and laudable behaviour of your ſelf and Fellow-pri-'ſoners in your bands have ſufficiently marked out the way, ſo that we truſt, they 'will all endeavour to tread in your ſteps, in caſe they are brought to the like trials. 'Your Reverence and your Fellow-priſoners are indeed the firſt that have fallen into 'thoſe bands and further inconveniences for the ſake of our good cauſe; but the Lord 'has ſo manifeſted his power in your weakneſs, that from thence have flowed 'ſtrength and comfort to us all, and glory and honour to your ſelves in the church 'of God, where your names are known and become famous. Go on then, thou 'faithful ſervant of the King of Heaven, and fight manfully under his banner for 'the known truth which was once delivered to the Saints, of which no further diſ-'covery or revelation is to be expected in the church of God, but only that judgment 'which will be paſt conformably to it, at the laſt day. Be not therefore offended, 'though men ſtigmatize your actions with terms of ſcandal and reproach. Thoſe 'who are maſters of the field, and who tyrannize over their adverſaries, give ſuch 'names to things as they pleaſe, or as ſuit their convenience; often turning the 'moſt beautiful virtues into the moſt deformed vices; and on the other hand, calling 'the moſt inhuman cruelties by the name of gentle treatment. But the nature of 'things cannot be altered by the names which men beſtow on them, neither can the 'eyes of an all-ſeeing God be blinded, who contemplates every thing as it is in itſelf, 'and according to truth, let men ſay what they will. It is always good for any man 'to preach heavenly truths; it is therefore an evil that he ſhould be perſecuted on 'that account, and ſo will it be deemed by the Lord that day when all creatures muſt 'ſubmit to his judgment. Be therefore courageous, thou faithful ſoldier of the 'Lord of life! The cauſe for which you ſuffer, is the cauſe of divine truth, the 'cauſe of *Chriſt*, the cauſe of God himſelf, the moſt noble of all cauſes in the world. 'Conſider only the opinions maintained by thoſe who ſo furiouſly perſecute us, and 'weigh in your mind the doctrines which you have profeſſed, taught and defended in 'oppoſition to them, and which you are ſtill ready to defend; then will it appear 'that you fight *for the glory of the divine mercy to poor miſerable mortals; for the 'truth and univerſality of the merits of* Jeſus Chriſt; *for the ſincerity of God when 'he calls men to faith, converſion and ſalvation; for the power and majeſty of his 'word; for the righteouſneſs of his judgments; and for the neceſſity of perſevering 'in holineſs.*——

Whilſt he was in priſon, he begged that he might be allowed the uſe of ſome books; but could not obtain that favour. He asked the Penſionary *de Glarges*, why they refuſed him the uſe of ſuch books as were publickly ſold in all ſhops, and had never been prohibited? But the other replied, *I am not bound to give you a reaſon.*

reaſon. Whereupon *Vezekius* ſaid, *that's acting arbitrarily and tyrannically.* And when at another time he complained to *Peter Olykan*, one of the Schepens (who having ſome buſineſs in the Raſp-houſe, called upon him there) of his being ſo unkindly treated, and forced to ſtay in ſuch a place; the Schepen anſwered him in theſe words: *You and your Fellow Sectaries maintain ſuch wicked doctrines, that you deſerve to be ſo uſed, for you deny,* **that** Chriſt **died for all mankind**. Upon which the priſoner, being much ſurprized at the ignorance of the man, ſhewed him that the very opinion, which he judged ſo bad, was eſtabliſhed by the Synod of *Dort*; and that he, *Vezekius*, had been baniſhed and caſt into priſon for holding the contrary. But this anſwer made no impreſſion on the Schepen, who left him immediately. ANNO DOM. 1620.

Hitherto the Miniſter *Prins* had been confined by the Court to the priſon of the *Hague*, where they interrogated him now and then upon the old foot; but perceiving there was no hope of being tried according to the uſual forms of law, that is to ſay, by way of indictment, proof and defence; and fearing leaſt his cauſe might probably be decided, without giving him any further opportunity of juſtifying himſelf, he thought fit to apply again to the Court; repreſenting, 'That in reſpect to 'the crime which they pretended to charge him with, there were three particulars 'which deſerved to be conſidered: *Firſt*, His baniſhment: *Secondly*, The Placard 'of the 3d of *July*, 1619: And *Thirdly*, That of the 1ſt of *February*, of the cur'rent year. That with reſpect to the two laſt, (*viz.* the Placards) he had not been 'guilty of any offence; not againſt the latter of the two, becauſe he had been taken 'up before the promulgation of it; nor even againſt the former, he having ſolemnly 'proteſted to the Judges, that he had neither preached, nor been preſent at any 'meeting or conventicle; and the contrary not having been proved againſt him, 'conſequently that he could not be accuſed of any other miſdemeanor than the vio'lation of the terms of his exile, by returning into the country without leave; that 'this indeed was forbidden him on pain of being treated as a diſturber of the publick 'peace, but not on pain of perpetual impriſonment. Moreover, he begged them to reflect 'whether one ſingle act of tranſgreſſing the terms of his baniſhment, inflicted on him 'only on account of religion and conſcience, deſerved to be reputed and puniſhed as a 'breach of the publick peace, with ſuch a kind of penalty as that of perpetual im'priſonment, or with other puniſhments, which came ſo near to temporal death, and 'ſometimes perhaps exceeded it. He had been now near four months a priſoner, 'without being permitted to ſee either wife or children, which he thought was a 'ſufficient puniſhment for the crime he might be conceived to have committed. Fi'nally he admoniſhed the Judges of the ſaid Court to conſider that they were in'truſted with the adminiſtration of juſtice, not by men, but by God himſelf; which 'if they would lay to heart, he doubted not but they would diſcharge their con'ſciences, by inflicting on him no heavier penalties than what he had already 'undergone. *De Prins ſends a written Memorial to the Court in his juſtification.*

This paper of his bore date the 15th of *June*; ſoon after which he was conveyed to the Houſe of Correction at *Amſterdam*, where, like *Grevius*, he was condemned to paſs the reſt of his life. But the ſentence paſſed againſt him was never made publick, no more than that againſt *Vezekius*. One of thoſe priſoners when he was firſt brought into the ſaid *Houſe of Correction*, was ſcornfully welcomed thither by the Keeper, and told, *That he might now be eaſy, for his food was provided for him as long as he lived.* *He is committed to the Houſe of Correction at* Amſterdam.

The ſentence againſt *Grevius* above-mentioned was printed a little before the bringing of *Prins* to *Amſterdam*; upon which the three Directors of the affairs of the *Remonſtrants* wrote a very grave Letter to their High Mightineſſes the States-General. In the ſaid Letter, which was drawn up by the firſt of them, *Uitenbogart*, and printed ſoon after, there were ſeveral arguments tending to the refutation of the articles on which the ſentence was founded. They ſhowed that ſeveral particulars were either wreſted or miſconſtrued, and others which made for the priſoner, were deſignedly omitted: That ſeveral things were untruly inſerted, in order to render the *Remonſtrants* obnoxious to all the churches of *Chriſtendom*, inſinuating that they were ſo looſe and uncertain in their doctrines, that they durſt not venture to publiſh a *Confeſſion*; but that however they would one day undeceive the world of all theſe accuſations. In this Letter, which contained above twenty pages in writing, they likewiſe took notice of the puniſhment to be inflicted on *Grevius*; to wit, That *The Directors of the* Remonſtrant *Fraternity ſend a letter to the States-General by way of confutation of the ſentence againſt* Grevius.

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Their Remarks on the Punishment of Grevius.

'THis private House of Correction is the School of Rogues and other transgressors of the Law; hither are wont to be sent the greatest Rakes and Debauchees, the most scandalous and disobedient Prodigals, who have squandered their own, and their parents estates, in order to be chastised, tamed, and reduced to better manners: But this is done with all imaginable *privacy*, to cover their disgrace from the world; whilst it is at the same time given out, that those spend thrifts are gone to *Guinea*, or the *Indies*; nor have any till now been committed to this House of Correction for life, but only for a certain space of time, or during pleasure, and most of them at the desire of their Parents, Guardians, or other friends: hither has that good man *Grevius* been conveyed. The crime for which this faithful Minister of *Christ Jesus* is condemned to bear such a grievous and dishonourable imprisonment all his life, is in short, according to the sentence of your High Mightinesses, no more than this: That contrary to your impious prohibition of obeying God, he has preached his word in these Provinces, and has joined in foreign lands with the rest of his exiled Brethren, in advising and resolving how to serve the churches of the Remonstrants in his native country; as also how to find means to assist the deprived, banished, and impoverisht Clergy, by all lawful methods, during their extreme wants; and lastly, how to defend the divine truth, by writing against those who blaspheme and contradict it. Item, because he was present at a certain meeting, where it was only moved, or proposed, whether the exiled Ministers should not consider about securing to themselves a retreat to Staden or Denmark, and apply thither for the free exercise of religion, for which end a confession of faith was to be prepared. As also whether a closer union with the Lutherans might not be brought about. And finally, because he happened to say something at Wesel (in the Duchy of Cleves, which is not within the Dominions of your High Mightinesses) of the present religious and civil Government of that Country (but what that was is not exprest) disagreeable to your High Mightinesses. Are these sufficient reasons for committing worthy Pastors to a place that was ordained for the punishment of profane Varlets, and making them end their days miserably among Rogues and Thieves? Is the correction of vice become now a reward for virtue? Pardon us, High and Mighty Lords, if we, mourning with those that mourn, as the Apostle exhorts us to do, and imagining ourselves to be shut up with our worthy Fellow-labourers, now in prison, find ourselves obliged, by this Letter, addressed to your High Mightinesses, humbly to remonstrate to you, that we do not see any justice in these your proceedings; but on the contrary something else, to which, in consideration of that great station, filled at present by your Lordships, we now forbear to give its true name; earnestly beseeching your High Mightinesses, that by seasonably reflecting on these and the like proceedings, you would avert that wrath and indignation of God, which is due to such injustice. The love we bear to our native Country, and the distressed Churches there, together with the Functions we have for so many years discharged among them, (to which we were lawfully called, and which we still ought to perform tho' prohibited by your Lordships) as well as the honour and good name of our innocent Collegues have excited, nay even compelled, us to apply to you in this manner.

'There is nothing in this whole business, at which we are more surprized, than to hear your High Mightinesses call it, *preferring mercy to the rigour of justice*. We are sensible, that your Lordships might have put the good man to death, if you had pleased; yet if you had, we should, for our parts, have looked upon it as much less *rigorous* than the treatment he is now forced to undergo. For tho' the advantages of life may sometimes be great, yet in our opinion it would have been less grievous to him and others, both in a spiritual and temporal respect, as also more honourable, to have bravely sealed the truth with their blood, than in this manner to be all their days buried alive; for so it may be justly counted, if the sentence be effectually executed according to the tenor of it; besides, that the Rose would yield a much sweeter savour, if cropt by the sword, than if suffered

'thus to wither in a Goal. The violent Calviniſtical Zealots give out, that your 'High Mightineſſes make uſe of this method, to deprive our pious Brethren of the 'crown and glory of Martyrdom: But either your Lordſhips, or thoſe blind people, 'are extremely deceived in this matter; for it is not the *puniſhment*, but the *cauſe* 'which makes a *Martyr*: All thoſe therefore who ſuffer in *Chriſt*'s name, for 'bearing witneſs to the truth, are really *Martyrs*, let the manner of their ſuffering 'be what it will. Others ſuſpect that your High Mightineſſes purpoſely forbear 'ſhedding blood, for fear of further troubles among the people, who calling to 'mind the late diſmal times, would very ill endure to ſee their fellow citizens thus 'uſed for religion and conſcience only. And perhaps ſome among you perſwade 'yourſelves, that it is beſt to follow that rule in politicks, *de tollendis Morte Arcanâ 'Hæreticis*; that is, *about putting Hereticks to death privately*, and ſo to convey 'people out of the way, by impriſoning them in the *private Houſe of Correction*, 'rather than cauſe them to die on a ſcaffold, leaſt the blood of Martyrs ſhould 'prove the ſeed of the Church. But we are apt to imagine, that the *Mercy* which 'your Lordſhips declared you were deſirous to prefer before *Juſtice*, might conſiſt 'in your not putting *Grevius* to the hard labour of *raſping wood*, which, as we un-'derſtand, the faithful Miniſter of *Chriſt Jeſus*, Mr. *Bernerus Vezekius* is forced to 'ſubmit to in the Work-houſe at *Harlem*, among Thieves and Rogues, to the end that 'this ſcripture, *He was numbered among the tranſgreſſors*, which was firſt fulfilled 'in *Chriſt*, our head, may have its completion alſo in theſe his Members. And 'this pretended *mercy* is ſaid to be founded on this, *viz. That* Grevius *anſwered more 'poſitively to the queſtions demanded of him, than did the good and pious* Vezekius, 'ſince the latter (according to the example of our Saviour, who when examined 'about his Diſciples, would not give his examiners any ſatisfaction; of the Martyr 'St. *Laurence*, in the time of the Emperor *Decius*; and of numberleſs others, who 'would not accuſe their fellow-chriſtians, in ſpite of the moſt terrible menaces) 'refuſed to name any of thoſe who had harboured him, who had accommodated 'him with a place to preach in, or had put any money into his hands by way of 'contribution; the diſcovery of which and the like matters your High Mightineſſes 'ſeem reſolved to extort, by the ſlavery of *raſping*, as by a cruel rack, from thoſe 'tender bodies, which have handled nothing all their time but books and papers, and 'are wholly unaccuſtomed to ſuch hard labour, or elſe to cauſe them miſerably to 'ſink and periſh under the ſtripes of their *Egyptian* Taſkmaſters.

'We are ſenſible that the deſign of your Lordſhips, by theſe extraordinary ſeve-'rities, is to terrify the reſt of our brethren, and the good people under their care, 'and conſequently to hinder the former from returning into the country, and the 'latter from harbouring, or ſupplying them with neceſſaries; and we acknowledge 'that if ever God, by his righteous judgments, ſhould abandon this once free coun-'try (in which liberty of conſcience ſeemed to have eſtabliſhed her throne) to its 'enemies, and ſuffer tyranny to be planted here again, as a puniſhment for the con-'temning and rejecting his word, this might then be effected: But we hope better 'things from his goodneſs and mercy, and firmly truſt that he will yet open your 'eyes, and make your High Mightineſſes ſenſible that ſuch proceedings as theſe 'do not tend to your peace, and that he will prepare you better for the day of 'your viſitation. At all adventures, we take leave humbly to acquaint your Lord-'ſhips, that theſe ſeverities are not capable of diſcouraging the good men of our 'perſwaſion, whether they be Miniſters or others, at leaſt as far as we can find; 'but that they rather wax bolder and bolder, being determined, in ſpite of all 'theſe terrors, to go on courageouſly in the work of the Lord. They daily con-'ſider with themſelves more and more, what a cloud of witneſſes ſurrounds them, 'to the end, that following their example, they may ſtedfaſtly run the race which 'is ſet before them. They look to the Author and Finiſher of their faith, *Chriſt 'Jeſus*, who for the joy that was ſet before him, endured the croſs, and deſpiſed 'the ſhame, and is now ſit down at the right hand of the throne of God: And 'conſidering that he ſuffered ſuch contradiction of ſinners, they do not faint in their 'minds, but lift up more and more their weak hands, and feeble knees. They 'have long found it true, by experience, that being enlightened, they are obliged 'to endure a great fight of affliction; and they know, that being made a ſpectacle 'to the world by ſuch treatment, they ſhall ſhare in the joys of thoſe who have

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'been formerly uſed in like manner; for which reaſon they now rejoyce that they are 'found worthy to ſuffer for Chriſt. Thoſe among us, who are free from bands, 'do yet ſuffer with them that are bound. They ſuffer with joy the ſpoiling and 'plundering of their goods, which is done upon pretence of levying the fines, know-'ing that they have a better and more durable ſubſtance in the heavens. They 'do not think themſelves Exiles, whilſt the gates of heaven ſtand open to them; 'and when they return into that country from whence they were baniſhed, they 'are ſure they do not act contrary to the will and command of him, *to whom belongs* 'the earth and the fullneſs thereof. When they are ſeized and impriſoned, they 'go with chearful and erected countenances, truſting in him, who has ſaid, *I will* 'never leave you, nor forſake you; and declaring with confidence, *The Lord is my* 'helper, *I will not fear what man can do unto me.* Being brought before their judges 'and examiners, they are not careful how to anſwer, knowing that *it ſhall be given* 'to them in that hour. Thoſe Houſes of Correction ſhall be their *Churches* and *Cells*: 'their *Churches*, in order to inſtruct the Criminals both by doctrine and example, 'and ſo to ſet thoſe free, who are now the ſlaves of ſin, and who by ſeeing them 'ſuffer for well-doing, will perhaps be prevailed on to reform their own wicked 'lives: they ſhall likewiſe be their *Cells*; for when they ſhall be forbidden to 'edify the Criminals, they ſhall there paſs their time in holy meditations; and being 'void of all worldly cares, their minds ſhall rove free and unconfined in the vaſt 'ſpaces above. All this, and much more beſides, yea, even death itſelf, tho' never 'ſo painful, ſhall they overcome, through him who ſtrengthens them, *Chriſt Jeſus* 'our Saviour, whom they wait for from the heavens, where their city and habi-'tation is, who ſhall change their vile bodies, and make them like to his glorious 'body, according to the powerful working, whereby he is able to ſubdue all things 'to himſelf, when he ſhall come to be honoured in his Saints. In a word, they re-'joyce when men revile them, when they perſecute them, and ſpeak all man-'ner of evil againſt them falſely for *Chriſt*'s ſake; *for great is their reward in* 'heaven.

The Concluſion of the Letter.

Then followed the concluſion of the Letter, which ſpoke this language.

'In the mean while we humbly beg your High Mightineſſes to excuſe us, if we 'ſay that the people whom you thus cruelly perſecute, have neither tranſgreſſed 'againſt your Lordſhips, nor their Country. The former lawful adminiſtration re-'ſpected and eſteemed them, having found them true and faithful, diligent and careful 'in their Miniſtry; nor have your High Mightineſſes, nor the reſt of our preſent 'Governours, any other cauſe to complain of them, ſave only that they do not 'obey you in thoſe things which are contrary to the will of God. But ſince they were 'obliged either to purſue the dictates of their conſciences in theſe matters, or ſin againſt 'them, your Lordſhips cannot but know they were bound rather to obey God than 'you. They ſeek nothing but liberty, and through liberty, truth: Liberty we 'ſay, not that of the fleſh, but of the ſpirit; by which, truth now unjuſtly op-'preſſed and impriſoned, may freely hold up her head; and uſing her own weapons, 'which are ſpiritual, may at length conquer and triumph over all oppoſition. 'Whatever elſe they are accuſed of, and particularly thoſe diſhonourable and ſcan-'dalous ſtories of their being Traitors to the Government; ſtories which have not 'the leaſt colour of truth, but are calculated to exaſperate the vulgar againſt them; 'are meer fables and calumnies invented by the father of lyes, and ſpread abroad by 'his inſtruments, in order to ruin the good and virtuous.

'Your High Mightineſſes, with ſubmiſſion be it ſpoken, cannot oppoſe ſuch lau-'dable and chriſtian purpoſes as theirs, without treading in the footſteps of thoſe ty-'rannical Governors, ſo much deteſted by your and their anceſtors, without doubly 'juſtifying the proceedings of thoſe againſt whom your Fathers took up arms. Your 'High Mightineſſes declare in your Placards, that this is no *violation of conſcience*, 'becauſe you do not directly drive any man into the churches of the *Contraremon-'ſtrants*; but this declaration is abſurd, and nobody will mind it, unleſs it be ſuch 'who hold that the command of *Darius* to *Daniel*, of not praying to God in the 'ſpace of forty days, was no ſuch violation. Your Lordſhips think this is the way 'to ſecure your Government; but it is the way to weaken and totally to overturn 'it. Take care, my Lords, and remember who it was that ſpeaking of his ſervants,

'ſuch as thoſe whom you hunt after, whom you ſeize, impriſon, and to work all their lives in the Houſe of Correction, ſaid, *He that touches you, touches the apple of mine eye.*' A^N^o DOM. 1620.

Conſider, my Lords, that agreeably to the ſaying of the Apoſtle, it is juſt for God to return oppreſſions for oppreſſions, and reſt and eaſe to thoſe who are wronged. It is reported that your High Mightineſſes intend to proceed as you have begun, to inlarge the penalties of the Placards, and to chaſtize thoſe with ſcorpions, who have hitherto been beaten with rods. Go on then, the army of God will endure it, and poſſeſs their ſouls in patience, till their deliverer comes, in order to wipe away all tears from their eyes, and to defend their cauſe. He will do it, he will exert himſelf, and execute juſtice for the ſake of thoſe who being oppreſſed cry to him for help. We beſeech your Lordſhips to pardon this our addreſs: it proceeds from hearts full of ſincerity. If it meet with ſucceſs, it is well; if not, we have done our duty, and ſhall not fail to continue doing it, as long as we have the power and means. May the Almighty God grant your Lordſhips that wiſdom which is from above, which is pure, peaceable, gentle, eaſy to be intreated, full of mercy, and abounding in good fruits!

The writing of this Letter was the occaſion, as ſome think, that the ſentences againſt *Vezekius* and *Prins* never appeared; for the States were reſolved not to furniſh matter for ſuch letters and ſuch monitors who, in the opinion of ſome, handled the wounds of thoſe times a little too roughly.

Not long after, a certain Letter writ by the late Profeſſor *Epiſcopius*, to the Heer *Paulus Stochius*, and found among his papers when his houſe was ſearched, at the time of his impriſonment, was printed and publiſhed, with a Dedication to the States-General, drawn up by *Daniel Heinſius*. The ſame Letter was likewiſe publiſhed at *Amſterdam*, with notes upon it by a *Contraremonſtrant*, who, as it is thought, was *Triglandius* himſelf; to which was added, a certain diſcourſe againſt the ſeparate meetings of the *Remonſtrants*. The Publiſher and Annotators endeavoured to prove, from the contents of this Letter, that they, the *Remonſtrants*, were in the wrong in every caſe, pretending that they did not know what they believed; and that not being as yet agreed in the fundamental articles of religion, they durſt not draw up any confeſſion; nay, they charged them further with many heretical notions. But the *Remonſtrants*, on the other ſide, thought that the ſenſe of the Letter was wreſted, and miſinterpreted, and that the drift of the Notes, or Comment upon it, was only to pre-occupy the minds of the Readers. Againſt the Preface *Epiſcopius* writ a Treatiſe, which he entitled, *The neceſſary defence of the* Remonſtrants; and againſt the Comment, ſuppoſed to be writ by *Triglandius*, *Uitenbogart* publiſhed his *Eccleſiaſtical and Political Contra-diſcourſe*; both which were printed without the names of the authors; but the latter of them not till the year following. Without ſaying any thing of the contents of theſe Treatiſes, we ſhall communicate the Letter itſelf to our Reader, to the end that being free from all thoſe prejudices, which the accuſations and defence might beget in his mind, he may judge of the true ſenſe and meaning of the writer from his own words.

Honourable, Wiſe, and Prudent Sir, and Friend,

A Letter of Epiſcopius *to* Stochius, *publiſhed by the* Contraremonſtrants.

'IN the midſt of divers other buſineſſes, avocations, and viſits of many of our worthy Friends, we have been informed by the Bearer of the good diſpoſitions of your Honour, and of thoſe who have at heart the common cauſe of our Lord *Jeſus*, as we truſt it is; as alſo of your opinion in particular, about the drawing up a ſound and good confeſſion, and the making a ſtricter union with the *Lutherans*, to obviate by the former the many various reproaches that are ſpread againſt us, and by the latter, to procure to ourſelves a ſtrong ſupport, whereby we may be incouraged and protected in the promoting and ſetting up Aſſemblies in our dear Country.

'In anſwer to which, give me leave to tell you, that having all of us weighed, both now and many other times, the propoſition made by you, we look upon it as a matter of great importance, and which may be attended with ill conſequences for ſeveral reaſons, both eccleſiaſtical and civil, ſuch as every one may eaſily

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'conceive in his own mind. For firſt, we cannot think it practicable, at this 'preſent juncture of time, becauſe ſuch a *Confeſſion* ought to have the unanimous 'approbation of all the *Remonſtrants*, which cannot be procured without a General 'Aſſemby, and an entire agreement and conſent of them all, when met; which 'cannot be obtained without a mature and ſerious conſideration of all that may be 'offered *pro & contra*.

'In the next place, we do not think it of ſo much uſe and advantage as you, 'Gentlemen, perſwade yourſelves: For, to ſay nothing of the common dangers 'that may reſult from the drawing up ſo many and ſo various *Confeſſions*, we are of 'opinion, that the ſaid form of *Confeſſion* will be ſo compoſed, as to drive away 'many from our Communion, rather than bring them over to it. For inſtance, 'every one will obſerve what Article is leveled againſt his perſwaſion and particular 'opinion; eſpecially the *Lutherans*, who are ſo ſtiff in maintaining the *ubiquity 'of Chriſt's body*, the *neceſſity and efficacy of baptiſm*, *juſtification by faith*, &c. 'that they, at leaſt thoſe who have the main direction of affairs among them, will 'not ſuffer any thing to be inſerted in oppoſition to theſe doctrines on any account 'whatever. And in caſe it be not done, many ſincere and honeſt people will be as 'much offended on the other hand. Add to this, that if the leaſt tittle ſhould be 'omitted, or explained in a different manner from what it is uſed to be, the 'mouths of all men will be open againſt us; and they will ſay of us, that ſuch 'and ſuch things are concealed under the ſame; that we mean ſomething more than 'the *Five Points*, and that we aim at ſubverting ſuch and ſuch fundamental princi- 'ples (for ſo they will call them) and at eſtabliſhing ſuch and ſuch heretical no- 'tions.

'In the laſt place we think, that inſtead of procuring to ourſelves a ſupport by 'theſe means, we ſhould rather loſe it. For ſuppoſe that the Confeſſion ſhould be 'ſo drawn up, as to caſt a favourable eye towards thoſe of the *Lutheran* perſwaſion, 'and that they ſhould reliſh it, which is not very likely; yet either their Churches, 'or the Princes of that Communion would, in all appearance, ſcruple to enter into 'any ſtricter union with us; partly, becauſe they would not be forward to draw 'upon themſelves the diſpleaſure of the States, by maintaining or ſupporting thoſe 'whom the ſaid States look upon as their ſworn enemies; and partly, becauſe they 'ſhould thereby expoſe the churches of their own communion in theſe Provinces 'to the danger of being ſuppreſt. And to ſay all in one word, we are perſwaded, 'that an alliance or union with the *Lutherans*, would be little better than the ex- 'changing one ſlaviſh yoke for another.

'All which conſiderations, and many more beſides, ſeem to us to be of ſo great 'moment, as to deſerve to be maturely weighed before we come to any reſolution. 'Yet to the end we might not ſeem inclinable to introduce an unbounded licentiouſ- 'neſs of reducing all things to doubt and uncertainty, according to every man's pri- 'vate inclination, we have been always of opinion, that every reaſonable and chri- 'ſtian man ought to be ſatisfied with this, *viz.* that in the buſineſs of the *Five 'Points*, we declare that we differ from the *Contraremonſtrants*; and that as for 'other matters, we refer to the *harmony* of the *Confeſſions* of the *Reformed* churches; 'reſerving always to ourſelves the liberty of further conſidering them, and of of- 'fering our thoughts, at a proper time and place, upon ſuch matters as may deſerve 'to be corrected and amended. In ſhort, that we endeavour to preſerve piety, 'and whatever may tend to promote it; but that, as for other matters, which have 'little or no relation to it, we leave every one to his liberty, to form his opinion 'according to the beſt of his judgment; yet exhorting all to diſcourſe about thoſe 'matters with diſcretion.

'In this we think we may be ſufficiently juſtified; and we judge that this is the 'beſt and only means to ſecure ourſelves againſt all ſlander, and to heal the wounds 'of Chriſtendom, which is now miſerably rent and divided.' But thusmuch by way of advice.

'As for the letter D. D. which, according to your deſire, I return you by the 'bearer, I have communicated it to D. *Borræus*, and to no other perſon, for certain 'reaſons. I wiſh the author of it would proceed with a little more diſcretion and 'temper in his letters and actions, but what ſhall we ſay? *Nemo omnibus horis ſapit*. 'When the humours are put in motion, they ſometimes produce ſtrange effects. I

'beſeech

'I beſeech you, Sir, to wink at ſome faults, and to conſider that you and we are not 'always governed by the ſame planets. We are forced to digeſt ſome hard morſels 'on all ſides, and yet it is ſtill bad enough with us. But the general good ought 'to be ſo dear to us, as to make us poſtpone our own private intereſts. You your 'ſelf have long ſeen and obſerved many inconveniences, and yet you ſtill adhere to 'the good cauſe. I intreat you be not diſcouraged, and let not all your paſt merits 'be ſullied, either by want of courage or by neglect. ANNO DOM. 1620.

Stantem Imperatorem oportet mori.

A General ought to die ſtanding.

'Yeſterday D. *Spenehovius*, and *Sylius*, were brought hither from the Biſhoprick, 'by a Meſſenger and two Soldiers, without having been allowed to ſee their wives, 'their relations, or friends, or to give them notice of their departure. Tyranny 'runs high, and the meaſure of it is filling up apace. Who knows but that the 'divine juſtice may quickly ſucceed in the room of patience, and viſit the authors of 'ſo great oppreſſion?—— The reſt of the letter was about taking care of his books.

The drawing up of a Confeſſion, ſeemed, at the time when this letter was writ, not to be much in the thoughts of the *Remonſtrants*; but afterwards an opportunity offering itſelf to reſume the conſideration of this matter at their aſſembly in *Antwerp*, and they being likewiſe informed from all parts that the moſt violent among the *Contraremonſtrants* laboured nothing more, than to perſwade the people that they abounded ſo with all kind of hereſies, that they durſt not declare their faith by any kind of confeſſion, it was reſolved, in order to remove this ſtone of offence, no longer to delay the declaration of their opinions in ſuch a ſolemn and publick manner.

But it is high time that our Hiſtory ſhould return to give an account of the things that befel the *Remonſtrant* aſſemblies, which never were holden with greater zeal, or oppoſed more furiouſly. The Court of *Holland* had publiſhed another Order on the 7th of *March*, about the manner of proceeding againſt thoſe who violated the Placards which regarded ſeparate meetings, bearing date the 3d of *July*, 1619, and the 1ſt of *February* following; which Order, or Act of the ſaid Court, required: 'That when any Scout or Bailiff, or any of their Deputies, ſhould come into any of the ſeparate meetings, and take an account of the people there preſent, they ſhould forthwith ſet fines upon them; and in ſuch caſes, they ſhould immediately proceed to levy the ſaid fines according to the directions of the Placard, without waiting for any previous declaration of the Schepens or other Magiſtrates; and if any perſon thought himſelf aggrieved thereby, the Schepens might receive their appeal, provided they would firſt depoſite the fines. But when the aforeſaid Bailiffs, Scouts, or their Deputies, ſhould think fit to indict or proceed againſt any perſon on account of his tranſgreſſing the ſaid Placards, though they had not found him at the meeting themſelves, but yet were able to prove that he had been there, they ſhould be at liberty to cite him before the Schepens and other officers of juſtice, and there cauſe him to be examined. If the accuſed perſon confeſſed the fact, the ſaid Schepens, or other Magiſtrates, ſhould preſently proceed to paſs ſentence upon him, and the proper were Officers to put the ſame immediately and punctually in execution: but if he denied it, then, and in ſuch caſes, the judge ſhould proceed againſt him, as ſummarily and briefly as was poſſible. And in caſe any of the cited perſons declined anſwering categorically, that is to ſay, would neither confeſs nor deny, they ſhould be ſecured as contemners and mockers of juſtice, untill they had anſwered yea, or no, to what they were charged with. And if any ſhould be found among the Delinquents who were ſo very poor as not to be able to pay their fines, the ſaid fines, or part of them, were to be converted into other penalties, ſuch as, for inſtance, their being fed with bread and water for a good number of days, according to the nature of the caſe, and circumſtances of the perſons. And as for thoſe offenders who had fled, the Bailiff, Scout, Schepens and other Magiſtrates, were to proceed againſt them by citation, from eight days to eight days exactly, and after that, by the decreeing ſuch pains and penalties as ſhould be found proper. And the Court further required the Bailiff and Scout, together with their Deputies,

The Order of the Court with reſpect to the manner of proceeding againſt the Remonſtrants *is renewed with ſome alterations.*

ANNO DOM. 1620. **in the name of the Government, to proceed with all ſtrictneſs and diligence againſt ſuch who ſhould contravene the aforeſaid Placards, and to promote the due execution thereof, and the levying of the fines aforementioned, without any diſſimulation or connivance; in ſuch manner as not to give the Court any cauſe to ſuſpect they were remiſs in their duty.**

By the execution of this Ordinance, many *Remonſtrants* were diſcovered from time to time, upon the leaſt ſuſpicion of their having been at the meetings, and were obliged to pay the fines. It happened about the middle of this year, that a certain Burgher of *Rotterdam*, whoſe name was *Adrian Jacobſon van Brakel*, a Dyer, was ſummoned before the Magiſtrates, by whom he was told, that he had been at a certain *Remonſtrant* meeting; to which he anſwered, that if any man had ought to ſay againſt him, he deſired it might be proved. They ſaid, he muſt either own or deny it, or go to priſon. Being thus urged, he reſolved ſince he had not been at that meeting, (and that he might not grieve his wife who was then with child, by going to priſon) to deny the charge; whereupon he was forthwith diſmiſſed. But being ſummoned again ſome time after, and charged with having been preſent at another meeting, he went another way to work. He could not deny it, for then it was true, and was afraid that they would have drawn him in to own ſo much as might have tended to his prejudice. In this diſtreſs, a thought came into his head, which helped to extricate him out of it: 'I was accuſed not long ſince, *ſaid he to the Ma-*
'*giſtrates*, on the like occaſion, at which time, I ſaved myſelf from bands by de-
'nying the thing that was laid to my charge, leaſt I ſhould have hazarded the health
'of my wife, who was then big with child; but now the poor woman has ſtrength
'and courage enough to ſee my impriſonment with dry eyes, I am firmly reſolved,
'whatever compulſive methods your Worſhips may put in practice againſt me, nei-
'ther to confeſs nor deny that which is laid to my charge. It ought to be proved
'upon me.' The Schepens hearing him anſwer ſo boldy, were amazed, and ordered him to withdraw; when after ſome deliberation, he was called in again, and diſcharged upon his promiſing under his hand to appear whenever he ſhould be cited; but they never ſent for him again. But in order to defeat the purpoſes of thoſe people, who were ſo zealous for their cauſe as to chooſe rather to undergo all the inconveniences of a priſon, than to accuſe themſelves or others; the Court, on the 15th of *June*, renewed the order lately mentioned, relating to the method of proceeding againſt the *Remonſtrants*, and confirmed it with the following alteration: They omitted that clauſe, about confining or keeping in hold thoſe perſons who ſhould refuſe to anſwer peremptorily to ſuch matters as ſhould be objected againſt them, and treating them as contemners of juſtice; and inſtead thereof, ordered 'That the
'Magiſtrates, proceeding againſt the Delinquents as ſummarily as poſſible, and ſetting
'aſide all other proofs or indications of their having been at meetings, *ſhould be im-*
'*powered to tender them an oath, and oblige them to ſwear whether they had been*
'*there or not*; and that in caſe they ſhould refuſe to purge themſelves by their oaths,
'the ſaid Magiſtrates might, without conſidering the informations and proofs, look
'upon their refuſal to ſwear, as a confeſſion, and thereupon proceed to fine them
'purſuant to the Placards.

But for the better inſtruction of the *Remonſtrants* how to act in ſuch a ſituation of affairs, whilſt their adverſaries were continually teaſing them with examinations about their private meetings, either by Commiſſioners whom the Court of *Holland* delegated for that purpoſe, or by the Magiſtrates of towns and villages; and for their information how to anſwer, when taken up and examined; one of the exiled Miniſters writ the following letter to one of that perſwaſion.

Dear Sir, and Friend,

A Letter of advice to the Remonſtrants, *how to anſwer when examined concerning their private meetings.*

'MY continual anxiety for the welfare of our churches, makes me keep a watchful eye upon all events, and even upon whatever may be thought likely to
'happen and to give timely warnings to thoſe whom they may concern. Till now
'we have been enabled, through the ſingular mercy of God, to ſerve him in peace,
'and without any moleſtation, under the paternal government of our Sovereigns;
'but they who now ſit at the helm, are of another mind, being reſolved by all
'kind of means to diſturb the meetings of the *Remonſtrants*. As I am of opinion,

on

'on the one hand, that they ought not to be disturbed; so on the other hand, I am convinced that they ought not to be omitted for fear of such disturbance. Our people are involved in new troubles by the secret or private holding of such meetings, of which there having been no danger in former times, we seldom or never treated in our sermons about such things as are now become necessary upon that account. The chief point concerning which I think proper to write you now is this: They send Commissioners up and down the country to examine people, or else the Magistrates summon people before them; interrogating them, *Whether they were not at such or such a Conventicle? Who preached there? Whence the man came? Who sent him? Who had contrived the meeting? Whose children had been baptized? Who were present at the meeting? How they came to know that there was to be a sermon there?* and the like. Now the answering such questions as these, is arming the Magistrates against one's neighbour, without any necessity or obligation; which every man ought seriously to consider, and to stand upon his guard. Multitudes of the Martyrs were wont in such cases as these, to refuse answering at all, and to endure all kinds of torments rather than discover either the Ministers, Elders or any other persons of their own communion. It ought likewise to be a scruple of conscience for any man to bring his neighbour into trouble on account of a good and godly cause: we ought rather to suffer our selves. No body is at liberty to accuse another in matters merely religious: in civil matters the case is different. My advice therefore would be that, on such occasions, people should say, *They were not bound to answer those questions. That by the oaths of allegiance or fidelity, subjects were indeed obliged to discover all plots against the Government; but that this did not extend to the betraying their brothers or sisters in matters of religion. That the laws never intended to make honest men turn informers.* In this case a man should say plainly, *I esteem it to be both good and necessary, to preach, and to hear the word of God; I think that they who do either the one or the other, do well; for which reason I will never bring any man into trouble on those accounts. And why? 1. Because it is no transgression nor prejudice to the Government, to assemble together for divine worship, nor to preach, baptize or the like. 2. Because it is contrary to the law of charity, to bring our neighbours into trouble, when we find it to be the view of our Governors. 3. Because by discovering our neighbours, we cause our Governors to commit sin; for they seek to be informed, in order to punish, in doing which they injure and persecute the innocent.*

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'Thus do the *Protestants* behave themselves in *Popish* countries; though they are threatened with the rack, they accuse no body; nay, though they are actually put to the torture, they will not open their mouths. The *Papists* too in these Provinces have upon occasion pleaded and acted in the same manner when pressed by the Scouts to name other people that were at mass besides themselves, or the Priests who said mass; and the Government has dispensed with their doing it. The laws do not require such kind of informing, as you well know, Sir. I beg you will be pleased to communicate all this where you think it proper, and to insinuate it carefully to every body, especially the Schoolmasters N. N. and to those who converse most with the people, and to the Elders, to the end they may prepare others, if there should be any further inquisitions or examinations.

'For the rest, it was with great grief that we heard of the misfortune of last sunday. I hope, and trust that our people will not do the like for the future, but bear all injuries and reproaches, returning blessings for curses, in imitation of the example, and according to the doctrine of their Master *Christ*, rather than dishonour their profession by such works of the flesh. I intreat you, Sir, to take all opportunities of exhorting them thus to act, and of conjuring them in our name to behave themselves so as becomes *Christians*, with all gentleness and friendliness. This is pleasing to God our Saviour, to whose favour I recommend you.

The Remonstrants *go on with their Field-meetings near* Alkmar, Gouda, *and* Rotterdam.

In the mean time the *Remonstrants* of several towns went on with their private meetings: Those of *Alkmaer* preached three *Sundays* following in the open fields near the town, in the month of *March*. And on the 26th of *April*, a good number of *Remonstrants* at *Gouda* (not finding the same favour with the new Magistrates,

AN° DOM. 1620. ſtrates, as they had formerly with the old) were obſerved to go out of town, with deſign to form a meeting, but were prevented by one *Grenu*, who commanded the Soldiers in garriſon there. This Gentleman, as he rid out of the gate, to hinder the meeting, was called after by the people, and told, that he was *Saul breathing out threatnings and perſecution againſt the diſciples of Chriſt.* He had ordered the Centinels, who kept guard at the gates, not to ſuffer the people to paſs; but they came in ſuch throngs, that the Soldiers were forced to retire into the guard-room. Some of the men and women that had got out, endured great affronts from the Soldiers, who abuſed and plundered them as they went. But another company of the Burghers, who went before with the Miniſter to *Waddinxvene*, heard a Sermon there without diſturbance. The next day, being *Monday* in the afternoon, a great number of the Burghers, accompanyed by ſeveral women and their Miniſter, went out again for the ſame purpoſe; but before the ſermon was finiſhed, the ſoldiers came upon them and plundered them, taking from them many cloaks, ridinghoods, aprons and jewels. They threw ſome into the water, where they kept them ſo long (as was practiſed formerly at *Rotterdam*) that they were in great danger of drowning. But the Burghers obſerving their own ſtrength and numbers, fell upon the Soldiers again, and recovered the ſpoils they had taken from them. A certain Burgher, named *Gerard Johnſon Beuk*, coming from *Haſtrecht*, was met in his return by ſome of the Soldiers, who ſpying him, cry'd out, *You, Rogue, with your large ruff, we ſaw you run too; you are one of the ring-leaders*; and thereupon four of them purſued him with their drawn ſwords. He endeavoured to ſave himſelf, but avoiding a woman, who ſtood in his way, fell down. At the ſame time one of the Soldiers directed a blow at him, with intent to have clove his ſkull, but he received it upon his right arm, which was almoſt cut off, inſomuch that the poor man continued the reſt of the year, till *November*, under the Surgeon's hands, and was always lame of that arm. Being thus maimed, he was no longer able to follow his trade, which was that of a Shoe-maker, but was forced to turn himſelf to other buſineſs. Some relate that this misfortune befell him for interceding for a woman whom they were ſtripping to her very ſhift. And when after this, ſome of the Burghers complained to the Magiſtrates of the violences offered them by theſe Soldiers, ſeveral of them ſhrugged up their ſhoulders, and ſaid, *The Soldiers are our maſters, and theſe violences proceed from the higher powers.* Six weeks after this, *Adrian Beuk*, the brother of him whoſe arm had been ſo wounded, walking with another Burgher, one *Richard Horn*, a little way out of town, was met by two Soldiers, who preſently ſaid to them, *You, villains, you were at the meeting too, deliver your purſes, or we will ſtick you.* They immediately fell upon *Beuk*, puſhing him into a Canal, from whence he narrowly eſcaped with his life. *Horn* ſaved himſelf by the goodneſs of his legs. The father of *Adrian* haying complained of theſe inſolencies to the Officers, the Soldiers were all called to arms, and the perſons who were guilty, being diſcovered, were ſent to priſon, but an hour after diſcharged, without any other puniſhment. A certain maiden, whoſe name was *Catherine Polfleet*, was condemned at the ſame town to pay the fine according to the Placard, upon the ſingle accuſation of a Thief-catcher, who could produce no other evidence, than that the woman whom he had obſerved at the meeting, had a dark-grey gown on; whereas the maid proved on the other hand, that ſeveral perſons dwelling in her neighbourhood, wore the ſame coloured cloaths. But all this uſage was not ſufficient to cool the zeal of the inhabitants of *Gouda*, who ſtill continued to frequent the meetings without the city. It is related of the eſtabliſht Miniſters of that town, that ſome of them, eſpecially one *Iſaac*..... had ſuch an averſion to thoſe meetings, that they went up to the top of a tower, on the way which leads from *Nyenrode* to *Rotterdam*, together with ſeveral Soldiers, to diſcover them with Perſpective-glaſſes; and when they found out whereabouts they were, they made haſte to acquaint either the Bailiff, or the Commander of the Garriſon; upon which the Soldiers were called to arms, and ſent out to diſturb them.

A Meeting diſturbed near Rotterdam.

The *Remonſtrants* of *Rotterdam* were not leſs zealous in holding their religious Aſſemblies. In the month of *January* of this year, when the waters were all frozen, they took the advantage of the ice, and in great numbers ſeated it away to their meetings, without valuing the rigour of the ſeaſon: But as ſoon as the froſt broke, and the thaw rendered the ways unpaſſable, they put a ſtop to their out-of-

town meetings, and did not reſume them till the month of *April*, about *Eaſter*. From this time they went on with their preaching every *Sunday* in the open fields, without any interruption, till the month of *May*; and then the meeting was diſturbed at *Ommorden*, in the middle of the ſermon, by a viſit which the Dykegrave *Dune* made them, attended by three of his Officers. The people ſpying him, and not caring to be known, nor to have their names taken down, went out as faſt as they could; but *Dune* purſuing them more nimbly than the women could go, and overtaking them, about twenty of the men halted, and deſired him to return, ſince they had not committed any offence againſt him, or any other perſon. One of the City-ſerjeants advanced with his ſword upon one of the company, and made a paſs at him; but he parrying the thruſt, the ſword only went ſlanting through his doublet. Then the Dykegrave himſelf drew, but the people ſo pelted him with ſtones, that he was glad to ſhelter himſelf in a houſe, from whence he diſpatched one of his Serjeants to town for a party of Soldiers to ſecure his retreat. In the mean time the *Remonſtrant* Miniſter went on with his ſermon, and the people heard him without further trouble. Forty *French* Soldiers were preſently ſent from *Rotterdam*, who conducted the Dykegrave back, being armed with nothing but ſwords. In the mean time the gates of the town were ſhut, and there aroſe ſuch murmuring among the people, as had like to have ended in blows. But ſome of the moſt prudent Burghers interpoſing, and giving them good words, the tumult was appeaſed, and they all retired. The next *Sunday* the *Remonſtrants* met again out of town, and unmoleſted. The ſame week a rumour was ſpread among the people, that no more Soldiers would be employed to diſturb the meetings. This was contrived, as the *Remonſtrants* believed, with deſign to decoy them out in greater numbers, and ſo to fall upon them. Accordingly, on *Saturday* night ſeveral Soldiers were ſent out of town privately, and diſperſed in ſeveral places till the return of day. The *Remonſtrants* knowing nothing of this, and hoping they might meet as quietly this *Sunday*, as they had done the laſt, went out in the afternoon, to the number of two thouſand, rendezvouſing on the clay-way at *Scheebrook*: But they were ſoon followed by the Under-Scout, *Cornelius Gorter*, (who for his cruelty, was nick-named the Duke of *Alva*) and by the Dykegrave *Dune*, both of them attended with Soldiers. The former marched out of the *Delft-gate*, directly after the *Remonſtrants*, the latter made a tour another way. At the firſt ſight of them the unarmed congregation diſperſed, and the ſermon being almoſt ended, betook themſelves to flight; but they found themſelves in effect ſurrounded. The Under-Scout, and his Soldiers, overtook ſome of the women, whom they ſtripped almoſt to their ſhifts. Three Burghers endeavouring to get into the town, were intercepted and attacked. They took from one of them, named *Adrian Brakel*, his cloak, and beat him with their naked ſwords, notwithſtanding that he called out to *Gorter*, and ſaid, *Forbear this violence, and I will appear before a Court of Juſtice.* But they did not leave abuſing him till they ſpied other Burghers making off. Then the danger fell upon *Jacob van Kouwenhoven*, and *Dammas Peſſer*, two creditable Merchants, whoſe fathers had formerly been in the Government. They and their wives deſigned to have been at the meeting, but came too late; ſo that before they could reach the place, they found themſelves unexpectedly in the midſt of the flying multitude, and near them a certain Burgher named *John Hugen vanden Sweep*, who with his wife (big with child) had been at the ſermon. Retiring towards the *Polderwart*, they came to a ditch, which the women and their maid-ſervants not being able to croſs, fell into, as did *vander Sweep*, who getting over, made the beſt of his way to eſcape the Soldiers: *Kouwenhoven* and *Peſſer* followed on foot at a diſtance, to ſee how matters went. But two of the moſt advanced Soldiers having got a plank, caſt it over the ditch, and ran after them. *Kouwenhoven* and *Peſſer* obſerving this, endeavoured to prevent them. There happened to be ſome young lads in the field with a hunting-pole, which *Peſſer* bought of them, and being followed by *Kouwenhoven*, retreated further into the meadows, towards the women. The Soldiers purſued them thither, with pikes on their ſhoulders, and ſwords in their hands. *Peſſer* aſked them what they wanted? And at the ſame time offered them ſome money. But the Soldiers not minding their words nor promiſes, fell upon them with great fierceneſs, intending, as they themſelves owned afterwards, to have murdered thoſe two Burghers. The Burghers ſeeing no other way of eſcaping, and being in the utmoſt

danger

A^N^ DOM. 1620.

A^N° DOM. 1620. danger of their lives, prepared to defend themſelves. *Vander Sweep* laid hold of the pointed end of one of the pikes, and held it ſo faſt, that the Soldier who had puſht at him, could not draw it back. Upon which he made a paſs at him with his ſword, and had run him through, if *Peſſer* had not put it by with his pole. Then *Vander Sweep* advancing, cloſed in with the Soldier, and being aſſiſted by *Kowenhoven*, came to blows with him, whilſt the other Soldier turned all his fury againſt *Peſſer*. The firſt Soldier fell down, and they wounded him in the thigh with his own pike. The women reſolving not to ſtand idle, broke his arms, threw them into the water, and helpt to hold him. In the mean time, the ſecond Soldier deſperately ſet upon plunder, and foaming at the mouth with rage and malice, fell furiouſly on *Peſſer*; hoping if he could but diſpatch him, to do what he pleaſed with the others. But that Gentleman, who had learned to fence, parried his thruſts with his pole, and retiring, kept him off continually; this ſport laſted ſo long, that they traverſed a large field three times over, inſomuch that the Soldier was ſo harraſſed and battered, with the blows he received from the Burgher, that he could hardly uſe his ſword any longer, which the other obſerving, preſſed him at every turn to put up, and to let him and his company depart quietly. But the Soldier, like one diſtracted, flew at him for the laſt time, raiſing his ſword, as if he intended to cleave his ſkull. But *Peſſer* preventing it with his pole, beat back the weapon of his adverſary ſo dexterouſly, that it ſo wounded him on his head, as to deprive him both of ſtrength and courage. Thus was he forced to drop his weapon, and they brought him diſarmed to his companion. Then were thoſe two Soldiers, who juſt before, like ravenous wolves, fell upon defenſleſs people, and moſt of them women too, driven like ſheep by one Burgher, with nothing but a pole or ſtaff in his hand, to the road that leads to *Delft*. Here they were met by the Under-Scout, and ten or twelve Soldiers, with their ſwords drawn, having juſt before left *Brakel*, whom we mentioned above. The Burghers complained againſt the aforeſaid two Soldiers, and prayed the Officer to protect them from further trouble; adding, that if he had any thing to accuſe them of, they hoped they ſhould be allowed to defend themſelves according to law. The Soldiers, on the contrary, juſtified themſelves, and charged the Burghers with having offended in reſiſting them. The Scout refuſed to protect them, calling them traytors, and leaving them as a prey to the Soldiers. Several of the women were plundered, and they began again to cut and hack the Burghers. *Vander Sweep*, by long begging and intreating, hardly hindred them from cutting off his wife's finger for the ſake of a gold-ring, which they would have taken from her after having ſtript her to her ſhift, but which, her hand being ſwelled, they could not get off. It it related, that when he called to one of the Soldiers, and warned him to take care what he did, becauſe his wife was with child, the fellow reply'd, ſnarlingly, *Her finger is not with child, I hope.* In the mean while *Vander Sweep* was again engaged with one of the Soldiers, who gave him two or three thruſts in his cloaths, which cauſed the Under-Scout to fall upon him too, who beat him with a cudgel till it broke; ſo that the poor man was not only much bruiſed, but he ſpit blood for a whole week after. *Peſſer* was likewiſe wounded with a thruſt in his arm. He had beforehand put his purſe, which was full of money, upon his head under his hat, but receiving a great blow on his head, during the ſcuffle, both purſe and hat fell off. A certain Soldier who was near him, ſhowed by his countenance that he had a great mind to take it up, but was unwilling to ſtoop for fear of a blow. *Peſſer* obſerving the fellow's concern, ſaid to him, *Take it up, I make you a preſent of it, there is enough for you*; and at the ſame time kickt it towards him with his foot. The Soldier taking it up, quickly ſhowed that the money was not ill beſtowed, and that he received it rather as a bounty, than as a booty; for he preſently oppoſed his own comrades, and defended thoſe people whom he had before helped to ſubdue, warding off ſeveral blows and thruſts from them, and ſhowing ſuch gratitude, by ſtanding between them and their enemies, that *Peſſer* and the reſt of the *Remonſtrants*, who were in that place, were chiefly beholden to this their defender for their eſcape from the danger by which they were threatned. Many others of the ſame congregation endeavoured to ſave themſelves by flight at a further diſtance from the town; but neither did thoſe eſcape the hands of the Dykegrave and his Soldiers, who were made drunk, that they might have no mercy on the poor creatures, whom they fell upon, beating and ſtripping them to their very ſhirts. As ſoon as they had done plundering them, they

they made a market in the very place, and ſet their booty to ſale. They forced all thoſe whom they plundered, to redeem their own cloaths; but as they had left them no money, the Dykegrave paſt his word to the Soldiers, at the ſame time compelling the principal Burghers of the company to be his ſecurity, threatning them that if they made any ſcruple, he would throw them into priſon. This having paſt, all thoſe, who, after they had been plundered, had ranſomed all again, excepting their money, rings and jewels, durſt not quit the Dykegrave, before they arrived at the town, for fear of being ſtripped a ſecond time. It is related of others who were plundered, that they were forced to borrow cloaths of the country people, both men and women, to enable them to return home. The ſame day one of the Burghers of *Rotterdam*, with his daughter, walking juſt out of town for pleaſure, and not deſigning to go to the meeting, was aſſaulted by the Soldiers, who took from him his cloak, his hat, and his purſe; and from her, her ſilver ornaments and jewels. Several others that went out only to walk, were treated after the ſame manner. In the evening, juſt as it was duſk, the Soldiers who attended the Under-Scout came back to town with their booty, and ſeveral of the plundered Burghers. This ſpectacle occaſioned great murmurings among the people, as yet unaccuſtomed to ſuch kind of uſage, and the whole town was in danger of being involved in tumults and bloodſhed; inſomuch, that all the Soldiers who were quartered there, were obliged to ſtand to their arms the whole night. The reſt of the Soldiers, who had been made uſe of by the Dykegrave *Dune*, ſtaid out of town till midnight, when they returned drunk as ſwine with the money they had taken from the aforeſaid Burghers. The next morning, by broad day, a Soldier forced himſelf into the houſe of *Francis van Lanſbergen*, formerly one of the Miniſters of *Rotterdam*, but who, after his deprivation, had taken his degree of Doctor of Phyſick, and practiſed that buſineſs. The fellow being got into his houſe, made a great diſturbance there, affronting every body, beating and thruſting about his ſon, and his maid, calling the Doctor himſelf traytor, and threatning to murder him. Others relate that this Soldier beat even the old man and his wife, and committed many other inſolencies; and that he afterwards, the ſame day, abuſed divers other worthy citizens, of which the Magiſtrates took not the leaſt notice, nor was any puniſhment inflicted on him for theſe crimes; nay, on the contrary, whereas he was only a private Centinel till then, they rewarded him with a Halbert, and made him Serjeant to a Company. Some thought the Magiſtrates would not have concerned themſelves further with thoſe Burghers who had been thus plundered, for fear of further exaſperating the unquiet minds of the people, believing that the damage they had ſuffered was a ſufficient puniſhment for their tranſgreſſing the Placards, and that it far outweighed the fines and penalties which they had incurred. But the Magiſtrates were of another mind, who cauſed *Vander Sweep* to be taken up, obliging him to pay a fine of ſeventy-five Gilders, together with the fees of the priſon and other expences, notwithſtanding the loſs he and his wife had ſuſtained when they were plunder'd, and all the blows and wounds he had received. And when complaint was made to the Magiſtrates of the violences and injuries offered to the Burghers, ſo far exceeding the penalties of the law; they replied, *That they could take no cognizance of what the Soldiers had done to them, or any other of the* Remonſtrants *out of the town.* The ſame anſwer was given to ſuch country people whoſe houſes the Soldiers had robbed, under pretence of ſearching for *Remonſtrants.* But thoſe of that perſwaſion on the other hand were ſenſible that the Soldiers did not march out of their own accord, but were led on by the Dykegrave and the Under-Scout. *Peſſer* too, and his brother *Kowenhoven* (for they had married two ſiſters) were proſecuted at law on the ſame account. They appeared, and after ſeveral arguments and replies, which paſt between them and the Court, whereby they ſhowed that they had done nothing more than was neceſſary in their own defence; *Peſſer* was committed to the cuſtody of the Serjeants, in order to be ſent to priſon. He having had no ſuſpicion of ſuch treatment, and being wholly unprepared, cried out, *He was neither rogue nor thief to be treated in ſuch a manner*; and ſo went and placed himſelf upon a bench againſt the wall, that he might not be ſurrounded, telling the Officers, that he adviſed them not to meddle with him. This occaſioned high words in the Court, till at length the Bailiff, *Baldwin van Mulewyk*, called out to the Officers, and bid them *lay hold on him.* But they, inſtead of ſeizing him, taking notice of his reſolute countenance, and knowing with whom

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The Remonſtrants *complain of their ill treatment by the Soldiers. The Anſwer of the Magiſtrates.*

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whom they had to do, wept like children, whether out of fear or pity. *Lay hold on that other then*, cried the Bailiff, meaning *Kouwenhoven*. This gentleman falling down in the ſcuffle, was dragged along the hall, where the Magiſtrates ſat, from one end to the other by his legs, his head trailing on the ground all the way. In the mean time the people (moſt of them of the *Remonſtrant* perſwaſion) gathered together in great numbers in and about the Stadthouſe, in order to ſee what became of the two Burghers abovenamed; which ſo terrified the Magiſtrates, that divers of them ſoon dropt out one after another, and went away. *Peſſer* obſerving their fear, and being much troubled for the dragging of his brother-in-law after ſuch an unworthy manner, took hold of one of the Burgomaſters, named *Nicolas Puke*, who was a relation of his, as were ſix or ſeven others of the Magiſtrates then in the hall, and held him ſo faſt by the buttons of his waſtcoat, for he endeavoured to get away, that they came off in his hand, and thus expoſtulated with him: *Are you a Burgomaſter, a protector of your Burghers, and can you ſit by unconcerned and ſee one of them, and your kinſman too, treated in ſo vile a manner?* The Burgomaſter ready to die with fear, anſwered, all pale and trembling; *Alas, Couſen, it is not I who uſe you thus, you bring it on your ſelves. Peſſer* replied, *It is not enough that you do it not, you ought to oppoſe the perſecution, and ſhow that you are diſpleaſed at it.* In the mean time the concourſe of the Burghers from all parts to the Stadthouſe increaſed, as did likewiſe the terror of the Magiſtrates, who no longer kept their ſeats, but ran confuſedly together, till they could come to another reſolution, which was, to condemn *Peſſer* and *Kouwenhoven*, each of them in a pecuniary mulct, which, as ſome ſay, amounted to 250 Gilders, one hundred whereof were for the wounded Soldiers; others ſay, it was no more than 75 Gilders, and that the Heer *Puke* paſt his word for the payment. Then all the people finding that *Kouwenhoven* was come off as well as *Peſſer*, went home peaceably, and the dreaded ſtorm of threating diſcontents cleared up again. The two Soldiers were quartered in a publick houſe, and well treated and provided with all neceſſaries by the care of the two laſt named Burghers. After they were cured, *Peſſer* happened to meet him that had been moſt wounded in a private place, where the fiſh-market is now kept, who came directly up to him. *Peſſer* thought he had ſome ill deſign in his head, and that he would take this opportunity of revenging himſelf; but the Soldier fell down at his feet, and embracing his legs, expreſſed himſelf to this effect: *Sir, if I had known what kind of people I was concerned with, I ſhould not have ſo behaved myſelf. I am heartily ſorry that I endeavoured to do you any miſchief. I attempted to do you a miſchief, and you rewarded my wicked intentions with goodneſs and beneficence. I aimed at your life, and you preſented me with mine, when it was in your power to have taken it away. But believe me, Sir, I will never forget your favour; where I can, I will ſerve you, and will ever be ready to venture my life for you.* Such a judgment did this honeſt Soldier paſs upon his own actions, and on that which befel him. I have choſen to relate theſe tranſactions at *Rotterdam* thus particularly, with all the principal circumſtances, to the end, that the reader obſerving the various motions and effects of zeal, on one ſide for promoting, on the other for preventing a deſign, may judge with himſelf what was mutually blameable or commendable, and how far it was lawful for a man to defend his life, or thoſe of his wife and friends, or how far he might diſobey commands, which he in his conſcience thought unjuſt.

The next *Wedneſday*, which was the 27th of *May*, the *Remonſtrants* intended to go again to the meeting out of town; but the Magiſtrates having been informed of it, cauſed the gates of the town to be ſhut. But the day after, great numbers of them got out, and heard a ſermon without interruption; and ſo they did on *Friday* at ſeven in the morning. The aforeſaid *Wedneſday*, being the 27th of *May*, thoſe of *Holland*, and the reſt of the *United-Provinces*, celebrated a ſolemn faſt by the appointment of the States-General, ordering their ſubjects to return thanks to God for his mercy and goodneſs in preſerving the land ſo long in peace and tranquility, and in the free exerciſe of the true Chriſtian religion; and to beſeech him to reunite the minds of the people, that had been divided by the late diſputes and controverſies.

A publick thankſgiving.

The *Remonſtrants* of *Leyden* were likewiſe very zealous in carrying on their meetings out of the town. One *Sunday* being aſſembled at a certain place they called the *Weyport*, there came an Officer, or Commiſſioner, from the *Hague*, with the Deputy Bailiff

A Remonſtrant *meeting diſturbed near* Leyden.

Bailiff of *Rhineland*, and a Waggon full of Muſketeers, with intention to diſperſe the people, and ſeize their Preacher. Being come to the place of their meeting, he who drove the Waggon, cry'd, *Here is the neſt that we are to take.* But before they could alight, an old man went up to the Waggon, and laying hold with one hand on the horſes bridle, unbuttoned his breaſt with the other, and ſaid to the Soldiers, *Fire here, for I am old enough to die.* This ſtout expreſſion, and the peoples ſurrounding the Waggon, diſarmed the men of all their courage, and ſtruck ſuch a terrour into them, that they gave the people good words, and prayed them *to excuſe their coming, for that they were only ſervants, who were obliged to obey their ſuperiors commands, aſſuring them they would never come again upon ſuch an errand.* It is likewiſe related, that they delivered their arms to the aforeſaid *Remonſtrants* of *Leyden*, who carried them a certain diſtance from the Waggon, and threw them down there; and that the Soldiers further promiſed them, that they would not complain againſt, nor diſcover any perſon of the congregation, tho' they knew him never ſo well. Upon which they marched away to the place where their arms had been carried, took them up, and ſo rode to the town, where having forgot their late promiſes, they took notice of ſome of the *Remonſtrants*, as they returned home, ſeizing on them, in order to extort the fines, and even ſtopping ſome, who had not been near the meeting. There is mention made of another diſturbance which happened at this time, without the gates of *Leyden*, concerning which, ſome who were eye-witneſſes have informed me, that the Attorny-General and the Deputy-Bailiff coming to the meeting, the people immediately broke up, and went every one his way; but that thoſe who dwelt in the town, approaching to the gates, found them ſhut, even by day, and the draw-bridges up; and that ten or twelve of the *Remonſtrants* having been apprehended the ſame evening, could not get free till they had paid a fine of fifty Gilders; alſo that they who had not their money ready, were obliged to pay for every day's confinement one pound *Flemiſh per* man. Some of thoſe who had been at the meeting, not daring to return to the town, fled towards *Delft*, others towards the *Hague* and *Rhineland*, where they wandered about all night. Some of them coming the next day into the town, were ſpied or betrayed, and taken into cuſtody. ANNO DOM. 1620.

Some time before, the Scout of *Leyden* entered the houſe of a certain baker, named *Jacob Beſemer*, expecting to ſurprize and apprehend one of the exiled Miniſters. But he ſought him in vain. Yet finding a ſuit of men's cloaths, and in one of the pockets the letter which the Directors of the *Remonſtrants* had writ to *Cornelius Geeſteranus*, as has been ſhown before, the Scout from thence concluded that *Beſemer* had harboured the Miniſter *Geeſteranus*, and thereupon took him into cuſtody. But the man ſaid in his own defence, that the perſon they ſought for, had lodged with his wife's brother, who then lay in his chamber, but without his knowledge. His wife too, who had not lain in above a month, was ſummoned before the Magiſtrates, and examined about that matter, and moreover charged with having been at a forbidden meeting. She anſwered, that ſhe knew nothing of the firſt matter, and that if her brother had received the Miniſter, he ought to anſwer for it; and as to the ſecond, that ſhe knew nothing of it neither; adding, that her neighbours were ready to atteſt that ſhe was in child-bed at the ſame time. They inſiſted that ſhe ſhould purge herſelf by oath; and upon her refuſal, ſhe was committed to the town priſon, there to remain till ſhe ſhould take her oath, and pay the charges of her impriſonment. When the Scout and two of the Schepens came to adminiſter the oath to her, ſhe aſked them, *Whether they had not ſworn to maintain the Burghers in their privileges? And if ſo, why they preſſed her, who had ſhown her innocence, to ſwear in her own cauſe?* After this, her huſband, at her repeated inſtances, was diſcharged, upon giving bail for his appearance.

At *Vlardingen*, a Schepen of the ſaid town having been at a forbidden meeting, was, on the 16th of *May*, deprived of his office by a decree of the Court of *Holland*, and another put into his place.

At *Horn*, matters were carried with greater ſeverity againſt the *Remonſtrants* of that town, than formerly. The Placard of the 1ſt of *February* was promulgated there on the 14th of this month, by ſound of bell, and ſoon after put in execution. How it fared with about forty perſons, that had been at a meeting in the field of the Regulars, how they were fined, and how the matter was afterwards accommodated,

ANNO DOM. 1620.

Soldiers quartered on the Remonſtrants *at* Horn, *in order to oblige them to pay the fines.*

we have ſhown above in our XLIVth book. But now the ſame buſineſs was revived in the month of *Auguſt*, and the fines anew demanded. But as the Burghers did not pay them very freely, the Soldiers were made uſe of to extort them from them. Seven or eight of them were quartered upon each of the Burghers, from whom the fines were due, and ordered to live upon them, and to receive from them a certain ſum of money daily, till they ſhould pay the ſaid fines into the hands of the Scout. Thus were many of the towns-men obliged to pay twice or thrice, nay ſome even four or five times more than was preſcribed by the Placard. The fines were exacted of ſome, even contrary to the agreement that had been made; it not being proved that they had been at any forbidden meeting ſince then. A little before, in the end of *June*, and beginning of *July*, the Schools of this place were purged and cleanſed according to the minds of the *Contraremonſtrants*. *Johannes Arnoldus Rodingenus*, formerly one of the Miniſters of *Horn*, and Rector likewiſe of the *Latin*-ſchool, had after his deprivation, and ſigning the Act of Silence, been ſtill permitted to hold the latter office. But now the Claſſis of *Horn* called upon him to ſubſcribe the Synodical Canons. He replied, *That in his opinion, they were contrary to the word of God, and could not be ſubſcribed to, without condemning all the churches of the* Auſburg *Confeſſion, to which churches a coalition had formerly been offered.* This refuſal was attended with the loſs of his Rectorſhip. Thereupon he petitioned the Magiſtrates for leave to ſet up a private ſchool, but it could not be granted him. Being by this means reduced to the utmoſt diſtreſs, he turned to the *Remonſtrants*, begging that he might be admitted into their fraternity. He writ to them in a certain letter, *That he was content to ſuffer perſecution again for preaching the Goſpel in the* United-Netherlands, *as he had done* 28 *years before in the country of* Juliers. He not long after revoked by a letter which he ſent to the Committee of the States of *Holland*, the promiſe he had made of ceſſation or ſilence. *He was*, he ſaid, *deprived of his miniſterial function, for having embraced the opinion of* Melancthon, *and being in hopes that although* Melancthon *had been thruſt out of the church by* Calvin, *he might at leaſt have been tolerated in the ſchools, he had readily ſubſcribed to the Act of Ceſſation. But thoſe hopes being entirely gone with his diſmiſſion from the government of the ſchool, he found his conſcience burdened with what he had done, ſince they would not ſuffer him to exerciſe his talent either in the church or ſchool. This obliged him to revoke his aforementioned promiſe; begging that what he had done, might be conſtrued in the moſt favourable ſence; foraſmuch as he had nothing more in view than the quieting his conſcience, and the diſcharging his duty in the beſt manner he was able.*

A reformation of the Schools there.

There were other Schoolmaſters turned out of their places at *Horn*, becauſe they refuſed to ſubſcribe the Articles of the Synod of *Dort*; and thoſe who were not in the ſervice of the town, were abſolutely forbidden to keep ſchool there. *Cornelius Janſon*, the Schoolmaſter of the *Orphan*-houſe, had before declined to go along with the children to church, or to teach them the *Heidelberg* Catechiſm. But that he might not appear too ſtiff, he had ſignified to the Burgomaſters, *That he was willing enough to teach the children to read the ſaid* Catechiſm, *together with other books, but would not encourage them to get it by heart, as if it were part of the ſcripture.* But this his offer was rejected, and he diſmiſſed. After this, he petitioned that he might be again received into the ſchool, offering that his brother, who was of the ſect of the *Contraremonſtrants*, ſhould teach the Catechiſm to the children, and lead them to church; but this being alſo rejected, he endeavoured to get his bread by ſetting up a private ſchool for the uſe of the Burghers children. It was upon this account that he was cited before the Magiſtrates on the 29th of *June*, and acquainted by them, *That he muſt not preſume henceforwards to keep a ſchool, unleſs he would ſubſcribe the Canons of the National Synod, or the Act of Approbation.* But he ſcrupling to do it, was poſitively forbidden to exerciſe any more the office or calling of a Schoolmaſter. Thereupon he aſked them, *Whether they were going to introduce perſecution on account of conſcience?* They replied, *No.* Then he aſked, *Whether this was not ſuch a kind of perſecution?* They made anſwer, *It is your buſineſs to obey, and we expect you ſhould do ſo.* Then he begged, that he might be allowed to finiſh the quarter, into which he was entered, with the children; but they would not hear of it. Upon which he preſented a Memorial to the Senate, ſetting forth 'That for the ſpace of ſeven years, he had ſerved the ſchool of the Orphans with

'great diligence, and no leſs ſucceſs, and had kept the ſaid children under good 'diſcipline; and that having been diſcharged on account of religion, he had endea- 'voured to get his bread by keeping a private ſchool, but that their Worſhips, the 'Burgomaſters, would not ſuffer him to proceed. So that he was reduced to this '*dilemma*, either to leave off that too, or elſe violate his conſcience, by ſigning the 'Canons of the Synod, and turning hypocrite. He could not do the latter, though 'he ran the riſque of ſtarving with his family, or being burdenſome to his friends. 'He therefore humbly prayed, that he might be permitted to continue in his buſi- 'neſs of teaching ſchool, without being further urged to ſubſcribe againſt his conſci- 'ence; promiſing, that he would always behave like a good Burgher, and lover of 'his country, and put up his prayers to God for the preſervation of their perſons and 'dignities. ANNO DOM. 1620.

To this petition, the following anſwer was returned on the margin of it: *The Senate approve of what the Burgomaſters have done in this affair, for reaſons beſt known to themſelves; and he is ordered to conform thereto.* Thus was he obliged to quit his ſchool. And yet there were, among ſeveral others, two *Remonſtrant* Schoolmaſters tolerated in that town, without being required to ſubſcribe. This made ſome ſuſpect, that the only reaſon why the Magiſtrates of *Horn* had preſſed ſo hard upon this *Cornelius Janſon*, in order to oblige him to ſubſcribe, was, becauſe they thought he was too buſy in promoting the intereſts of his party, and ſo took this method to force him to quit their town. But he ſtaid there in hopes of ſeeing better times. And accordingly, ſeveral of the principal Senators began ſoon after to ſhow their diſlike to theſe proceedings. But when they ſpoke of them to the reſt of their brethren, with deſign to oppoſe the ſame, they were accuſed by ſome to the Prince of *Orange*, and the States at the *Hague*, where they were repreſented as *Arminians*, and perſons not well-affected to the good cauſe.

The End of the Fiftieth Book.

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK LI.

ANNO DOM. 1620.

Proceedings againſt the Remonſtrants *in the country Towns and Villages of* Holland.

IN the country Towns and Villages of the Province of *Holland*, and eſpecially in the Fens, great zeal was ſhown againſt the meetings of the *Remonſtrants*. Several of the inhabitants of *Newkope*, to the number of ſeventeen, were cited againſt the 25th of *March* before the Court at the *Hague*, being charged with having been at a forbidden meeting near *Arlandervene*. Upon their arrival at the *Hague*, becauſe there was not ſufficient proof for convicting them, they were kept in arreſt till they either accuſed others, or purged themſelves upon oath. They who confeſſed the fact, or refuſed to ſwear, were condemned to pay the fine. *Cornelius Boor*, a Carpenter, was obliged to pay fifty-ſeven; *Cornelius Quaſt* fifty-eight; which, with the charges he was at, amounted to about ninety Gilders. One of thoſe who were ſummoned eſcaped paying the fine, by making the Miniſter of the Village, whoſe name was *Henry Vollenhoven*, believe, that he would go to church to hear him; but others of his perſwaſion abhorred ſuch diſſimulation. The aforeſaid Miniſter himſelf ſaid to one who complained of that rigorous extorting of fines, to which the *Remonſtrants* were ſubjected by the Placards, *Let any of them but come to church, and I will take care they ſhall pay none of thoſe fines which have been ſet upon them.* Another eſcaped the fine by pleading poverty, ſaying, *That he had nothing in the world but an old woman and ten living children.* In the ſame Village of *Newkope*, where I once dwelled the ſpace of eight years, ſome of the antient inhabitants acquainted me, that *Cornelius van Wieringen*, was, about the end of the ſummer of this year, taken into cuſtody by the Bailiff, whoſe name was *Henſbeke*, and ſtaked down to the floor with iron chains in the houſe of the ſaid Bailiff, for refuſing to own any thing againſt himſelf, or his friends, on account of a *Remonſtrant* meeting; but he being a very ſtrong man, made ſuch a rattling and diſturbance with his chains, that neither the Bailiff nor any of the family could ſleep for him. Whilſt he was thus impriſoned, his father, a very antient man, begged that he might ſometimes ſupply the place of his ſon for a day, to the end that he might in the mean while go to his labour in the Fens. This was denied him for a long time, at firſt, but afterwards allowed ſometimes. It once happened that his brother *Aris* interceding for him at the houſe of the Bailiff, the Meſſenger of the Village, *Lambert Jacobſon*, being there, inſulted him, and pointing to a kettle of meat which hung over the fire, cry'd, *We are the fat, we ſwim uppermoſt.*

moſt. But *Aris* returned him this anſwer: *Do you ſwim uppermoſt? Then you are the ſcum, for that is above the fat, as you yourſelf can obſerve.* But the Bailiff was ſo enraged at that repartee, that he threatened to throw both him and his brother into a dungeon. At length *Cornelius*, after having been ſhut up the ſpace of two months, was, at the interceſſion of his brother *Aris*, diſcharged upon paying a fine. ANNO DOM. 1620.

At *Sootermere*, *Waddinxvene*, and other villages near the Fens, the fines were exacted of the *Remonſtrants* much after the ſame manner. As alſo at *Bleyſwick*, where the Bailiff, who had formerly profeſſed himſelf one of them, ſent the Soldiers and Officers of juſtice to extort from them the fines, which for the moſt part he could not make appear to belong to him. At *Sevenhuſen*, a village of *Schieland*, there dwelt three perſons, *Nicolas Bontebal*, formerly Secretary of that town, but turned out of his office; *Adrian Hogevene*, and *Jacob Matroſe*, who were all of them ſuſpected by the Dykegrave of having been at a forbidden meeting. Upon this account he cited them to appear in *July* at *Rotterdam*, before the Schepens of that town, and the chief officers of *Schieland*. They attended accordingly; but the Dykegrave not being able to procure any evidence againſt them, endeavoured to get it out of the accuſed perſons themſelves, by inſiſting that they ſhould purge themſelves by oath, purſuant to the ſecret Act of the Court, which upon this occaſion was publickly read. The three cited perſons, on the contrary, inſiſted upon their being tried purſuant to the tenor of the Placard, and pleaded that the Court of *Holland* had no authority to alter the manner of proceeding appointed by the States-General in their Placards; much leſs to introduce a new form, and to act in ſuch a private manner. *Bontebal* ſaid, *That nobody was bound by any Placard, Act or Ordinance, till it was promulgated or publiſhed to the people by ſound of bell, to the end that all men might know how to behave, and govern themſelves.* But the Magiſtrates taking no notice of theſe objections, the aforeſaid cited perſons urged, that according to that very Act, the Dykegrave ought at leaſt to produce *probable reaſons* for the charge he brought againſt them; and prayed that their accuſer might be obliged to declare his reaſons. The Dykegrave reply'd, *I give information of time and place, is not that a probable reaſon?* They required he ſhould prove his information. The Dykegrave inſiſted, *That they ſhould clear themſelves by oath.* They then deſired him to tell the time and place of their meeting. He anſwered, it was on *Aſcenſion*-day, and on the Faſt-day, which was kept the day before, in the way that led to *Gouda*, otherwiſe called the *Land-mark*. *Hogevene* ſaid, that he could prove by one of the Schepens of *Sevenhuſen* there preſent, that he was not there about that time. The Dykegrave cry'd, *Do not tell me of proofs; ſwear, and then you are free.* But they perſiſting in their refuſal, were all three of them ordered to be committed, till they ſhould either own the fact, or clear themſelves upon oath. *Hogevene*, whoſe wife was juſt ready to lie in, begged that they would take bail for him; and *Matroſe* offered to give ten thouſand Gilders ſecurity for his appearance, if they would ſuffer him to go home; but all would not avail. The firſt night of their impriſonment *Hogevene* gave notice to the Dykegrave, that he was ready to ſubmit to the ſentence of the Schepens; notwithſtanding which they let him continue with the reſt. After this, the Dykegrave made an addition to his charge againſt them, and aggravated their crime, by giving information, that they had likewiſe been at a forbidden meeting on the 26th of *April*, and at the ſame place as before. One of the cited perſons declared, upon the faith and troth of a man, that he had not been there. But the Dykegrave cry'd, *The troth of a man is the lye or falſhood of a man; you muſt ſwear.* And being apprehenſive that he might be miſtaken about the place of meeting, he inſiſted that they ſhould all ſwear, that they had not been there, nor at any other forbidden meeting, on any one of thoſe three days above-mentioned. The others declared, that the Dykegrave ought to abide by his firſt charge, and not to accumulate one charge on another, complaining that he acted contrary to the laws. The Secretary, or Town-clerk, being aſked about it in another chamber, reply'd, with a ſhrug of his ſhoulders, *I own, that if he proceeded according to law, he would act after a different manner.* One of the Schepens was ſo enraged at *Bontebal*, for the oppoſition he made, that he ſaid, *He ought to be thrown into a dungeon; and it was no matter if he lay there till he rotted.* They would fain have perſwaded *Matroſe* to own that he had been at the ſermon by chance, which if he would have ſaid,

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said, they promised to discharge him. But he had not forgot how one *Christopher Simons*, a Taylor of *Sevenhusen*, had been treated on the like occasion. This man had confessed, that he was present, by chance, at a forbidden meeting; upon which, even without any tryal, some of the Sergeants were sent to live at discretion upon him, and it cost him about one hundred and fifty Gilders before he could get rid of them. At last, after much sollicitation, they consented that the three prisoners should be heard once again, on the 4th of *September*: Then *Hogevene* produced two certificates, to prove that he had not been at any meeting of the *Remonstrants* on the 26th of *April*, as he was accused to have been. But they cried, *No certificates will avail here, you must swear.* The other replied, *Where there are proofs, an oath is not necessary.* But finding that he could not come off otherwise, he at length swore that he had not been at the afore-mentioned place of meeting on any of the three days. The Bailiff being thus disappointed of his fine, cried, *If you were not there, you were somewhere else.* But the Magistrates would not allow of any further inquisition concerning him. However they condemned him to pay all the costs. He pleaded, that he was not liable to any other costs, save those of the first day of his imprisonment, after which he had offered to submit to the sentence of the Schepens. They told him that the sentence was past, and that he must pay down every penny before he stirred from the Court. Then he begged they would allow him a little time, and offered to give in security. When this was likewise rejected, the prisoner said, *I know not how to satisfy you then; a man may own what he knows nothing of, but he cannot pay money out of nothing.* At last the Town-clerk laid down the money, and *Hogevene*'s brother-in-law, the old Scout of *Sevenhusen*, was bound for the reimbursment of it. *Matrose* confessed that he had been at a *Remonstrant* meeting on the 27th of *April*, and the 26th of *May*, but not upon *Ascension*-day, not within the jurisdiction of *Schieland*. Thereupon he was condemned to pay a fine of twice twenty-five Gilders, besides costs, which amounted to little less than twenty more. After this, when they required *Bontebal* to purge himself upon oath, he asked them the following question: *Suppose I had been at a Conventicle at* Gouda, *or elsewhere, upon one of the days above-mentioned, but out of the Dykegrave's jurisdiction, ought I to disclose such an action which was unknown to the Dykegrave or other officers of justice? I say, ought I to confess it here to my own prejudice?* The Schepens reply'd, *Yes, you ought to own it.* The other thereupon; *If I must accuse myself then, I do acknowledge, that I heard a piece of a sermon in a forbidden meeting, on the 26th of* April, *but it was out of the jurisdiction of* Schieland. The Dykegrave cry'd, *In doing so, you have incurred a fine of twenty-five Gilders; but pray tell us who was there besides?* The other answered, *I will rather suffer myself, than injure my neighbour, by betraying him. There you forfeit twenty-five Gilders more,* said the Dykegrave; and then he went on to examine him, whether or no he had not been at a meeting the other two days? *Bontebal* confessed that he had, upon the Fast-day, but not on *Ascension*-day. *That's twenty-five Gilders more,* said the Dykegrave; *but you must likewise tell who were there besides.* But *Bontebal* refused to charge any one else; and when he heard the Dykegrave crying out again, *There you forfeit five and twenty Gilders more,* he addressed himself to the Schepens in manner following: *I leave it now to your Worships to consider, whether if each of you were obliged, man by man, to discover, to your own damage, any matter, of which this Dykegrave, or any of the Scouts were ignorant, you would not think yourselves very hardly dealt with; and accordingly to judge, what thoughts must pass in my heart about the same.* At last they pronounced the following sentence against him; to wit, That he should pay twenty Gilders for the first sermon he had heard on the 26th of April; and twenty Gilders more for refusing to name any of his accomplices. And moreover twenty-five Gilders for the use of the Poor, because he had heard a sermon on the Fast-day; and that the other twenty-five Gilders, which he had forfeited for refusing to name any body besides, should be remitted as a particular favour; and lastly, that he should pay all the costs. Thus his having heard a sermon and half, stood him in above ninety-five Gilders, which he deposited immediately.

We have yet other accounts of the extorting of fines from others of the inhabitants of *Sevenhusen*; particularly from one *Cornelius Jacobson*, a Shoe-maker, who was kept almost three weeks in prison, and to whom the Dykegrave, when he complained,

plained, reply'd in open Court, **That they did not pretend to proceed there according to law.** But reflecting on the words he had unadviſedly let fall, he inſiſted that the ſaid *Cornelius* ſhould take an oath, that he would not tell any body what he had ſaid. The other refuſed to ſwear to any ſuch thing, but they would not let him go, till at laſt he gave his hand, that he would not divulge it to every body. AN° DOM. 1620.

Tranſactions relating to the Remonſtrants *in the other Provinces.*

The Placard of the States-General was put in execution with no leſs rigour out of *Holland*, in all other places, where they could find, or ſeize any of the *Remonſtrants*. At *Bommel*, for inſtance, *William Remaut*, late Chaplain to the *French* Regiments which were in the States ſervice, who about this time had renounced the promiſe of ſilence to which he had ſubſcribed, and was about to leave the country on that account: This Gentleman, I ſay, juſt as he was going into the Waggon, on the 10th of *July*, was ſeized by ſome Soldiers, whom the Magiſtrates ſent to take him, and thrown into priſon, only upon a falſe information, and wrong ſuppoſition, that the *Remonſtrants* had holden a meeting at his houſe. But he got out of this trouble a ſhort while after. There was a hole digged through the foundation of the priſon; and all the account which the *Remonſtrants* give us of his eſcape is, that the Lord delivered him by ſtrange hands, without ſaying after what manner he was delivered. At *Tiel* there were between twenty and thirty perſons diſtrained upon, becauſe, knowing or believing that there was no evidence againſt them, they refuſed to declare whether they had heard the above-mentioned *Remaut* preach out of the ſaid town or not. *Charles Figh*, Lord of *Soolen*, who was the *Amptman* or Governour, the Scout, *Govert Ek*, and the Magiſtrates, with their Officers and ſome Soldiers belonging to Captain *Henderſon*, a *Scotch*-man, executed the orders of the Court with the utmoſt rigour. They took out of peoples houſes whatever they could meet with; ſuch as their ſhop-goods, their houſhold furniture, their wearing apparel, and even their beds, pillows, and the like. Coming to the houſe of one *Herman Anſem*, who had been accuſed, together with his wife and ſon, they took away three pewter diſhes: From *Gerard Stek*, who, with his daughter, had likewiſe been informed againſt, a ſack full of *French* barley, and a box of ſugar: From *Lambert Hermanſon*, a Taylor, they extorted a bed, and ten diſhes out of his kitchen, who cry'd out to them, as they were loading their cart with the goods, *I declare to you, as did Chriſtopherus Fabricius*, (a Miniſter who preached in the time of perſecution at *Antwerp*) *that your bloody Placards will not avail you, when you come before the juſt tribunal of God.* At the houſe of one *Art Hak* they ſeized upon a piece of black kerſey. *Henry de Verwer*, whom they would have diſtrained upon, becauſe his wife had been accuſed, humbly begged that they would not take any thing out of his houſe, becauſe he had a great many goods there belonging to other people, and promiſed that he would pay the fine demanded of him, within a fortnight: Upon which the *Amptman* ſaid, *I think the devil is in you* Remonſtrants, *that you cannot forbear runing out of town thus to the forbidden meetings.* They took away a bed from *John Williamſon*, becauſe his wife was ſuſpected. At one *Kaſtens*, they took two cuſhions, and two pillow-beds. They went to the houſe of one *Lambert de Wever*, in order to take away the bed upon which he and his wife and five children lay, for they had no other; whereupon the woman took her youngeſt child, and went and ſate upon the bed, to hinder them from taking it away, but they made her quit it. She then offered to give one of her children as ſecurity for payment of the fine, but the Officers threw the child on the ſtraw, took the bed, and marched off. Then the woman applied herſelf to the Amptman, inſiſting upon her innocence; and whatever he could ſay to get any thing out of her, ſhe continued to affirm, that ſhe had never heard the aforeſaid Miniſter *Remaut* preach; and begged ſo hard, and ſo long, that the next day her bed was returned to her.

They offered money to one *Peter van Bruſſel*, at the ſign of the *Crown*, (a man in mean circumſtances) to induce him to confeſs, who were at the meeting beſides himſelf; but he boldly anſwered the Scout, *That he would betray no body.* Whereupon they took away his bed too; but thoſe of his perſwaſion preſently bought him another. At the houſe of *Herman Dirkſon*, they broke open a cheſt, and took out of it a cloak, a table-cloath valued at 12 Gilders, an apron, four braſs cups, and a braſs kettle. At the houſe of *Richard van Dam* and *Gerard Krul*, they ſtopt the wages of each of their men-ſervants; and at the ſign of the *Peacock*, the houſe of *John van Segen*, the wages of the maid-ſervant; thoſe perſons having nothing elſe worth diſtraining.

This

ANNO DOM. 1620. This treatment opened the mouths of ſome of the Burghers of *Tiel*, and made them ſpeak ſtrangely of thoſe to whom they imputed it. They cried, that they were thus uſed on account of religion, and by ſuch as had been guilty of worſe crimes, and who ſeemed to have loſt all ſence of juſtice. The Scout, who was ſo ſevere againſt them, had been guilty, as they ſaid, of two murders, and other crimes; and a Captain and Serjeant had both of them committed ſeveral murders. But I have not been able to diſcover upon what foundation of truth theſe reproaches which mens ſufferings forced from them, were founded; nor could I get the names of any more of thoſe Burghers whoſe goods and effects were thus diſtrained in thoſe times. Though it is very ſure that many more were perſecuted on the ſame account.

At *Kampen*, in the Province of *Over-Yſſel*, the Magiſtrates proceeded againſt the *Remonſtrants* upon the like foot, and kept a very watchful eye on the places where they ſuſpected that theſe people held their meetings, ſuch as barns and ſheep-folds. It is ſaid that the *Contraremonſtrants*, upon a certain time, liſtened at a barn in which ſome ſheep were ſhut up, thinking the ſheep to be men and women, and the bel-weather happening juſt at the ſame time to ſtir his bell, they concluded that the *Remonſtrant* Deacons were gathering alms; whereupon the barn was preſently beſet by the Soldiers, and the doors broken open, but not a man found in it. The *Remonſtrants* pleaſed at the diſappointment of their adverſaries; cried, *The Wolves had met with other kind of Sheep than they expected.*

In *Freeſland*, there occurred but little worth notice with regard to eccleſiaſtical matters at this time. Yet a certain Rector, or Maſter of the Grammar-ſchool at *Harlingen*, was, about this time, turned out for refuſing to ſubſcribe the Canons of the Synod of *Dort*. And when he aſked thoſe Miniſters who moſt inſiſted upon his doing it, what power the church had to oblige him thereto, the Miniſter of *Harlingen*, whoſe name was *Philippus Eilſhemius*, who had been deputed to the ſaid Synod, gave him the following anſwer: Oldenbarnevelt **found to his coſt, what power the church had in theſe matters.** An expreſſion which ſtruck ſome of thoſe who heard it to the heart, and ſunk deep in their minds.

The States-General endeavour to induce thoſe of Frieſland *to receive the Eccleſiaſtical Conſtitution, but in vain.*

About this time, that is to ſay, in the month of *May*, two of the Members of the States-General, the Heers *John van Goſch*, and *Reinold Paw*, Burgomaſters of *Zutphen* and *Amſterdam*, were deputed to the States of *Freeſland*, in order to exhort them, among other matters, to receive the Synodical Conſtitution with reſpect to church affairs; but the ſaid States of *Freeſland* came to the following reſolution about that matter, on the 26th of this month: *That they adhered to their reſolution taken on the 3d of July, of the laſt year, touching the buſineſs of the Eccleſiaſtical Conſtitution.* Now the ſaid reſolution rejected that conſtitution. This reſolution was ſigned by the Deputies of *Oſtergo*, *Weſtergo*, and the *Sevenwolden*; but the towns, which compoſed the fourth Member of the ſaid States, urged, that the Eccleſiaſtical Conſtitution had been received by them at the laſt Diet or Aſſembly of the ſaid States. However, they being over-voted by three other Members, the Conſtitution had no force in this Province, to the great grief of ſuch of the Clergy who ſided with *Bogerman*, the late Preſident of the National Synod. Some are of opinion, that the Stadtholder of *Freeſland*, Count *William-Lewis*, had formed a deſign which would have produced ſome notable revolution among thoſe people in this reſpect, and that he even propoſed to have eſtabliſhed the government of *Freeſland* on the ſame foot with that of *Holland*. But upon the 13th of *May*, O. S. he fell into ſuch a diſtemper as at firſt deprived him of his ſpeech, and, to a great degree, of his underſtanding, and at length, on the laſt day of the ſame month, of life itſelf. It is recorded by ſome, that this diſtemper ſeized him juſt as he withdrew into his cloſet, after having been very merry at dinner, in order to finiſh a letter to his Couſin Prince *Maurice*, in which he conſulted him, *about what he ſhould do, in caſe he the ſaid Prince* Maurice *came to die ſuddenly*; for Prince *Frederick*, the brother of Prince *Maurice*, had, as well as the Princeſs *Dowager* of *Orange*, his mother, been always favourable to the party of the *Remonſtrants*. It is likewiſe obſerved by others, that the ſaid Count *William* was ſeized with this fit, the meſſenger of death, upon the very ſame day, according to the old ſtile uſed in *Flanders*, on which the Advocate *Oldenbarnevelt* was beheaded the year before, according to the new ſtile. It is alſo ſaid that he was a great enemy of the Advocate, and adviſed the apprehending him, and that even when he

Count William-Lewis, *Stadtholder of* Frieſland, *dies.*

The miſunderſtanding between him and the Advocate Oldenbarnevelt.

he heard of his being ſeized, he could not avoid dropping this expreſſion in the *Friſian* tongue: ANNO DOM. 1620.

Nu werden im die olde etterbaulen einmael ausbrechen. That is to ſay, *Now the old impoſthumated tumours will break at laſt.*

To which the Poet *Vondel* alludes, when in his Tragedy of *Palamedes*, he makes *Ulyſſes* ſpeak in the following manner:

My juſt revenge our quarrel ſhall decide,
And cruſh the growing tumours of his pride.

However, when he afterwards underſtood that they were ready to paſs ſentence of death upon him, he was of opinion, that ſuch a puniſhment was too ſevere, and endeavoured to ſave his life. He had continued about that time, for the ſpace of ten months at the *Hague*, being deſired ſo to do by Prince *Maurice*, who when the civil and eccleſiaſtical diſſentions ran ſo high, made uſe of his advice in ſeveral emergencies. It is moreover thought that this Prince, I mean he of *Orange*, who was ſo long balancing between both parties, did at length, by the advice of the Count, put himſelf at the head of that of the *Contraremonſtrants*, ordering matters afterwards according to his good-liking; by which means it was brought about, as ſoon as the National Synod was reſolved upon, that *Bogerman*, whom the Count confided in very much, and with whom he conſulted in all matters, was made the Preſident of the ſaid Synod. But before this, e'er things came to ſo great a height, the ſaid Count had, as ſome ſay, much more moderate notions touching the religious controverſies, and endeavoured to prevent the ſchiſm. And I have read in a certain Diary, on the firſt day of *February*, 1617, that the Heer *Mombor*, Counſellor of the Court of *Gelderland*, at that time, ſaid to *Johannes Coitſius*, and *Johannes Narſius*, Miniſters of *Nimeguen* and *Bommel*, who waited on him at *Arnheim*; 'That he had 'been in *Freeſland*, and had heard the Stadtholder, Count *William*, declare, how 'much he was diſpleaſed at the proceedings of ſome of the *Contraremonſtrants*, and 'particularly of *Hillenius*, who when Dr. *Wilhelmus Stephanus* was called to *Arn*-'*heim*, employed all the arguments imaginable to diſſwade that gentleman from uſing 'any toleration or forbearance towards the *Remonſtrants*.' Nay, that the ſaid Count had declared further at that time, *That the controverſy between the* Remonſtrants *and* Contraremonſtrants *was not of ſuch importance, but that both might be tolerated, and the Miniſters of either perſwaſion might ſerve one and the ſame church.* This Prince was a ſon of Count *John* the elder, and brother to Prince *William* of *Orange*. He was born at *Siegen*, in the year 1560. The ſervices he had done to the *United Netherlands*, and particularly the Province of *Freeſland*, were exceeding great; eſpecially it is recorded to his praiſe, that at the time of the *Leiceſtrian* faction, and other ſubſequent diſſentions, he compoſed or prevented the differences among the people with ſingular goodneſs, prudence, temper and moderation; that he had cauſed the military arts of the Antients, both *Greeks* and *Romans*, to be enquired into by *Everard van Reyd*, and *John van Kornput*, (the former ſufficiently known by his hiſtory, and the latter for his brave exploits recorded in our chronicles) and to be put in practice, not only with reſpect to the fortifying towns and camps, but likewiſe as to the marſhalling of armies, falling back, charging to the right and left, wheeling, cloſing, and extending of ranks without breaking them; by which practices the means were found, (eſpecially when Prince *Maurice*, his couſin, followed his example) of obliging the *Spaniards* to retire, by winning victories and the ſtrongeſt fortifications.

His advice to Prince Maurice.

His great merits.

His brother, Count *Caſimir*, was choſen Stadtholder of *Freeſland* in his place, about the beginning of *Auguſt*. The *Contraremonſtrants* looked upon this gentleman as a great pillar of the Church; and indeed it is ſaid of him, that he had been very zealous in promoting the late change of government in *Holland*, and ſhewed his averſion both to the *Remonſtrants*, and to the Advocate *Oldenbarnevelt*, though he had been greatly obliged by the latter, as his father Count *John*, the elder, had owned in a certain letter, which may be ſeen in * *Borr*'s hiſtory. Prince *Maurice* got the Stadthol-

Count Erneſt Caſimir, *his brother, is declared Stadtholder of* Frieſland, *and Prince* Maurice *of* Groningen, *the* Ommelands *and* Drent.

* Borr's Hiſt. Lib. xxvj. p. 26, *and* 27.

AN° DOM. 1620. Stadtholdership of *Groningen* and the *Ommelands*, both which, Count *William* held with that of *Freesland*. In the Instructions which the States drew up, and which the new Stadtholder swore to, it was among other things stipulated, that, he should honour and respect the States of the land and their Deputies, as he ought; and by no means arrogate or assume to himself the sovereignty, or any authority over them the said States; that he should maintain the Reformed religion, in such manner as the same was, at that time, publickly exercised in Freesland, and approved, or confirmed by the National Synod at Dort, so far only as related to doctrine (without including discipline) and not make, or suffer to be made, any alteration or violation thereof. —— He was likewise obliged to defend and support the *privileges of the land*; and to promise that he would not purchase any real estate in the same. ——

Remarkable contents of the oath taken by the new Stadtholder of Friesland.

From these instructions, some inferred, that the States of *Freesland* had two things chiefly in view: first, *To secure their privileges*; and secondly, *To prevent the introduction of the Ecclesiastical Constitution*; least the Clergy should assume a greater authority than they had till then enjoyed.

The Synodical Church-constitution introduced into Gelderland, *with the alteration of three articles.*

However, the said Constitution or Ecclesiastical-discipline was approved by the States of *Gelderland* at *Nimeguen* on the 21st of *July*, and accordingly established there, but with the change of three of the Articles. In the XIth Article, it was ordered, *That the Consistory should take care that their Ministers might be provided with a sufficient maintenance.* Before, it ran thus, *The Consistory shall be obliged to provide their Ministers with a sufficient maintenance.* In the XIIIth Article, after the word *necessity*, they left out the following words, *as also the Widows and Orphans of Ministers in general.* The greatest alteration was made in the XLIst Article, and the calling together of the Classes limited in manner following: *The Classes shall, with the consent of the Civil Magistrate, and their respective districts, meet twice a year, if they think fit; but not oftner, unless the occasions of the churches, or respective districts, which shall be represented to the Civil Magistrates, and to the Deputies, in order to procure their consent, should require it.*

We shall now give an account of some other matters, which indeed do not strictly relate to the affairs of the church, but which tended to the prejudice of the condemned gentlemen (formerly mentioned,) who, in the sentences past upon them, were likewise charged with the mal-administration of ecclesiastical matters.

The widow of Oldenbarnevelt, *and the wives of* Hogerbeets *and* Grotius *petition for the liberty of redeeming their confiscated estates, by virtue of a certain privilege.*

The widow and children of *Oldenbarnevelt* knowing that the Nobility of *Holland* and all those who were married, or had estates in that Province, were entituled to a certain privilege, by virtue of which, none of them could forfeit (except in cases of high treason) more than their lives, and eighty pounds, of forty groats to the pound, did now endeavour to obtain the benefit of the said privilege, and to redeem their estates, which had been declared confiscated, with the aforesaid sum of eighty pounds. The wives too of the imprisoned gentlemen, the Heers *Hogerbeets* and *Grotius*, desired that they might be allowed the same advantages, forasmuch as the places of their nativity, or those where they had acquired the privilege of citizens or denizens by virtue of their offices, did, as they conceived, entitle them thereto; especially since neither of them had been declared guilty of treason in the sentences pronounced against them. This their application was followed by somewhat, which rendered it wholly fruitless. The States-General summoned the late Judges of the abovementioned prisoners, to appear before them at the *Hague*, to declare whether they or the Advocate, who was put to death, had committed any acts which might be construed to amount to high treason. According to this order, as many of the Judges as could be got together, appeared, and declared, *That at the time when they pronounced the sentences, their opinion and meaning was, that* Oldenbarnevelt, *and the rest of the prisoners and condemned persons were guilty of the crime of high treason, excepting only* Daniel Tresel. This declaration was made on the 6th of *June*, and above a year after those sentences had been passed. Upon which *Grotius* remarks: ‘ *First*, That in case this had been the opinion of the Judges at the time of ‘ their passing those sentences, it ought to have been so declared in the said sentences, according to the usage of our own, and many other countries. *Secondly*, That ‘ all the Judges were not together, when this declaration was made; and that besides, ‘ some of them were dead, or disabled by the decay of their understandings, and ‘ several of those who were absent, had transmitted their thoughts in writing, con-

A declaration of their judges in opposition thereto.

Remarks of Grotius *upon that declaration.*

‘ trary

'trary to all law and reaſon; becauſe, whoever give their ſuffrages in matters of judicature, ought to meet together in one and the ſame place, to the end they may hear each others arguments. *Thirdly*, That it was the cuſtom of our country, that before the paſſing of ſentence, the parties themſelves ſhould be ſummarily heard as to what they had to ſay againſt it; but that, on the contrary, they had not only refuſed to hear either him or *Hogerbeets*, but alſo had confined their wives at the ſame time, to hinder them from preſenting any memorial or remonſtrance againſt thoſe proceedings, as ſhould be afterwards related. To which he adds, what he had elſewhere hinted, that there were few of thoſe Judges who knew any thing of law; and many too ſo very illiterate, as not to underſtand even the words *crimen læſæ majeſtatis*, much leſs the force and energy of them. AN° DOM. 1620.

The ſentences being therefore aggravated by theſe declarations, or explanations, it was agreed that the *forfeited eſtates* could not be reclaimed. The widow of *Oldenbarnevelt*, had before this repreſented to the States-General, that under the pretext of this forfeiture of her huſband's eſtate, all the fruits and mean profits accruing, but not paid, at the time of his death, the half of which, at leaſt, belonged to her by right of community, had all been ſeized, and were detained from her; praying their Lordſhips to order that the ſame might be reſtored to her; *to the end, that ſhe might ſupport herſelf therewith in her ſorrowful old age, and live upon the ſame, as was highly reaſonable.* This petition was granted by their High Mightineſſes, on the 11th of *February*, of this current year, and it was ordered in the margin of the ſaid petition as uſual: *That ſhe ſhould be permitted to take and enjoy the juſt half of the profits of the eſtate which had not been, as yet, paid in; but upon condition, that ſhe, the widow of* Oldenbarnevelt, *ſhould declare upon oath, that there remained no more of her late husband's eſtate, either moveable or immoveable, than had been expreſſed in the inventory thereof; and the receiver* Halling, *was to govern himſelf according to this reſolution.* But it does not appear whether ſhe complied with this condition or not.

The widow of Oldenbarnevelt *petitions the States General for half the fruits or profits of her husband's eſtate remaining unpaid at the time of his death.*

The reſolution of the States thereupon.

A few weeks after the abovementioned declaration of the Judges, in conſequence of which, the Penſionary *de Haan* and *Uitenbogart*, were both of them underſtood to be likewiſe guilty of high treaſon, the motion made againſt the Heer *van Groonevelt*, *Reinold van Oldenbarnevelt*, of which, ſome mention has been made above, was reſumed and put in execution. It was agreed at the meeting of the States of *Holland*, on the 7th of *July*, that it ought not to be endured by any means, that the eldeſt ſon of *Oldenbarnevelt* ſhould remain in ſuch an office, as was that of *Foreſter* of the Province of *Holland*; and that a Committee ſhould be appointed to wait on his Excellency the Prince of *Orange* with the compliments of the States, and to beg him to diſpoſe of that office to ſome other qualified perſon; as likewiſe of his poſt of Inſpector of the Dykes of *Delftland* (in which they heard he was continued without any oppoſition) to the end that it might be beſtowed upon ſome good Patriot. This was followed by a reſolution, which was on the 10th of the ſaid month communicated to him the Heer *van Groonevelt*, giving him notice, that he was diſmiſſed from both the offices abovementioned. On the 21ſt of the ſame month, he preſented a petition to the States of *Holland*, in which he prayed a revocation of the ſaid reſolution, and that they would be pleaſed to intercede with his Excellency in his behalf; but his petition was rejected. *William van Oldenbarnevelt*, Heer *van Stoutenburg*, the Advocate's ſecond ſon, was now deprived of the government of *Bergen-op-Zome*, with which his Excellency himſelf had inveſted him, even when the eccleſiaſtical differences were at the higheſt; but he was allowed to diſpoſe of his office of Captain of Horſe. Thus were the ſons made to partake of their father's puniſhment, without any accuſation brought againſt them, and without any other guilt than that of being deſcended from the Advocate, expreſly contrary to that divine oracle, which declares, that *the ſon ſhall not bear the iniquity of his father*. The Prince of *Orange* ſeemed likewiſe to have quite forgot the promiſe he made by *Walæus* to the ſaid Advocate, the night before he ſuffered, namely, that he would ſhow favour to the children, as long as they did not miſbehave themſelves. Thus was it underſtood by thoſe who thought themſelves wronged, and the opinion of their injuries awakened in them ſuch a ſpirit of wrath and revenge, as afterwards brought them to their ruin.

The reſolution of the States of Holland *againſt the Heer* van Groonvelt.

ANNO DOM. 1620.

The Heer van-der Myle *petitions for the liberty of reſiding ſome time in his Houſe at the* Hague, *or at* Dubbeldam.

The Heer *Vander Myle*, ſon-in-law to the Advocate, who was obliged to continue ſtill at *Gooree*, as in a place of baniſhment, or priſon at large, petitioned the States-General in the month of *July*, that he might have leave to repair to his family at the *Hague*, for ſo long time as they ſhould pleaſe to allow him, in order to ſettle his affairs the better, promiſing to behave as became a good patriot, or lover of his country. But when this petition was read to the States of *Holland*, it was agreed that the anſwer to it ſhould be put off for that time. After this he petitioned again in the month of *December*, for leave to ſtay at his houſe at *Dubbeldam* near *Dort*; upon which the Deputies from the ſaid town, to the Aſſembly of the States, declared, that for their part they ſubmitted it wholly to the diſcretion of the States and the Prince of *Orange*. But that in caſe they ſhould ſcruple to let him be at *Dubbeldam*, out of fear (tho' they ſaw no cauſe for it) that many of the Burghers who went that way about their own affairs, might converſe, or hold a correſpondence with him, they ſhould be well enough ſatisfied, if he were allowed to remove from *Gooree* to *Geerfleet*. Of the ſame opinion were alſo the Nobles, and the Towns of *Gouda*, *Schonehoven*, and *Enkhuſen*. Thoſe of the *Brill* were for his reſiding at *Oudtbeyerland*: *Harlem*, *Leyden*, *Amſterdam*, *Rotterdam* and *Gorkum*, were for putting the matter off; and all the other Members; to wit, *Delft*, *Schiedam*, *Alkmaer*, *Horn*, *Edam*, *Monnikedam*, *Medenblik* and *Purmerent*, would have him be ſtill kept at *Gooree*. By reaſon of this diverſity of ſentiments, his petition could have no effect.

His Petition is rejected.

A Reformation of Officers.

The reformation of all kinds of Officers (as they called it) was ſet about in earneſt in the month of *July*. This was a work of great conſequence, and which extended its views towards matters of religion, in order to get ſuch Bailiffs and Scouts choſen in ſome places, who ſhould not ſcruple to hunt down the *Remonſtrants*, to diſturb their Conventicles, to trapan their Preachers, and to exact the Fines with rigour.

We have already hinted, that this Reformation was touched upon by the Clergy of the Synod of *South-Holland* the laſt year; and the reſolution which the States of *Holland* came to in this matter, has been mentioned in a former book. *Grotius* deſcribes the ſaid Reformation in the manner following: 'A great many Scouts, 'Secretaries, or Town-clerks, and other Officers, who had ſerved their country 'long and faithfully, were turned out of their places; not by form of juſtice, nor 'for any apparent cauſes, but by ſimple orders or reſolutions of the States of *Hol-* 'land, and thoſe of other Provinces; as likewiſe ſome who held their offices from 'particular or private Lords, who till now had never been hindered or forbidden to 'put in and employ ſuch perſons as they thought fit, provided they were men that 'had never been branded with any infamous character. 'Tis true indeed, that by 'this new and unheard of way of proceeding, they found means to ſtop the mouths 'of many who ſtood gaping for preferment, and the projectors of theſe innovations 'fancied that it was the way to ſtrengthen their party; as ſome *Romans* ſecured them-'ſelves by putting Soldiers in poſſeſſion of goods that belonged to other perſons. 'But that this work gave great offence and ſcandal in foreign parts, and occaſioned 'no leſs diſcontent at home; and conſequently not only weakened the authority of 'the Government, but even endangered the welfare of theſe Provinces, does not 'want much proof.

But it will not be amiſs if we enter deeper into the detail of this Reformation of Officers. For this purpoſe the States of *Holland* commiſſioned in the Southern parts of that Province, the Heer *Francis van Aerſen*, Lord of *Somelſdyke* (and when he was ſent to *Venice*, the Heer *van Raphorſt* in his ſtead) with one Gentleman from *Amſterdam*, Mr. *John ten Grotenhuis*, and one from *Enkhuſen*, *Peter Walighſon Proſt*: And in the Northern part, *Daniel de Hartain*, Heer *van Marquet*, Mr. *Giles de Glargis*, Heer *van Eſleſmes*, Penſionary of the Town of *Harlem*, and *Peter Fader*, Burgomaſter of the Town of *Edam*. Theſe Gentlemen were directed to inquire carefully, but ſummarily, into the behaviour of all Officers, to take an account of all, and make report of their proceedings to the ſaid States of *Holland*, to the end that their Lordſhips, conſidering of the whole matter, might diſcharge or continue them, according as they ſhould judge proper. They were further impowered to inquire into the maintenance of Schoolmaſters, and to give orders that they ſhould be competently provided for by the towns, without being a charge to the publick.

After theſe Gentlemen had for ſome time made the tour of the Province, and examined matters purſuant to their inſtructions, they preſented a Memorial to the States of *Holland*. This was partly read in the Aſſembly on the 15th and 16th of *July*. But before they came to the buſineſs, the Commiſſioners employed in this work, together with the Deputies of *Leyden* and *Alkmaer*, waited on the Prince of *Orange*, in order to conſult with him, and to know his pleaſure as to what was further to be done. His Excellency's advice and opinion (which they delivered to the States on the 21ſt) was, that they ought to diſtinguiſh between one caſe and another. All the inquiries and informations ought, *he ſaid*, to be put into the hands of the Grand Committee, who might then obſerve, which of the officers were charged with male-adminiſtration, or other heinous crimes, of whom a liſt ſhould be made and tranſmitted to the Court of *Holland*, to the end that the Fiſcal, or Attorney-General, might proceed againſt them in ſuch manner as the ſaid Court ſhould direct. And as for others, againſt whom no ſuch great complaints appeared, the conſideration of their caſes might be ſuſpended, and their future behaviour obſerved; ſo as that, if they tranſgreſſed in the leaſt, they might be then diſcharged, and ſo puniſhed for both offences at the ſame time; this would prevent the troubles and uneaſineſſes which ſuch great changes made at once might occaſion in the State. But as for ſuch, who in thoſe factious times had been the moſt buſy, and had given the greateſt offence by ſtirring up the people, or otherwiſe, and continued ſo to do, they might be cited before the ſaid Committee, and ſummarily examined, touching what they were accuſed of; and afterwards, if juſt cauſe ſhould appear, be immediately diſmiſſed from their employments; ſubmitting it nevertheleſs to the Aſſembly of the States, to act in this matter according as they judged, would moſt tend to the peace and benefit of the land. This was likewiſe the ſenſe of the Gentlemen who applied to the Prince. This advice of his Excellency having been reported to the Aſſembly, and afterwards debated, and put to the queſtion, many of the Members were of the ſame mind; but no reſolution was taken thereupon. This was followed by a Letter from the Magiſtrates of the *Hague* to the States, complaining of the miſbehaviour and negligence of their Bailiff, Yonker *William van Outſhorn*, and praying that the States would conſider of the matter, and diſmiſs that Gentleman from his office, which, they ſaid, would be for the publick good, both of Church and State. The ſame day the affair of the officers was conſidered. *De Glargis*, Penſionary of *Harlem*, made the following propoſal, namely, that they ſhould begin with the Scout of *Harlem*, the Bailiff of *Gouda*, the Bailiff of the *Hague*, and the Bailiff and Scout of *de Zype*, and then proceed to *John van Follenho*, the Bailiff of *Oſthuſen*; *Richard Henrikſon*, Bailiff of *Warmenhuſen*; *Daniel Wykentorn*, Scout of *Alkmaer*; *Arent van Schulenburg*, Secretary of *Wieringen*, and *John Corneliſſon*, Secretary of *Abbekirk*. The Nobles, and the Deputies of *Dort*, *Delft*, *Leyden*, *Gouda*, and *Rotterdam*, declared it to be their opinion and inſtructions, that the accuſed perſons ſhould be heard before they proceeded any further againſt them. But other Members, and particularly the Deputies of *Harlem* thought, and declared, *That the informations which had been taken, ought to be lookt upon as* probatio probata, *or* full proof; *and that accordingly the Aſſembly ſhould immediately proceed, either to the diſcharge or continuation of them the ſaid officers.* They began then with the Scout of *Harlem*, *Nicolas Suker*, and put the propoſal to the queſtion; but firſt there was read a private Letter, which had been ſent to the Deputies of *Harlem* about this matter, and which was ſigned by three of the ruling Burgomaſters, and one of the late ones, containing ſeveral accuſations againſt the afore-mentioned Scout; after which was read the verbal account of the Commiſſioners, without any evidence. All which having been deliberated upon by the States, and particularly the petition or requeſt of the Magiſtrates of *Harlem*, it was carried firſt by a majority of voices, and afterwards unanimouſly, that the ſaid Scout ſhould be diſmiſſed from his office. The Deputies of *Leyden*, who were not at the Aſſembly when this reſolution was taken, but appeared there in the afternoon, declared, that their inſtructions would not ſuffer them to agree to the ſaid reſolution, without hearing the party accuſed. Nevertheleſs, becauſe this was a matter that concerned only the Town of *Harlem* directly, and becauſe the Magiſtrates themſelves deſired to have it ſo, they would not oppoſe it, provided it might not be made a precedent. Then the Aſſembly proceeded to conſider the caſes of the other three; to wit, of *Richard Corneliſſon Schaap*, Bailiff

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A Report of the Commiſſioners for the Reformation of Officers.

Deliberations of the States.

The Nobles, and five of the Towns, are of Opinion, that the accuſed Perſons ought firſt to have a fair hearing.

The other Members of the States *are of the contrary opinion.*

Several Officers diſcharged without being allowed to plead for themſelves.

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The Clergy endeavour to promote the Reformation of Officers.

But whilſt the enſuing Aſſembly was expected, the Clergy, as ſome write, did not ſit with folded arms, but endeavoured to promote the reformation of officers with all their might. [1] *Uitenbogart* ſays in a certain treatiſe which he publiſhed about the end of this year, that *Balthaſar Lydius*, one of the Miniſters of *Dort*, made a liſt of the names of thoſe officers, againſt whom any thing was to be objected; and that he was directed by the Synod of *South-Holland*, which met at *Gouda* in the month of *Auguſt*, to deſire of the Members of the Claſſis, that foraſmuch as it had been reſolved to reform all kinds of officers, they would take an account of the faults that any of their officers had been guilty of, and tranſmit them to him, promiſing that their informations ſhould be kept ſecret. This requeſt was made to the Brethren of the Claſſis in the beginning of *September*; and it is thought by ſome, that the liſt was communicated to the States Commiſſioners; but of this we have no certainty.

Further deliberations of the States *of* Holland *thereupon.*

After theſe tranſactions, namely, on the 17th of *September*, the informations and proofs againſt *Frederick van Loſekat*, Bailiff of *Leesfelt*, and Droſſart of the *Alblaſſer* and *Krimpender* diſtricts, were read in the Aſſembly of the States of *Holland*; as alſo his repreſentations againſt the ſame, and his verbal defence was heard againſt ſome of the things laid to his charge. Whereupon it was agreed by the majority of voices, that his ſervice could not be any longer of uſe to the Government, and conſequently that he ſhould be diſmiſt from both his employments. This Gentleman had married the ſiſter of *Hugo Grotius*, and was looked upon to be an open favourer of the *Remonſtrants*. After his diſmiſſion, the time ran off, even as far as *December*, beforethe ſaid States entered again upon the conſideration of any further proceedings with regard to thoſe officers, againſt whom informations had been already taken.

[1] *Examination of the Placards*, p. 151, &c.

taken. And then the Nobles gave their opinion, that 'those who ſhould be found 'tranſgreſſing, ought to be puniſhed, but not without good proof againſt them, and 'that the accuſed perſons ought to be firſt heard in their Aſſembly. They were 'further of opinion, that beſides the Gentlemen who had been already commiſſioned 'to receive informations, there ſhould be choſen the like number from among the 'Members of the States, to reviſe the ſaid informations, and to be impowered to cite or 'call before them thoſe officers that appeared to be the greateſt tranſgreſſors, to hear 'them ſummarily upon thoſe points which were laid to their charge, and then to 'make a report to the States themſelves of all the accuſations and defences made by 'each party; after which the Aſſembly might proceed as they thought fit; and it was 'their opinion, that the informations and pieces produced againſt thoſe who had thus 'offended, ſhould be put into the hands of the Fiſcal, in order to the preſerving the 'right of the ſupreme Magiſtrate againſt them.' They of *Dort* joyned in the opinion; adding only, that when this was done, the affair of an amneſty, or general pardon of all offences committed on both ſides, during the diſputes and troubles, ſhould be taken into conſideration, *to the end that the minds of the people might be compoſed, and the publick peace and tranquillity reſtored.* Thoſe of *Harlem* agreed to it, *provided that the ſaid citations, and the report might be made during the preſent Aſſembly.* They of *Delft*, *Leyden*, *Gouda*, *Rotterdam*, *Schiedam* and *Schonehoven*, held with the Nobles. The Deputies of *Amſterdam* declared, 'That ſince in ſome 'of the chief Towns and Provinces of *Holland* the Officers had been condemned 'purely upon the informations taken againſt them by the States Commiſſioners, 'without hearing them; therefore if they did not proceed on the ſame foot, it 'might look as if their former proceedings had been unjuſt; for which cauſe they the 'ſaid Deputies thought it moſt expedient, that the ſame Commiſſioners, who had 'taken the informations, ſhould lay before this Aſſembly an account of thoſe Officers who were moſt obnoxious, and who could not well be continued in their 'employments without viſible prejudice to the State (how ſmall ſoever their number were, and the ſmaller the better) to the end that the States might come to ſuch 'reſolutions in their caſe, as they ſhould ſee convenient.' The Deputies of *Gorkum*, the *Brill*, *Alkmaer*, *Horn*, *Enkhuſen*, *Edam*, *Monnikedam*, *Medenblik* and *Purmerent*, followed thoſe of *Amſterdam*. But for all this, the Aſſembly came to no reſolution, and the matter was put off to another time. But on the 15th of *March* of the year enſuing (into which I only enter for the connexion of matters) the Commiſſioners above-mentioned made their report of ſuch officers as they judged to be the greateſt offenders, and of the places where they had tranſgreſt; delivering in writing the names of ſuch as in their opinion could not be continued in their offices without prejudice to the Government. Upon which the queſtion being put, the Nobles were of opinion, 'That the aforeſaid Commiſſioners ſhould once more re-'viſe the liſt of officers which they had prepared, and diſtinguiſh particularly thoſe 'who had been guilty of bribery, extortion, and other corruptions, and give a liſt 'of them, together with the informations they had received againſt them, to the 'Fiſcal, in order to their being proſecuted as the Government ſhould think fit, and 'to the end that it might appear which of the officers might receive a handſom re-'proof or reprimand, and ſo be continued in their places upon promiſe of amend-'ment, and which of them deſerved to be forthwith diſcharged.' In this opinion the ſaid Nobles were followed by the Deputies of *Dort*, *Delft*, *Leyden*, *Schonehoven*, and the *Brill*. But thoſe of *Rotterdam* declared, *That they were not inſtructed to conſent to the diſmiſſion of any man without hearing him; but that however, if the other Members of the Aſſembly were of opinion that the above-mentioned officers ought to be diſcharged from their employments, they would not oppoſe it.* All the reſt of the Members declared, that they did not think it conſiſtent with the ſafety of the land, to continue the perſons, whoſe names the Commiſſioners had laid before them, in the exerciſe of their offices. Then followed the reſolution, that all the aforeſaid officers, ſecretaries and others, mentioned in the liſt, ſhould be deemed as diſcharged from their employments. Laſtly the Nobles and the Deputies of *Delft* and *Leyden* prayed, that their opinions might be entered into the Journals.

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On the 19th of the ſaid month it was again agreed, by way of re-conſideration, 'That 'all the officers ſtanding upon the liſt above-mentioned, ſhould be lookt upon as diſmiſt;

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'dismist; and that notification thereof should be given to those of the Chamber of 'Accompts, and all others whom such notification concerned, and that they should 'be required forthwith to appoint other proper persons, such as were friends and 'maintainers of the Government in Church and State, least in case of failure, the 'Assembly should be forced to discharge them too.

Letters were likewise sent to some, to admonish them to behave well in their respective posts, to the end that the Government might not be obliged to take other measures. Thus were there twenty-eight persons, either Scouts, Bailiffs, Secretaries, or Town-clerks, discharged on one day, in the month of *January*, 1621. But some reckon that the number of officers, who were, or had been turned out in the space of some months within the Province of *Holland*, did not amount to much fewer than fifty, besides such who finding themselves suspected, did, of their own accord, timely resign their offices. Some of those who were discharged, were accused of matters that had no relation to the business of religion: Some who had sided before with the *Remonstrants*, joyned at this time with their adversaries, and shewed so much zeal in putting the Placards in execution against their old friends, that their new ones thought them sincere enough to be continued in their places. But it is said of one only; to wit, the Scout of *Arlander-vene*; that he scorned to be a turn-coat, and yet was suffered to hold his office; but whether this favour was shown him for his bluntness and plain-dealing, we dare not affirm; however, his answers to the Commissioners are worthy of notice: 'Twas represented to him, that he must thenceforwards break off all correspondence with the *Remonstrants*, and and go to church, if he expected to keep his place of Scout; but when he told them plainly that he would not pay so dear for it, some of the Gentlemen seemed to be much surprized, and said to him, *That they had not expected that a man of his character, who did not seem so over-scrupulous, either with regard to morals or principles, would have made any difficulty in a business of that nature:* But the Scout laying his hat upon his knee, returned this memorable answer with an emotion of spirit which appeared in his very eyes. *I know, Gentlemen, that I am a great sinner; that I have often forgot my myself, and have not discharged my duty as became a good christian. But this is, and ought to be a cogent reason, not to load my overloaded soul with an evil which is of so hainous a nature and which is attended with such consequences, I mean, the acting against my conscience.*

Remarkable answer of a certain Scout.

Bertius *finding no encouragement among the* Contraremonstrants *(to whom he had joined himself) travels into* France, *and embraces the* Popish *religion.*

After a very different manner behaved the famous *Petrus Bertius*, late Regent of the college of the States, and afterwards one of the Professors at *Leyden*, who had formerly been a great stickler for the *Remonstrants*. This man, after his deprivation, had taken a deal of pains to insinuate himself into the good graces of his adversaries, by a constant attendance at the publick and established worship. This he said, he did, to let the world see that he had no hand in the late unhappy schism and separation; but that it was to be laid at the door of such only, who, after having broken the bands of mutual love and brotherhood, took pleasure in chasing away those persons, whom they might have kept among them by moderation and gentleness. He petitioned the States of *Holland* in the month of *March*, for some small pension to enable him to support his numerous family, but it was refused him. Thus not knowing what course to take, he thought of going to *France*, hoping to meet with some support or favour in that country, for the King had about two years before admitted him into the number of his Cosmographers, to the end that he might make a description of that kingdom. Here he endeavoured to get one years pension which was due to him from the King; but met with more difficulties than he imagined.

On the 11th of *June*, he had a conference with the Ministers of the *Reformed* community of *Paris*, and desired to be admitted to the celebration of the Lord's supper at *Charenton*; but they raised several scruples against it, which very much grieved and afflicted him, who was already in great distress. In the mean time, he was attacked on the other hand by several Doctors of the *Sorbonne*, both with arguments and promises of being made a Professor among them, in case he would come over to the *Popish* religion. Being thus rejected by one party, and courted by another, he resolved at length to throw himself into the arms of those who had made such advances towards him, and with whom he might consequently find the greatest incouragement. Accordingly, on the 25th of *June*, he declared himself a member of the church of *Rome*, by going to mass, receiving the sacrament after their manner,

and

and by publickly abjuring all hereſy and ſchiſm. He was likewiſe obliged to ſign certain articles and engagements, of the particulars of which I could never procure an account. Thus did he forſake the communion of *Proteſtants*, and thus was he received into the boſom of the *Romiſh* church; but it ſoon appeared by his looks, words and actions, what were the motives and inducements to this his change of religion. The very ſame day he waited on the Heer *van Langerak*, the States Ambaſſador at the Court of *France*, acquainting him, with a ſad and melancholly countenance, (as that gentleman expreſſes it in a letter he writ home the next day) that he had embraced the *Romiſh* religion, and upon abjuring his own, had been admitted to the Sacrament; pretending, that he had long ſince been inclined to this change, after mature conſideration of all matters, not only by reaſon of the violent diſputes and quarrels between the *Remonſtrants* and *Contraremonſtrants*, but more eſpecially becauſe the Synod of *Leyden* had thruſt him from the communion table, threatening to excommunicate and cut him off. The Heer *van Langerak* immediately notified this event to the Miniſter *Peter du Moulin*, who joined with that Ambaſſador in uſing his utmoſt endeavours to bring him back, but in vain. He continually exclaimed againſt the treatment he had met with, and eſpecially his hard uſage, as he called it, from his own friends and relations. When he diſcourſed of the thing itſelf, he ſaid, *It was not ſo ſtrange a thing, ſince it was only returning to the antient, only, true, catholick church, diffuſed over the whole world, with which all the primitive fathers had held communion.* He added, *That a good many more would follow his ſteps*, without naming any body. He moreover complained of his poverty and inability of maintaining his own family; and at length owned that he had given his ſolemn word and promiſe to the gentlemen of the *Sorbonne*, in hopes of ſome preferment, without having had any diſcourſe with the *Jeſuits*; ſubjoining, that he durſt not ſtir out of *Paris* to fetch his wife and children, for fear of the ſhame and reproaches he ſhould meet with, but that his friends and patrons had engaged to get him recommended by the King to the States, in order to obtain their leave for his wife to follow him, and to bring his effects with her. In the ſame letter, in which an account of theſe matters is given by the Ambaſſador of the *United Provinces*, it is further ſaid, that *Du Moulin*, and the ſaid Ambaſſador, adviſed the endeavouring to hinder his wife and children from following him, partly by the entreaties of their relations, and partly by the promiſe of ſome little aſſiſtance. They were in hopes, by this means, to bring him to a better mind. It is further ſaid, in the ſame letter, that this his apoſtacy occaſioned great ſcandal, eſpecially in the city of *Paris*, and much trouble to thoſe of the *Reformed* religion; and that *Bertius* himſelf was ſo diſturbed in his mind upon this occaſion, that he behaved like one who had loſt his ſenſes.

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Some diſcourſe between him and the Heer van Langerak, *the States Ambaſſador in* France.

We may ſee a further account of his ſtate and condition from what the learned *Ruerus*, who was at the ſame time at *Paris*, and converſed with him, ſays of him in a certain letter, which, with many hundreds more of the moſt learned perſons, both of the laſt and preſent age, is ſtill in my hands: * 'The account of *Bertius*'s 'apoſtacy, *ſays he*, I heard firſt from ſeveral perſons worthy of credit, but yeſterday 'I learned it from his own mouth. He appeared to be in the utmoſt confuſion; one 'while as pale as death, another while all in a cold ſweat; ſometimes trembling as 'he went along, and ſometimes ſighing and weeping, and could ſcarce utter any 'thing but complaints of the unjuſt, unchriſtian, and cruel uſage, as he ſtiled it, 'of the *Contraremonſtrants*. However, I ſuſpect, by ſome words that fell from him, 'that he is not at all, or very little come off from his former notions, and that he 'has turned *Papiſt* for no other reaſon but to get his penſion out of the King's coffers, 'for which I know he had been piteouſly begging and ſolliciting many weeks before, 'but all in vain. It may be too, that they have given him hopes of enjoying ſome 'advantages after which he had aſpired; as perceiving *that he was capable of ſelling 'his very ſoul for gold.* A few days after, namely on the 2d of *September*, *Bertius* himſelf writ a letter to the Committee of the States of *Holland*, in which, after having acquainted them that he was gone over to the church of *Rome*, he added, *I expect ſome preferment here; by the help of which, I, who have been turned out there* [in *Holland*] *and judged unfit for all kind of buſineſs, may ſilently and quietly ſpend the little remains of my life, and in ſome meaſure ſupport my family.* Then he

Ruarus *diſcourſes him on occaſion of his Apoſtacy.*

He writes to the Committee of the States of Holland.

* Ex epiſtolâ M. Ruari, 27 Jun. 1620. ad Gall. Thraſſyl. Scripta. Ep. Eccl. p. 589.

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Reflections on the Remonſtrants *on account of his apoſtacy.*

At *Amſterdam*, one *Nicolas Viſſcher*, or *Fiſher*, a zealous church-man, and one who had ſeveral times exerciſed the office of Deacon and Elder in that city, publiſhed a ſatirical Print, which he called the *Arminian* Fools-cap. In it, *Bertius* was repreſented with his beads in his hands, kneeling before the ſacrament, which is there called the bread-god of the Prieſts. In this poſture a fools-cap was ſet upon his head; by the emblem of inconſtancy, diſtinguiſhed by a weather-cock; by ſuperſtition, repreſented by a monk with aſs's ears; and by fooliſh avarice, laden with bags of money. Over his head hovered the ſpirit of error in the ſhape of an owl. At a diſtance, he was ſeen receiving the wafer into his mouth, and walking along in proceſſion with the ſacrament. On the one ſide lay his books, *viz.* his Propoſitions concerning the *apoſtacy of the Saints*, his *Deſcription of* Germany, his Maps, and other papers. At the bottom of this print, certain doggrel verſes explained all the figures, and terribly expoſed the *Remonſtrants*. But the *Remonſtrants* themſelves did not think that this apoſtacy of *Bertius* ought to be imputed to them, as being altogether unconcerned in the matter. *Uitenbogart* having been informed by a letter from ſomebody, that *Roſæus*, one of the *Contraremonſtrant* Miniſters of the *Hague*, was glad of the opportunity of inſulting the *Remonſtrants* upon the fall of *Bertius*, returned this anſwer:

A ſatyrical Print.

Uitenbogart's *remarks on the apoſtacy of* Bertius.

'If *Roſæus* had any true charity in him, he would rather lament, than rejoice at the 'apoſtacy of *Bertius*. But it is all one to them how they act, provided they can 'but triumph over their adverſaries. And yet he knows well enough that it is above 'a year ago that *Bertius* forſook us, and joined himſelf to the *Contraremonſtrants*, 'whoſe churches he daily frequented, and of whom he begged to be received into 'their communion. Conſequently he was not a *Remonſtrant*, but a *Contraremonſtrant*, when he turned *Papiſt*. He did not paſs over to *Popery* from us, but from 'them. And indeed, they are much nearer to that religion than we. How many '*Calviniſts* have turned *Papiſts* formerly? *Roſæus* himſelf has not yet been put to the 'trial. He ſits in his mother's lap, and is worſhipped like an idol. But if ever the 'tables be turned, we ſhall ſee what he has in his belly too.——'

In another letter writ about this time by the ſame *Uitenbogart* to the Advocate *Nicholas van Sorgen*, upon the ſame occaſion; he ſays, 'The proceedings of *Bertius* 'cannot fail of giving great offence to many. But offences muſt come. The man 'affected to be thought one of us, but we found he was not right. We have not 'kept any correſpondence with him theſe ſeveral years. He avoided us, and we him. 'When the Synod was holden at *Dort*, he pretended to be neuter. As ſoon as he 'ſaw we were condemned there, he went over to the other ſide.—— He has 'always conſulted fleſh and blood as long as I have known him. And what counſel 'they give in ſuch extremities you know very well, Sir. Nothing is more difficult 'than to deſpiſe all worldly things, and truſting in God to keep the right way.'

One of the *Remonſtrants*, to wit, *Edvardus Poppius*, put out a little treatiſe not long after this, but without ſetting his name to it, under the following title: *An anſwer to the malicious ſlanders of the* Contraremonſtrants *of the* United Netherlands, *who taking occaſion from ſeveral frivolous reaſons, and particularly from the ſhameful apoſtacy of* Petrus Bertius, *accuſe the* Remonſtrants *of being* Papiſts, *or* Popiſhly *affected, and endeavour to perſwade the churches of their country that this charge is true.* In this treatiſe, the author ſhowed how great a difference there was between the *Remonſtrants* and *Papiſts*; that the *Remonſtrants* ſheltering themſelves among the *Papiſts*, was no argument of their holding with them; ſince they were forced to take refuge among them, not going of their own accord, but being conveyed thither by order of the States, finding no habitation for themſelves in the neigh-

A juſtification of the Remonſtrants *with reference to the charge of their being Popiſhly affected, is publiſhed.*

neighbouring countries, nor thinking it proper to go too far off, by reaſon of the care they took of their flocks; that they deteſted the behaviour of *Bertius*; that the *Contraremonſtrants* of all men ought not to make ſuch a noiſe about his apoſtacy, ſince, according to their principles, *he could not forbear falling, neither could his fall be prejudicial to him*; that many others of the Clergy had formerly relapſed to *Popery*, but that it could not be from thence inferred, that all the reſt would follow; neither was it any conſequence, that becauſe *Bertius* had apoſtatized, other *Remonſtrants* ſhould tread in his ſteps. The aforeſaid author likewiſe maintained, that the *Contraremonſtrants* followed the example of the *Papiſts*, and that they had led *Bertius* by the hand, as it were, to *Popery*; that ſeveral of their principles and practices agreed with thoſe of the *Papiſts*: as *Firſt*, That of *Predeſtination*, which agreed with the doctrine of the Dominicans. *Secondly*, The holding of human inſtitutions and decrees. *Thirdly*, The partial condemning of all ſuch as differed from them. *Fourthly*, The endeavouring to eſtabliſh a hierarchy, or ſpiritual dominion. And, *Fifthly*, The ſeeking to introduce coercion of conſcience, and the temporal puniſhments of hereticks. AN° DOM. 1620.

Some time after, *Bertius* obtained that reward, which it was thought he aimed at in changing his religion. He was admitted Profeſſor of Rhetorick, or Eloquence, in the *Becodian* college, and on the 2d of *October*, when he entered upon his office, he made a certain oration, in which he gave an account of the reaſons of his leaving *Leyden*, and coming to *Paris*, and of the motives which inclined him to abandon the *Proteſtant*, and embrace the *Popiſh* religion. The chief arguments which he produced, and extolled very much, were, *The antiquity of the* Romiſh *church*; *the ſucceſſion of Biſhops, who had always taught the ſame doctrine*; *the conformity of that doctrine with the ſacred writings*; *the authority and ſanctity of the fathers*; *the novelty of the* Reformed *religion*; *the continual uſe of tradition in the church*; *the blaſphemous doctrines and decrees of the* Contraremonſtrants; *the lies which the* Calviniſts *ſpread againſt the Members of the* Catholick *church*; *and his conferences with the moſt learned of that communion.* —— Thus did *Bertius* endeavour to pleaſe his new maſters.

Bertius *is made Profeſſor of Eloquence at* Paris.

The contents of his oration on that occaſion.

In the preceding month of *Auguſt*, mention was made of his ſcandalous apoſtacy in the Synod of *South-Holland*, holden at *Gouda*, and the Claſſis of *Leyden* ſignified to the ſaid Synod, in the name of his friends, that they were indeed convinced that he had juſtly deſerved the moſt ſevere cenſures of the church by this his grievous fall; but that, however, they earneſtly intreated, 'That not only the eccleſiaſtical diſci-'pline might be ſuſpended for a time, with reſpect to him; but that he might be 'treated as gently as was conſiſtent with the rules of the church; becauſe his friends 'and relations were of opinion, that he was not well in his ſences, and had been guilty 'of this wickedneſs, rather out of weakneſs, than malice, or from a fixt and delibe-'rate purpoſe.' Upon this petition, it was agreed in the Synod, that he ſhould not be then cenſured, but have three months time allowed him to conſider, and that in the mean while, a letter ſhould be ſent from this Synod to the church of *Paris*, to pray them to admoniſh him of his apoſtacy, and to ſignify their ſucceſs to the Synod; to the end that as ſoon as the Synod were informed thereof, they might accordingly proceed, at the expiration of the ſaid three months, to excommunicate him, unleſs he ſhould give due ſatisfaction to the church, by ſigning the formulary of unity beforehand. Hereupon the Miniſters of the *Reformed* church of *Paris*, addreſſed themſelves to him, uſing ſeveral arguments to induce him to renounce his ſcandalous apoſtacy, and to return into the boſom of the church. But their admonition was in vain, and they ſignified as much to the brethren in *Holland*. For which cauſe, the church of *Leyden* proceeded to his excommunication, which they proclaimed and publiſhed on *Eaſter*-day, of the following year, at the time of the adminiſtration of the Lord's Supper, and in the preſence of the whole congregation.

A Synod of South-Holland *at* Gouda.

A requeſt of the friends of Bertius *to the Synod.*

The reſolution of the Synod.

The Reformed *Miniſters at* Paris *endeavour to bring* Bertius *to a recantation.*

He is excommunicated at Leyden.

About this time likewiſe, the caſe of *Albertus Huttenus*, late Miniſter of *Buren*, was diſcuſſed in the Synod of *South-Holland* at *Gouda*. This Synod was much diſſatisfied that the decree of that of *Leyden*, which was to proceed to excommunication againſt him, in caſe he did not ſubmit, was not put in execution. The brethren of the Claſſis of *Buren* alledged for the cauſe of their delay; *That they durſt not do it without leave of his Excellency the Prince of* Orange, *as Count of* Buren;

Huttenus *is excommunicated.*

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and that such leave had not as yet been granted them. But the Synod declared, that since the aforesaid decree was founded upon the decrees of the National Synod, which had been publickly established and confirmed by the supreme authority of the States-General, and since his Princely Grace had concurred in supporting the said decrees, the church of *Buren* ought to have executed the same without delay, and they were therefore again required immediately to proceed thereto. Pursuant to this decree, the said *Huttenus* was publickly excommunicated in the church of *Buren*. This being done, the Synod of *Gouda* entered upon the consideration of the case of *Vossius*. The Deputies of the Synod who had been empowered, together with the Theological Faculty of *Leyden*, to confer with him; reported, that after the breaking up of the Synod of *Leyden*, they had consulted the Prince of *Orange* about him, and that his Excellency was of opinion; *That after the solemn decision of the National Synod, it was dangerous to dispute with any person concerning the points which had been there agreed upon and established; that it would suffice to lay the Canons of the Synod before the said* Vossius, *and to admonish him to subscribe them, to join himself again to the church, and to give satisfaction for his past behaviour.* After this, they said, they repaired to *Leyden*, where they communicated their instructions to the Theological Faculty of that University, laying before them the LXXIVth article of the National Synod, and the Declaration or Explanation of *Vossius*, together with certain errors found in his writings, and extracted from thence. The Professors desired copies of those papers, in order to consider of them, promising to transmit their opinion forthwith to them the said Deputies; but afterwards, when they were ready, jointly with the Deputies to enter into a conference with *Vossius*, an order was sent them from the Curators of the University to forbear doing it, and only to take an occasion to discourse with him in private. This order was communicated to the Deputies by the Professors, and by them to the Synod; who thereupon resolved to cite *Vossius* to appear before them against the 12th of *August* in the evening, in order to treat with him the day following, and to try whether matters might be so accommodated, as that the Church and *Vossius* too might be mutually satisfied. But he, instead of waiting upon them, consulted with the Consistory of *Leyden* about it, who thereupon wrote to the Synod; *That for several weighty reasons, they had thought fit to intreat the venerable Synod to allow that, in pursuance of the resolutions taken by the Synod of* Leyden *concerning him; a trial might be made, whether or no, by the interposition of the Professors of Divinity, and the Deputies of the Synod, they could not so far prevail on him, as to induce him to make satisfaction to the church.* Upon which, at the request of the Counsellor *vanden Honart*, the States Commissioner at this Synod, the matter was put off for the space of two or three days. Thus we find those proceedings in relation to *Vossius*, entered upon the Journals of the aforesaid Synod. But it is certain, that this delay, or adjournment, came from a higher hand; for the said Commissioner, *vanden Honart*, his Collegue, and the Heer *Gilbert Hart*, one of the Burgomasters of the town of *Gouda*, having writ to the States of *Holland* about this business, it was agreed in that assembly, after reading their letter, on the 12th of *August*, to return for answer: That in order to prevent further disputes, which had been but too rife in this country, the business of Vossius should remain in statu quo, without the Synod's intermedling therein, forasmuch as they the States were informed that there was great hope of its being accommodated by the Professors of Divinity at Leyden. At the same time, the Deputies of the Synod made a report of all that had past between them and the Professor *Cunæus*, pursuant to the directions they had received from the foregoing Synod. He had been discoursed by them about the faults they had observed in the books he had published, and had replied, that in case they would give him a copy of what they had observed worthy of censure in his writings, he would further consider of it, and give the church such satisfaction, as they themselves should judge sufficient. Their observations or objections which were communicated to him in a letter, and his answers, were now laid before the Synod. The assembly was much pleased with his further explanations, and civil answers. It was judged however proper, that for the further satisfaction of the church, he should, with the first opportunity, draw up a short paper, in order to correct the chief of those mistakes which had been pointed at, and which he himself had owned, and then deliver it to the church of *Leyden*, and

The case of Vossius *is brought before the Synod of* Gouda.

Vossius *is summoned to appear before the Synod.*

A stop is put to the proceedings of the Synod against Vossius, *by a letter from the States of* Holland.

and to the Deputies of the Synod; to the end that being read and approved by them, it might be forthwith publiſhed. ANᵒ DOM. 1620.

This Synod took likewiſe into their conſideration, the caſe of *Johannes Narſius*, late Miniſter of *Bommel*, who of his own accord, had reſigned his living, without having been deprived by the church, or ſigning the Act of Ceſſation, and who, at that time, reſided at *Rotterdam*. The Deputies of the Synod deſired to know how they ſhould proceed for the ſervice of the church, in regard to him, who, as they ſaid, was a dangerous perſon, and had always been a great ſtickler for the *Remonſtrant* faction? Upon this queſtion, it was agreed, that a letter ſhould be ſent to the Synod of *Gelderland*, deſiring them, that they would forward the deprivation of the ſaid *Johannes Narſius*; and moreover, that he might be admoniſhed and excited, at the place where he then dwelt, to ſubſcribe the aforeſaid act, and that the church might proceed further againſt him, according to her rules and orders. *Other tranſactions.*

The tenth *Gravamen*, which was laid before this Synod, was of the following import: 'Whether ſome of the branches of the anſwer of the preceding Synod, to 'the firſt *Gravamen*, ought not to be more fully explained; *viz.* thoſe which related 'to the manner of treating; 1. Such as had forſaken the party of the *Remonſtrants*, 'and qualified themſelves to ſerve the church. 2. Thoſe Miniſters who had ſigned 'the Act of Ceſſation, and nevertheleſs did not come to church, ſetting an ill ex-'ample to others; and whether it might not be proper to apply to the States about 'them, foraſmuch as they had often declared, not only that they could come to 'church with a ſafe conſcience, but that they could likewiſe promote their ſalvation 'therein. 3. Thoſe *Remonſtrant* Conſiſtories, which ſtill obſtinately perſiſted in 'their ſeparation. 4. Such of the people who ſtill adhered to the doctrine of the '*Five Points*, and yet came to church to hear the true doctrine. 5. All thoſe *Re-'monſtrants* in general, who, as it was reported, had entered into an aſſociation or 'engagement, to keep away from the church, and from the hearing of the word of 'God. And, 6. The exiled Miniſters, who continued obſtinate and perverſe.

The reſolution taken by this Synod hereupon, was thus recorded in their books: *A reſolution of the Synod with reference to the manner of treating the* Remonſtrants.

Foraſmuch as this Gravamen conſiſts of ſeveral branches, the Aſſembly decrees in manner following. As to the firſt point, That we ought to abide by what the Synod of Leyden has plainly enough determined concerning it; but becauſe ſome have deſired a fuller interpretation of the word qualified, the anſwer is, that the drift, and meaning of the words, ſufficiently ſhow, that we are not thereby to underſtand, as ſome perhaps may think, the Remonſtrant Miniſters who have embraced the Formularies; but perſons of quality, and creditable vocations, not before received into the communion of the church, but privately admitted by the Remonſtrants: Yet ſo as that it is not to be underſtood, that any one ſhall be admitted to an amicable conference, unleſs he declare that he is of the opinion of the church, whether he be otherwiſe qualified or not. As to the ſecond branch; it is not judged convenient to apply to the States for the interpoſition of their authority in this matter; foraſmuch as their Lordſhips have already ordered, that they ſhall be diſplaced, in caſe they revoke or contradict their own ſubſcriptions. But ſuch perſons who ſetting an ill example to others, abſent themſelves from our church and divine ſervice, ſhall be eccleſiaſtically admoniſhed; and all endeavours ſhall be uſed to bring them thither by moderate and gentle methods, if it be poſſible. As to the third branch, which is founded upon the reſolution of the Synod of Leyden, in the 78th article, it is agreed, that the church ſhall not yet proceed to excommunication, but continue to admoniſh more eccleſiaſtico. As to the fourth branch, the Synod adheres to what is already decreed by the Synod of Leyden, in relation to theſe perſons in the aforeſaid 78th article. But it being aſked upon this occaſion, whether any of the Members of the Community, who are entirely in the opinion of the Remonſtrants, with reſpect to the Five Points, and who declare their intentions of adhering thereto, but promiſe at the ſame time to be behave quietly and peaceably, ſhould be admitted to the ſacrament? the anſwer of the Synod is: That beſides that this queſtion is ſufficiently explained in the 74th article of the foregoing Synod, if we attend to the diſtinction therein made between obſtinate and tractable Members, ſuch a thing ought by no means to be allowed; and it being put to the queſtion, the anſwer was, that no ſuch practice obtained in any Claſſis or Church, within the juriſdiction of this Synod.

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As to the fifth branch, it is agreed, that in case such persons are Members, the Church ought to proceed against them with her censures, and to address the States to assist with their authority. As to the sixth, the Synod declares that the banished Ministers, whether they were cited before the National Synod or not, are actually cut off from the communion of the Church, by the very sentence of the said Synod, and that they ought to be deemed as excommunicated by vertue of that sentence; and the rather, because they were banished out of the land by the judgment of their Lordships the States, and consequently being estranged and alienated from all communion with these provinces and churches, they are not citable here; and herein are comprized all those, who, tho' they were not banished, have retired of their own accord.

There was likewise a *Gravamen* relating to the Schools, about which it was agreed by the Synod, that their Deputies should apply to the States for some fixed orders and regulations; and notwithstanding the States had already rejected that article, the said Deputies were instructed to renew their application on account of the Decrees of the National Synod, and the great want of such an establishment, and to represent the inconveniencies resulting from thence. It was moreover resolved, that those Masters and Mistresses of Schools, who had refused to subscribe the Act of Approbation or Consent to the Synodical Canons, should be called upon to do the same; and if they continued to refuse, that measures should be taken to turn them out, by the assistance of the Civil Powers. And since the Schoolmasters belonging to the county of *Kulenburgh* had not yet subscribed, it was agreed that the Count of that name should be applied to by the Classis of *Gorkum*, to oblige them to do the same. The Synod likewise declared, that all those Schoolmasters, who had made the said subscription, ought to be Members of the Church.

A Decree of the Synod *concerning the* Schools *and* Schoolmasters.

It was likewise proposed, as another *Gravamen*, *whether it should not be inquired into, if, and how the Ministers and Schoolmasters signed the* Confession, Catechism, *and* Canons *of the National Synod, pursuant to the forms made for that purpose?* Because it had been said, *that some of them subscribed only conditionally.* All the Members were of opinion, that this matter ought to be more strictly inquired into, and particularly who had been guilty of it, and who had suffered it? And it appeared, that it had happened in the Classis of *Dort*. Moreover, the Brethren who had been deputed from that Classis to the Synod, not only gave a verbal account of all that had past in their Classis about this matter, but also presented in writing, an extract from their books of the same, together with the protestations of two Ministers, *Becius* and *Bocardus*, and the reasons they had given to the Classis for so doing, as has been shown above in the XLVIth Book. The Synod having heard and considered of the matter, came to the following resolution upon this *Gravamen* on the 4th of *August*:

The Judgment of the Synod, *with regard to the Ministers who signed the* Act of Cessation *conditionally.*

That the aforesaid subscription ought to be made simply, without any explanations, stipulations or conditions, forasmuch as not only the Canons themselves, but likewise the Act, or Formulary of subscribing them, was appointed by the National Synod, and consequently it was not in the power of any Classis, no, nor even of a particular or provincial Synod to dispence therewith. And as for such of the brethren who had subscribed with certain conditions and restrictions, though they had not perhaps exprest the same in writing; the Synod declared not only that such subscriptions should be deemed null and void, but that the subscribers were worthy of censure, and that they should be admonished by the Deputies of the Synod in conjunction with those of the said Classis of Dort, **to recede from their aforesaid exceptions and conditions; and in case they persisted therein, that the censures of the church should be thundered against them.**

Such were the resolutions of the Synod of *Gouda* about *subscribing, &c.* which gave birth to many events, as shall be shown in the course of this History. Some other matters were likewise agreed upon at the same Synod, of which we shall give a brief account.

It appearing that several of the Clergy were remiss in publickly expounding upon the *Catechism*, the Synod resolved that there should be one uniform method observed in that matter, through all the churches; and that those who had been hitherto remiss therein, should conform to the directions of the Church, and the 84th Article of the Synod of *Leyden*. It was likewise resolved, that the Festivals of *New-year's-day*,

years-day, and *Aſcenſion-day*, ſhould be thenceforwards celebrated uniformly, purſuant to the orders of the National Synod. For this end the Deputies of the Synod were directed to apply to the States for enforcing the ſame by their authority. A N° DOM. 1620.

There were ſeveral queſtions put about the *baptizing of children*; and among others, *what ſhould be done with thoſe* Remonſtrants, *who being witneſſes to the baptiſm of a child, either made no anſwer to the queſtions aſked them out of the form of baptiſm; or elſe turned them into ridicule?* The Synod declared, **That the ſilence of ſuch witneſſes ſhould be deemed their conſent and approbation. That thoſe ridiculers ſhould be reproved, and occaſionally admoniſhed; and in caſe they remained contumacious, complained of to the Civil Officer.**

To the queſtion: *Whether that cuſtom of the* Lutherans, *of baptizing their children privately at home, might not be obviated by preſenting an addreſs to the States about it?* The Synod anſwered, *That it was by no means practicable.* It was likewiſe propoſed, *How parents might be hindred from bringing their children to be baptized by the* **Remonſtrants** *or* **Papiſts?** Concerning which, the Synod was of opinion, *That it belonged to the Magiſtrates and their Officers to remedy the ſame, by putting in execution the Placards, or Laws of the land, which were made for that purpoſe.*

To another queſtion: *Whether the children, which without any previous information, were brought to church by the midwife, ſhould be baptized?* The Synod reply'd, **That no children ſhould be admitted to the ſacrament of baptiſm, unleſs the Miniſter was ſatisfied that they were children of the Covenant.** And in order to be informed thereof, it was left to the diſcretion of each church, to do what they ſhould judge moſt for edification. It was alſo again reſolved, *That no ſick children ſhould be baptized at home.* *The* Synod *ordains, that no Children be admitted to Baptiſm, but Children of the Covenant.*

In a *Gravamen* concerning *an univerſal form of marriage*, which was to be inſiſted on, it was likewiſe propoſed, **Whether the marriages of** Remonſtrants **ought to be confirmed by the Civil Magiſtrates; foraſmuch as the States had granted that privilege to the** Anabaptiſts **and** Papiſts **only; and becauſe ſome of the Magiſtrates had refuſed to confirm ſuch marriages?** But the Synod conceiving this to be a matter merely political or civil, thought it moſt proper to leave it to the pleaſure of the Civil Magiſtrate.

In another *Gravamen* it was aſked, *How they were to be treated who apoſtatized, or turned to the* Popiſh *religion, eſpecially Members of a Conſiſtory, in ſuch places where it might be prejudicial to exerciſe the cenſures of the Church, by reaſon of the peoples being unaccuſtomed thereto?* The Synod were of opinion in this caſe, *That tho' the people were unaccuſtomed to the diſcipline of the Church, yet this ought by no means to obſtruct the exerciſe of it; but that ſuch perſons ſhould be proceeded againſt gradually, according to the Rules of the Church.*

Samuel Veltius, formerly Miniſter of *Wichem* in *Gelderland*, who had been deprived on account of the *Remonſtrant* opinions, after having reſided a while at *Leyden*, endeavoured to be admitted by this Synod to a reconciliation to the Church; declaring that he had looked more carefully into matters, and was diſpoſed to ſign the Canons. The Synod was of opinion, that he ought to give ſatisfaction to the Synod of *Gelderland*, and the Claſſis and Church where he had formerly ſerved, they being the beſt judges of his affair; and added, that as ſoon as he had given this ſatisfaction, he was not only qualified for a Call, but that they ſhould be ready to promote it any where, provided nevertheleſs, that after he had made this ſatisfaction, he would undergo the trial of a year longer. In purſuance of this reſolution, he reconciled himſelf firſt with the Claſſis of *Nimeguen*, and in the next place with the Church of *Leyden*, and in the ſubſequent Synod of *South-Holland* he was recommended to the Claſſis to be promoted again to the Miniſtry, which happened, at length, by his Call to *Arlandervene*.

There paſſed ſomething in this Synod about the *Eccleſiaſtical Conſtitution*: As ſoon as it came to their knowledge, that the States had been meditating ſome alterations therein, they deputed two of their body, namely, *Henricus Arnoldus*, and *Hugo Beyerus*, Miniſters of *Delft* and the *Hague*, to the States, upon that affair. Theſe Gentlemen appearing at the Aſſembly of the States on the 13th of *Auguſt*, petitioned, according to their inſtructions, both verbally, and in writing, **That nothing might be done, reſolved or eſtabliſhed in that matter, contrary to what had been ordained** *A Deputation and Petition of the* Synod *to the* States *concerning the* Eccleſiaſtical Conſtitution.

ANº DOM. 1620.

The Anſwer of the States.

damned by the National Synod of Dort, without the conſent of the Synod. To this addreſs, after ſome deliberation, it was anſwered, that the States thanked them for the trouble they had taken, and likewiſe the Synod for their concern for the peace and welfare of the land, deſiring them to continue the ſame, and added, 'That they, the States of that Province, ſhould not have ſcrupled to have received 'the Eccleſiaſtical Conſtitution with ſome qualifications, if the reſt of the *United* '*Provinces* could have been prevailed upon to have done the like. But that being 'impracticable, and the Church being unable to ſubſiſt without ſome regulations, 'the Aſſembly intended to embrace the firſt opportunity of reviſing the aforeſaid 'conſtitution; and they the Deputies might depend upon it, that when the States 'entered upon that affair, they would communicate matters to the Brethren of the 'Synods or Churches of *North* and *South-Holland*.' This anſwer was returned by word of mouth, it not being thought fit to give it in writing. The States reſolved likewiſe, that their Commiſſioners at the Synod ſhould be exhorted to take care, *not to ſuffer any thing to be tranſacted there, in prejudice to what had been agreed upon in their Aſſembly.* After this, it was further reſolved by the States, to ſignify to the Synod by their Commiſſioners, that they ſhould depute ſome perſons to whom they the States might communicate ſuch corrections and alterations as they ſhould think fit to make in the aforeſaid Eccleſiaſtical Conſtitution. It was likewiſe thought proper to recommend the ſame to the Synod of *North-Holland*, which was to meet at *Alkmaer*.

The Synod of *Gouda* being ſeparated, the Commiſſioners, the Heers *Rochus vanden Honart*, one of the Counſellors of the High-Court of *Holland*, and *Gilbert Hart* a Burgomaſter of *Gouda*, returned to the Aſſembly of the States on the 21ſt of *Auguſt*, where they made a verbal report of all that had paſt in the Synod, preſenting to the States at the ſame time a Petition of the ſaid Synod, in which they prayed, *that their expences, amounting to one thouſand four hundred ſixty-two Gilders, beſides thoſe of the Commiſſioners, which came to three hundred more, might be defrayed by the publick, at leaſt for that time; both becauſe the Claſſes were not in a condition to defray the ſame, and becauſe the matters there tranſacted, were, for the moſt part, the ſequel or conſequences of thoſe of the National Synod.* The States having conſidered this Petition, reſolved that the expences of this Synod, and of that which was to meet at *Alkmaer* this year, ſhould be defrayed by the Province of *Holland*; but that this ſhould be the laſt time, and that for the future nothing of this nature ſhould be any more demanded. The States had once before granted the ſum of four hundred Gilders to thoſe of the Claſſis of *Leyden*, at their requeſt, for their ſervice in ſupplying the vacancies made by the departure of the *Remonſtrants*, but declared that it was only for once, and not to be made a precedent of.

Triglandius *preaches at* Gouda *concerning the diſtinction of* God's ſecret *and* revealed Will, *which gives offence to ſeveral.*

Whilſt this Synod was ſitting at *Gouda*, *Jacobus Triglandius*, one of the Miniſters of *Amſterdam*, who was then preſent as a correſpondent, on the part of the Churches of *North-Holland*, preached before them in the Church of that town; and in his ſermon diſtinguiſhed between the *revealed* and *ſecret will* of God, affirming, *That according to the* revealed will *of God, ſome men were ſolemnly called; but that according to his* ſecret will, *he had decreed, from all eternity, not to grant to thoſe ſo called, any of that grace which was neceſſary to faith and repentance.* This doctrine ſounded ſo harſh in the ears of ſome who were preſent, that it made them leave the Church, nor could they be prevailed upon to ſtay, notwithſtanding he intreated them.

On the 25th of *Auguſt* the Synod of *North-Holland* met at *Alkmaer*: their principal tranſactions may be ſeen in the following account extracted from their Synodical Regiſters.

Tranſactions and Decrees of the Synod *of* North-Holland *holden at* Alkmaer.

'As to the ſecond *Gravamen* of *Enkhuſen*, relating to the *ſwearing by the Troth of men or women*, the Synod agreed that the Deputies of the Synod ought ſtill to inſiſt, that the ſaid abuſe ſhould be reformed. As to the fifth *Gravamen* of the ſaid town, touching the *Reformation of Schools*, it was reſolved to apply to the Lords the States, that the Maſters of private Schools, as well as of the publick, might be obliged to ſubſcribe the Acts that had been drawn up. A particular queſtion of thoſe of *Harlem*, relating to the marrying of two or more ſiſters, was likewiſe moved; but upon this head the States Commiſſioners ſignified, that they were inſtructed to

declare,

declare, *That ſince that kind of marriage was not forbidden, but allowed of, and confirmed by numerous inſtances of people of all conditions, it ought not to be called in queſtion.* Upon which the Synod reſolved not to meddle any more in it. At this Aſſembly appeared the Miniſter *Gerardus Helmichius*, being ſent by the Synod of *Utrecht*, upon a previous application of the Synodical Claſſis, in order to maintain a correſpondence with this Synod. But the Commiſſioners of the States of *Holland* acquainting the Synod, that they were inſtructed by their principals not to conſent that any alteration ſhould be made in the buſineſs of correſpondence (as being a conſequence of the Eccleſiaſtical Conſtitution, which was then under the conſideration of the States) nor that any reſolutions ſhould be taken about it, but that the Synod ſhould leave it as it was; it was agreed by this Synod to ſignify to that of *Utrecht*, that although they were entirely diſpoſed to ſupport and aſſiſt the lately reſtored ſtate of the church in that Province, by all convenient means, yet it was not judged proper to allow the ſaid *Helmichius* a place among them, nor to ſet on foot the ſaid correſpondence in oppoſition to the expreſs orders of the States. But that however a letter ſhould be carried back to the Synod of *Utrecht*, by the ſaid *Helmichius*, in which this matter ſhould be repreſented to them in the moſt reſpectful terms imaginable. ANNO DOM. 1620.

As to the ſecond *Gravamen* of *Alkmaer*, about the ſtay of the ſuſpended and deprived Miniſters in places where they had formerly officiated, the Deputies of this Synod declared, that they had obtained the following anſwer to their requeſt; namely, *That thoſe Miniſters, who behaved conformably to the Act of Submiſſion, might ſtay; and the reſt, who preſumed to tranſgreſs, might be immediately ſent away by the reſpective Magiſtrates of the places where they abode.* It was further ſaid, that the States General had ſufficiently provided againſt theſe caſes by their publick Placards, which every Claſſis, which met with ſuch inconveniences, ſhould labour to cauſe to be put in execution by the Civil Magiſtrates.

The ſecond *Gravamen* of the Claſſis of *Harlem*, which related to the procuring of the Eccleſiaſtical Conſtitution to be eſtabliſhed, was of the following tenor: 'Foraſmuch as it highly imports the church to get the aforeſaid Conſtitution to be ſettled, 'and ſince that affair was indeed attempted at the meeting of the National Synod, 'but nothing has been hitherto done therein; it is queried, whether it ought 'not to be conſidered, what were the cauſes which obſtructed the ſame, and how they 'may be removed, to the end that we may at length attain to one uniform and 'legal church eſtabliſhment.' In anſwer to this, as alſo to the ſecond of *Enkhuſen*, and the firſt of *Edam*, the Commiſſioners, in purſuance of their inſtructions, declared, 'That the aforementioned Lords the States being taken up with the conſideration of this affair, but not being able as yet to go through the ſame, intended 'to communicate to the churches of *South* and *North Holland*, whatever alterations 'ſhould think proper to be made therein; and that the brethren there aſſembled, 'would do well to depute ſome perſons from among them, who might attend the 'States at their preſent meeting, to receive notice of ſuch alterations; for which 'cauſe, the Synod ſhould leave the matter in *ſtatu quo*, till after the States had communicated their proceedings to them, and done what they might further think 'proper.

The Synod being not a little embarraſſed, and weighing all the inconveniences on either ſide, reſolved, 'That, in conformity with the Synod of *South Holland*, ſome perſons ſhould be deputed out of the other four Claſſes, together with their own Deputies, 'in order to receive the ſaid communication from the States; but that this deputation 'ſhould be made by the Claſſes reſpectively; and the ſaid Deputies were to obſerve, 'that their powers extended no farther than only to hear, without concluding, and 'to make a report of all that paſt, to the aforeſaid Claſſes; for which purpoſe, 'they were likewiſe to be furniſhed with juſt credentials by their ſeveral Claſſes, 'to the end they might give in their opinions at the approaching Synod.'

The third *Gravamen* of the Claſſis of *Harlem*, related to *the curbing and reſtraining of Sectaries*, and was as follows:

'Foraſmuch as the ſeveral ſects uſe very great liberties in theſe countries, to the 'prejudice of the doctrine of the holy goſpel; it is propoſed to be conſidered, whether it might not be proper to look out for ſome good expedient to hinder them.'

AN° DOM. 1620.

* *A remarkable answer and decree of the Synod concerning the method of restraining sectaries.*

* *To this the Synod answered*, in general, *yea*; but as for the means in particular to be used for the more effectually preventing the same, the Synod was of opinion, 'that the present juncture of affairs, would not allow of the use of any other means 'than for the Clergy to be diligent in refuting them with good and solid arguments, 'both from the pulpit, and in private conference; and at the same time in pouring 'forth their fervent prayers to God for their illumination and conversion, and in 'heartily promoting a good life among all such who made profession of the *Reformed* 'religion, and inculcating the same both publickly and privately; and above all, in 'setting the people a good example.

The following particular question, was likewise proposed on the part of the church of *Harlem*, 'How they should proceed with a certain woman, who being a member 'of the established church, and having married an *Anabaptist* of *Waterland*, had de-'parted from the faith; and who, though she had been several times applied to, and 'admonished, nevertheless declared that she would adhere to the persuasion of her 'husband; but yet without railing at our religion, and leading a good and edifying 'life?' *To this question the Synod thus replied:* 'Let the church have a little more 'patience with her, and continue to exhort her; but in case she persists in her con-'tumacy, she must be treated according to the usual custom of the church.'

It was asked in the first *Gravamen* of the Classis of *Horn*, 'Whether it might not 'be proper for the Synod to prescribe some rules, according to which the Consisto-'ries might proceed against the Ministers and other persons who should embrace the 'errors of the *Arminians*, and obstinately persist therein?' To this the Synod answered in the affirmative, and that they ought to be proceeded against conformably to the directions given by the National Synod; and whereas the Deputies of *South Holland* had informed this Assembly of what had been further resolved upon in that matter by the late Synods of *Leyden* and *Gouda*, it was agreed by this Synod, that the 78th article of that of *Leyden*, and the 68th of that of *Gouda*, should be inserted into their Acts, which was done accordingly.

And as for excommunicating contumacious persons, it was resolved, *That every church might proceed therein according to their own discretion, and might likewise take the advice of the Deputies along with them for their direction.* Those of *Alkmaer*, asked, *How they should proceed with a person, or several persons, who having been good members of the established church, had apostatized to the errors of the* Arminians, *but were returned to the bosom of the church, forsaking the said errors? And whether they were to be examined anew, in such manner as if they had never been members of the church?* The Synod answered, *That it might suffice, if they testified their sincerity in the business of religion at the common visitation, in the presence of a Minister and an Elder, according to the tenor of the Acts of the Synods of* Leyden *and* Gouda, *inserted in the* 13th *article of this Synod.*

The Classis of *Harlem* acquainted the Synod, that the means which had been made use of by them and the Consistory, for reconciling *Wilhelmus de Hase*, an antient Minister of their town, to the church, had been ineffectual; and prayed the advice of the Synod as to what was to be further done with him? Upon which the Synod made answer; *That the Church and the Classis should treat him on the old foot, after the most gentle manner, and that if they could not prevail upon him, they might call in the Deputies of the Synod to their assistance.* The difference they had with him, arose from the ecclesiastical quarrels which happened in the town of *Harlem*, on account of the accused Ministers *Sprankhusen* and *Junius*, with whom he sided. They were of opinion, that he had given scandal to the church, and they had been endeavouring for several years to bring him to a confession of his fault, but could never prevail; *forasmuch as*, he said, *he was not convinced in his conscience, of having done amiss.*

At this Synod there was mention likewise made of preparing an historical account of the commotions of these churches, since the year 1600; and it was agreed, that each Classis should be exhorted to transmit to the Professor *Thysius* and *John de Laet*, one of the Elders of the church of *Leyden*, to whom this work was recommended, the memoirs and notices of all that had past in their quarters upon this occasion. But those gentlemen scrupled to take this task upon them, and notwithstanding all the instances made to them, persisted in their refusal. It was therefore thought proper

to let this matter ſleep a little, till at length it was committed to the care of **Feſtus Hommius*, and an order procured from the States to defray the charges. And then all the Claſſes were again exhorted to furniſh him with the neceſſary materials for ſuch a work. ANNO DOM. 1620.

* Feſtus Hommius *is appointed by the Synod to write a Hiſtory of the troubles of the* Netherlandiſh *churches, ſince the year* 1600.

At the end of the Synod of *Alkmaer*, the States Commiſſioners, the Heers *William van Barſdorp*, Counſellor in the Court of *Holland*, and *Cornelius Scahgen*, one of the Burgomaſters of the ſaid town, acquainted the Aſſembly with the following order: *The Commiſſioners have received orders from the Lords the States, to notify to this Aſſembly, that from henceforwards, all Claſſical Meetings are to be holden in the principal towns which are Members of the Aſſembly of the States, in each of the Claſſes.* The like notification, as I take it, was made to the Synod of *Gouda*. About this ſame affair, the Magiſtrates of *Delft* had already had ſome conteſt with their Claſſis in the month of *March*, and had ſignified to the States, that thoſe of the Claſſis of *Delftland*, did not care to hold their meetings any longer in their ſaid town of *Delft*, but would hold them in ſome of the leſſer towns, where they refuſed to admit the Deputies of *Delft*, who were always wont to be preſent. Hereupon it was reſolved, to ſend a civil letter to the ſaid Claſſis, exhorting them to continue their Seſſions in the ſaid town, till the Synod ſhould otherwiſe direct, and the States approve.

The buſineſs of the *Eccleſiaſtical Conſtitution*, as prepared by the National Synod, which we have already ſpoken of above, was taken into conſideration by the States of *Holland*, at their Aſſembly in the month of *July*. It was agreed, that it was very fit and highly neceſſary to receive the ſame; but that before it were received, it would be proper to inſiſt at the Aſſembly of the States-General, that it ſhould be done by all the Provinces in general; or, if this could not be brought to bear, by reaſon of the ſcruples made by thoſe of *Zeland* and *Freeſland*, it ſhould, if poſſible, be introduced into the other Provinces, with their conſent; and in caſe this could not be done, that then the States of *Holland* might reviſe the ſaid Conſtitution, and endeavour to eſtabliſh it in the churches of their Province. After this, it was reſolved that the Eccleſiaſtical Conſtitution, aforementioned, ſhould be reviſed in this Aſſembly, and, if poſſible, be eſtabliſhed. For this purpoſe were appointed the Heers of *Benthuſen* and *Somelſdyk*, and afterwards, inſtead of the latter, (he being ſent elſewhere) the Heer *van Opdam*, together with the Deputies of *Dort*, *Harlem*, *Leyden*, *Amſterdam*, *Rotterdam*, *Alkmaer*, *Horn*, *Enkhuſen*, and the reſt of the towns that ſhould think fit to be preſent; and they were ordered to conſider of all the former reaſons, and of whatever elſe might be moved, and offer their corrections ſingly, and lay them before the Aſſembly of the States. They were likewiſe directed to conſider, and report how, and in what manner, they might be moſt conveniently communicated to the ſeveral Courts of Juſtice, and to the Synods of *South* and *North Holland*, ſo as to prevent all diſputes.

Certain Members of the States of Holland *are commiſſioned to reviſe the Eccleſiaſtical Conſtitution.*

On the 21ſt of *Auguſt*, the gentlemen to whom the reviſion and amendment of the Eccleſiaſtical Conſtitution was referred, made a report of what they had done, to the States, who approved thereof, and ordered the Deputies of *Harlem*, to review the corrections, and to draw them up fair, in order to be afterwards communicated to the Courts, that ſo they might offer their opinion and advice to the States; after which the ſaid Conſtitution ſo amended was to be carried by certain Deputies to ſome of the Clergy appointed for that purpoſe by the Synods of *S.* and *N. Holland*, who having received their remarks upon it, ſhould lay them before the ſaid States; to the end, that having ſeen, and maturely weighed the whole, they might come to ſuch reſolutions as they ſhould judge to be moſt for the ſervice of the church and nation.

The Report of the Commiſſioners and the Reſolution of the States thereupon.

On the ſame day it was agreed, to give an act, or declaration of the States, to the towns of *Delft*, *Leyden*, *Gouda*, *Enkhuſen*, and ſuch others as ſhould deſire the ſame, whereby they might be allowed to continue their former cuſtom reſpectively in the diſtribution of their alms, without being obliged to follow, or ſubmit to the rules of the Eccleſiaſtical Conſtitution in that matter. It was likewiſe reſolved, *That no Acts, or Decrees of a Synod, ſhould be of force, to bind any perſon, without a previous approbation of the States.* And moreover, *That all the Claſſical Aſſemblies in the chief towns of every Claſſis, the ſaid towns being Members of the States, and all Miniſters, ſhould be obliged thenceforwards to take an oath for that purpoſe.*

The States reſolve that no Synodical Acts ſhall be of force, unleſs approved by them, the States.

AN° DOM. 1620. On the 17th of *September*, the States ordered that the aforesaid Ecclesiastical Constitution, as corrected and amended according to their intention, should be once more revised by the Heer *van Benthusen*, and the Deputies of *Dort*, *Delft*, *Leyden*, *Amsterdam*, and *Alkmaer*; and that they should take care that all was in due form, and that as soon as it was thus revised, it should be transmitted to the two Courts of Justice, who were to meet and consider thereof, and when they had so done, to inform the States of their uniform opinions thereupon, to the end they might be heard concerning it. After the corrected Constitution was thus transmitted to the said Courts, it was the middle of *December* before they returned their opinion to the Assembly of the States; where, after it was read, they were referred to the aforementioned Committee, who were directed to consider the advice of the said Courts, and to report their opinion upon the whole matter, as soon as possible. Such care and deliberation was there used by the States of *Holland* in this weighty affair of the Constitution.

What follows is an authentick Copy of all the alterations and amendments that were agreed to by the States, after having taken and considered the opinion of the Courts thereupon.

The Ecclesiastical Constitution of the *Reformed* churches in the Province of *Holland* and *West-Freesland*, made and published by the Lords the States of the aforesaid Provinces.

An account of the amendments made in the Ecclesiastical Constitution by order of the States.

THE Knights, Gentlemen, and Towns of Holland and West-Freesland, who represent the States of the said Province, declare as follows: Whereas we have found it necessary for the promoting the honour of God, and uniformity of the churches of Holland and West-Freesland, as well as for the obviating or preventing all disorder and confusion, that the churches of the said Province should be provided with a good and uniform Ecclesiastical Constitution. We having seriously and maturely examined that form which was drawn up by the National Synod, lately assembled at Dort, which was presented to us, and having also taken the advice of the Presidents and Counsellors of the Supreme and Provincial Councils, together with those of the Synods of South and North Holland, do hereby enact and ordain the following Articles.

The I. II. and III. Articles, remain as drawn up by the National Synod.

The Fourth Article.

After the word election, add, which shall be performed after previous fasting and praying, in concert with the Christian Magistrates, Consistory and Deacons of the respective places, as also with the knowledge of the Classis, where the same has been hitherto practised; that is to say, the Consistory and the Deacons, shall address themselves to their Magistrates, praying them to impower some of their own body in towns and cities, or some of the Community in the country, making profession of the Reformed christian religion, in order to meet and consider about the choice of a proper Minister of the word of God; and after they have come to an agreement thereupon, the person so pitched upon shall be regularly called by the consent of the Magistrates, Consistory and Deacons.

The Fifth Article.

At the end of this Article, add, those who have the right of Presentation, shall govern themselves according to the ninth Article, drawn up by the National Synod of Dort, about the Jus Patronatus, or right of Patronage, which has been approved by us, and is here inserted; but on condition, nevertheless, that so far as relates to the eighth Article, we reserve to our selves the cognizance and determination of all such controversies as may arise between the patrons and churches concerning the said right.

The VI. VII. VIII. IX. and X. Articles remain as they were.

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The Eleventh Article.

On the other hand, it shall not be lawful for the Consistory, as representing the Church, to discharge or turn out their Ministers, without the knowledge and consent of the Magistrates, nor without consulting their respective Classes; and we, or the particular Magistrates of every place, shall take care of a competent maintenance for the said Ministers.

The XII. Article remains unaltered.

The Thirteenth Article.

After the word retain, add, and due care shall be taken for their subsistence, as likewise for that of the widows of clergymen in general.

The XIV. XV. XVI. XVII. and XVIII. Articles remain as before.

The Nineteenth Article.

The Consistories shall endeavour, and press the Magistrates, that there may be Students in Divinity ——

The XX. Article remains.

The twenty-first Article.

The Consistories shall take care every where, that schoolmasters be regularly appointed by order or consent of the Magistrates, who shall not only ——

The Twenty-second Article.

After the words, to be chosen, add, with the knowledge and approbation of the Magistrates. And at the end, say, provided that at least one half of them be chosen from among the natives; and that more regard be had to those who have lived several years in the towns or places, than to others.

The XXIII. and XXIV. Articles remain.

The Twenty-fifth Article.

After the words, the goods of the poor, add, which concern the Deacons.

From the XXVI. to the XL. Article inclusive, they remain unaltered.

The Forty-first Article.

After the words, shall dispatch, add, at which shall likewise be present our Deputies or Commissioners professing the Reformed religion ——

The XLII. and XLIII. Articles stand.

The Forty-fourth Article.

After the word, Schoolmasters, add, appointed by the government.

The XLV. and XLVI. Articles remain.

The Forty-seventh Article.

Every year, unless there should be occasion to meet oftner, there shall be holden two particular Synods, one for South and t'other for North Holland, being authorized by us, and under the direction of our Commissioners; and the said Synods shall meet successively, and thither also shall be sent from each Classis, two Ministers, and two Elders; and when those Synods are about to break up, every church shall consider, with the advice of the Classis, when the next Synod shall meet.

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The XLVIII. Article is to be quite omitted.

The XLIX. Article remains unaltered.

The L. Article is to be left out, and in the place of it to be inserted:

As often as a National Synod is called, two Ministers and two Elders shall be deputed thither from each particular Synod, under our authority and with ecclesiastical instructions.

The LI. and LII. Articles remain.

The Fifty-third Article.

After the words, the churches of the Netherlands, add, and the christian Catechism——

The LIV. Article.

After the word, schoolmasters, add, which the Magistrates or Curators of schools shall appoint.

The LV. and all the rest to the LXIX. inclusive, shall all continue as before.

The LXX. is to be quite omitted, and instead of it to be inserted:

As for matrimonial matters, the Churches and the Clergy shall govern themselves according to such particular rules and directions as we, or the respective Magistrates, either have given, or shall give, for those purposes.

The LXXI. Article, and all the rest to the LXXXV. inclusive, shall stand, and instead of the LXXXVI. and last, shall be inserted:

All which Points and Articles shall be observed and practised in the churches of Holland and West-Freesland; nor shall any Church or Classis, presume to make the least alteration therein; forasmuch as we reserve to our selves alone the interpretation, augmentation, or diminution of the said Articles. And we charge and require all and singular persons, to conform hereto; forasmuch as we are convinced that the same doth tend to the edification and welfare of the Church of God, and service of our country.

The Form of the Ministers Oath.

An Oath to be taken by Ministers.

'I promise and swear, that in the ministry to which I am called, I will faithfully serve the Lord God, and teach his holy word with all purity, for the spreading the honour and glory of God, and the promoting the salvation of the flock committed to my care: That in the ecclesiastical administration, I will, without any human passion, conform to the Constitution of the *Reformed* churches of *Holland* and *West-Freesland*, as established by the States thereof; and that, I will be faithful and obedient to the Magistracy of this town of *N*... without prejudice however to any part of my duty, according to which, a Minister of the holy Gospel is required to act by the word of God. And I further promise to do, and forbear to do whatever a faithful subject and Minister of God's word, as preached in the *Reformed* christian churches, ought to do, or forbear to do; and so to persist and remain in the discharge of my function, as well in time of war, of pestilence, and other accidents, as in the time of peace and prosperity.'

I find in a particular Memoir of the proceedings of those Gentlemen who were concerned in the drawing up of these Articles, that the additions made to the 22d Article were suggested by the Deputies of *Rotterdam*. Those of *Dort* proposed, *That all external censures of the Church should be past in concert with the Civil Magistrate.* And those of *Amsterdam*, That *no explanation or alteration should be made in the Constitution, without a previous communication with the Clergy.* But neither of these propositions was complied with.

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The *Oath* was appointed according to the draught which was offered by thoſe of *Amſterdam*, being for the moſt part expreſſed agreeably to that which is taken by the Clergy of *Geneva*. However, all the above-mentioned alterations, additions, and amendments, to which all the Members of the States of *Holland* agreed, as equitable, uſeful and neceſſary as they appeared to the ſaid States, were by no means reliſhed by the Clergy, as will appear by what happened afterwards: For they, the Clergy, were of opinion, among other things, **That the allowing the States ſuch a power in making laws for the government of the church, and the receiving them in their name, or by their authority, would too much juſtify the doctrine of** Uitenbogart **and the** Remonſtrants, **in the controverſy about the office and authority of a chriſtian Magiſtrate in Eccleſiaſtical matters.** An° Dom. 1620.

During the tranſactions relating to the Eccleſiaſtical Conſtitution, the Deputies of the Synods of *South* and *North-Holland* renewed their application to the States for the augmentation of the maintenance of the Country-Clergy, which they had done divers times before, adding reaſons for ſuch their application. Whereupon, after ſeveral deliberations on the 6th of *December*, the difference of four hundred Gilders *per annum* in *South-Holland*, and of three hundred in *North-Holland*, was quite aboliſhed, and the Clergy of both the ſaid Diſtricts put upon the foot of four hundred Gilders a year by the States; but this was only ordered proviſionally, and until the time that the Eccleſiaſtical Conſtitution being eſtabliſhed, the States could agree upon a conſtant perpetual allowance. *The Maintenance of the Country-Clergy in* Holland *is ſet upon an equal foot.*

But it is now time to return to the affairs of the *Remonſtrants*. The misfortunes which befel them, and the prejudice they underwent by the impriſonment of their Miniſters, *Prins*, *Grevius*, and *Vezekius*, bore very heavily upon them; but on the other hand they got two others for the ſervice of their churches, namely, *Daniel Wittius*, and *Hermannus Montanus*, late Miniſters of *Schoneboven* and *Loonen*, who revoked the promiſe of ceſſation or ſilence which they had made to the Government. *Wittius*, on that occaſion, ſignified to the Committee of the States of *Holland*, 'That after he had ſubſcribed the Act of Ceſſation, he was not treated as they, 'the Committee had promiſed him, but that he met with juſt the contrary uſage: 'Foraſmuch as the Magiſtrates of *Rotterdam* would not permit him to reſide in their 'city, but without right or reaſon obliged him, his wife and children to depart from 'thence; neither would they of *Gouda* allow him to come and ſettle there, not-'withſtanding that he was born a Burgher of that town. That their Lordſhips, the 'ſaid Committee, had not vouchſafed, upon his complaint of theſe injuries, to 'grant him their protection, or aſſiſtance, as they were bound to do by vertue of 'their promiſe; only one of their honourable board, whether in jeſt or earneſt he 'could not tell, had told him, *That he ſhould ſue out a Mandate againſt the Magiſtrates of* Rotterdam. 'That this treatment, and other paſt occurrences had induced him to enquire more ſtrictly into the whole matter, and to examine whether what he had done was conſiſtent with the word of God and a good conſcience, but he found it was not. That he could likewiſe well enough obſerve, that 'the liberty he had ſtipulated would not be granted to him; for which reaſon he 'thought fit to diſcharge himſelf of the ſubſcription, which accordingly he did by 'that letter; intending for the future to act in the buſineſs of the Miniſtry, juſt as 'his conſcience ſhould ſuggeſt to him. *Several* Remonſtrant *Miniſters revoke their ſubſcription of the Act of Ceſſation.*

Montanus writ another Letter to the aforeſaid Lords of the Committee, in which he acquainted them, 'That he had ſigned the Act of Ceſſation upon certain conditions, which at that time he thought to be ſufficiently conſiſtent with the peace of 'his mind; but that having ſince more narrowly compared what he had done, with 'the word of God, and conſulted his own conſcience thereupon, he had learnt more 'clearly than ever, not only the duty of every chriſtian man, but likewiſe the office and obligation of a faithful Miniſter and Servant of the Lord *Jeſus*; the fidelity and diligence which was required of thoſe who had once bound themſelves to 'God and his Church, to exerciſe the office of a Miniſter according to his word, 'not only in proſperity, but alſo in adverſity, and under the croſs: Inſomuch that 'he daily found his conſcience more and more burdened with that heavy load of his 'ſubſcription, and could not therefore any longer bear it, foraſmuch as it entirely 'deprived him of acting as he ought in the Miniſtry he once took upon himſelf; 'directly contrary to the admonition given by the Apoſtle to *Archippus*, and in

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'him, to all other Miniſters whatever; *Say to Archippus, take heed to the miniſtry, which thou haſt received in the Lord, that thou fulfil it*, Coloſ. iv. 17. And again 'to *Timothy*, the ſame Apoſtle ſays, *Preach the word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all long ſuffering and doctrine. For the time will come when they will not endure ſound doctrine; but after their own luſts ſhall they heap to themſelves teachers, having itching ears. And they ſhall turn away their ears from the truth, and ſhall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangeliſt, make full proof of thy miniſtry*, 2 Tim. iv. 2, 3, *&c.* For which cauſe, although ſome things common to all *Chriſtians*, and conſiſtent enough with his duty as a preacher, were allowed him by his ſaid ſubſcription, yet could he not, in regard of God, eſcape the reproach of having bound himſelf to be an unprofitable ſervant, and to bury his talent in the earth, with reſpect to many, and even the principal functions of a Miniſter, in caſe he ſhould hold himſelf any longer obliged by his former promiſes of Ceſſation. He trembled at the thoughts of thoſe expreſſions of our Lord, *Caſt ye the unprofitable ſervant into outer darkneſs: there ſhall be weeping and gnaſhing of teeth*, Matth. xxv. 30. And thoſe of the Apoſtle: *Woe be unto me, if I preach not the Goſpel.* He laid to his heart, *he ſaid*, thoſe exhortations of the ſame Apoſtle, in which he charges Miniſters to make a good uſe of the gifts they received, 1 *Cor.* xiv. 1. & 1 *Tim.* iv. 14. & 2 *Tim.* i. 6. All which admonitions and exhortations had troubled his mind in ſuch a manner, that he could take no manner of reſt till he had again obtained his entire liberty. This favour he was in ſome meaſure inclined to have begg'd of their Lordſhips, but their laſt Placard had deprived him of all hopes of ſucceeding; for which cauſe he found himſelf neceſſitated to make uſe of his right of revocation, which he had ſtipulated, when he ſigned the aforeſaid Act, and therefore prayed that his name might be ſtruck out of the liſt. He further intreated them to take it in good part, ſince he did not do it in contempt of their authority, nor out of a litigious temper, or diſaffection to the State, or the Eſtabliſhed Church, but only to free his ſoul from a burden which was too heavy for him to bear, and in order to fulfill the obligation of his office in all its parts, for the edification of the church of Chriſt. *He added*, that their Lordſhips might well believe that it was the preſſure of his conſcience which forced him to this retractation, conſidering the great inconveniencies and difficulties in which he was thereby about to involve himſelf; not only becauſe he ſhould be deprived of the enjoyment of his friends and relations, and his dear country (in which he had been educated, and wherein he had always behaved himſelf honeſtly) but alſo on account of the daily proſecutions carried on againſt thoſe Miniſters, who were inclined to the faithful diſcharge of their conſciences. At the concluſion he begged their Lordſhips to conſider once again of thoſe ſubſcriptions and promiſes which had never before been exacted of the Clergy by any chriſtian Government, and to free their ſubjects from them, who were deſirous to lead quiet and peaceable lives under their protection; this being a matter which ought as much to affect their Lordſhips conſciences as thoſe of their ſubjects; a matter of which their Lordſhips were to render an account to him who was no reſpecter of perſons as well as they; which therefore their Lordſhips ought to weigh no leſs carefully than any of their ſubjects.

This was the ſubſtance of *Montanus* his Letter of Revocation, bearing date the 20th of *June*. By this renouncing of the Ceſſation, he and *Wittius* expoſed themſelves to all that danger which attended the exiled Miniſters in caſe of their returning into the *United Provinces*. Some relate that an ill report of *Wittius* was very artfully ſpread at this time. *Gerard Beukelſon van Santen*, one of the Members of the Committee of the States, gave out, that he was to be made uſe of by them to inform againſt the baniſhed Miniſters, and to deliver them into the hands of the States, for which purpoſe he was to go amongſt them, and to be well rewarded for ſuch a piece of ſervice: Thus did they endeavour to excite jealouſies and diſtruſts among the *Remonſtrants*. But as this report had no foundation, ſo neither did it meet with any credit.

Among the aforeſaid ſubſcribers to the Act of *Ceſſation*, there was likewiſe *Marcus Nothæus*, formerly Miniſter of *Opbemert* and *Farik* in *Gelderland*. This perſon had ſettled at *Tiel*, and got his living by teaching ſchool; but as he abſented him-

himſelf from the churches of the *Contraremonſtrants*, he was at laſt acquainted by the Magiſtrates, on the part of the Court of *Gelderland*, that he could no longer be allowed to teach, no not even little girls, nor to exerciſe any calling, nor ſo much as to ſtay in the town; and upon his refuſing to comply with this prohibition, he was ordered to leave the town in *April*, upon which followed his retracting the promiſe of ceſſation. But ſome years after this, being ſlighted by the *Remonſtrants*, on account of his ſcandalous life, he ſhifted his ſails, and upon ſigning the Canons of the National Synod, was made Rector of the Grammar-ſchool at *Bommel*. AN° DOM. 1620.

Another ſubſcriber to the Ceſſation, *Petrus Æmilius*, formerly Miniſter of *Oudtdorp* near *Alkmaer*, had fixt at *Embden*, with the knowledge and conſent of the Magiſtrates of that place; but he was ſcarce warm in the houſe, which he had there taken, when he was attackt by the Clergy, and particularly by *Daniel-Bernhardus Eilſhemius*, one of the Members of the Synod of *Dort*, and commanded by the Magiſtrates to leave the town, with his wife and children.

Other Occurences.

Some other Miniſters who ſigned the Act of Ceſſation, and afterwards went over to the *Contraremonſtrant* party, were treated after a different manner: For *Nicolaus Bodecherus*, late one of the Miniſters of *Alkmaer*, who readily offered to ſubſcribe the Canons of the ſaid Synod, prevailed ſo far with the States of *Holland*, as to procure their orders to pay him a year's wages by way of tryal. And *Arnoldus Oſterharn*, formerly Miniſter of *Nordt-dorp*, obtained alſo of the ſaid States the ſum of four hundred Gilders, for the ſupport of himſelf and wife, upon condition that he ſhould hold no correſpondence with the exiled Miniſters, nor receive any ſubſiſtence from them.

Not long before *Johannes Lucæ*, late Schoolmaſter at *Kapelle* near *Utrecht*, was by the States of that Province commanded to leave the *United Netherlands* in the ſpace of eight days, for having preached at the ſaid town of *Kapelle*, and refuſed to ſign the promiſe of Ceſſation, and ordered not to return, before they the ſaid States were ſatisfied of his good diſpoſitions to do the ſame, upon pain, if he tranſgreſſed this order, of being puniſhed as a diſturber of the publick peace, and made an example to others. This man was brother to *Simon Lucæ Byſterus*, formerly Miniſter of *Ingen*, who at this time officiated occaſionally among the *Remonſtrant* churches in *Holland* and elſewhere.

There happened ſomething in the month of *September* at *Haſerſwoude*, a Village between *Leyden* and *Gouda*, which may ſufficiently convince us how far a hatred ariſing from religious controverſies is capable of tranſporting men. *Waligh Martenſon*, an old man of threeſcore years, a good-natured creature, and of an honeſt converſation, who had long exerciſed the office of Viſiter of the ſick, and of Reader and Clerk in the ſaid Town, but by reaſon of his adhering to the opinion of the *Remonſtrants*, was turned out; this perſon having been obliged to go from *Leyden*, where he dwelt, to *Gouda*, for the diſpatch of ſome private affairs, intended to have returned home on foot, with one of his friends, on *Sunday* the 20th of *September*; but being come as far a *Haſerwoude*, was benighted there. Wherefore, the old man being tired, they were forced to lie in that village, and reſolved to go the next morning to *Leyden* by water. Each of them lodged in a houſe apart, and *Waligh* had ordered the boatman to knock him up at three o' clock. As he was going towards the boat, the boatman being at ſome diſtance before him, a certain perſon met him, whom he took for the boatman's ſervant, but who was really the Townmeſſenger, and his name *Peter Metſelar*, whom he aſked if he was ready to go? The other replied, *Yes, but I muſt ſpeak with one or two perſons; will you go along with me? Waligh* ſaid, that he muſt likewiſe call upon a friend; and being come to the houſe where his fellow-traveller lodged, as he was going to knock, the Meſſenger laid hold on him with his left hand, and brandiſhing a Cymiter or Hanger with his right, cried out, *You rogue, you are a Miniſter*; and then, without ſtaying for an anſwer, ſtruck him with ſuch fury, that he cut thorow the old man's hat and cap, and gave him a wound in his head of a finger's length. Nor did he ſtop there, but gave him three wounds in his left hand; upon which he cried out murder, and with the pain and fright fell to the ground, expecting nothing but death. The Aſſaſſin ſnatching up his cloak, betook himſelf to flight. But as he ran away, the Bellman met him, by whom being diſcovered, he was taken up and put in priſon, but ſoon got out again by the intervention of ſome of the moſt zealous of his

ANNO DOM. 1620. party. The wounded man being dreſſed by a Surgeon, was carried to *Leyden*. His fright and wounds together, threw him into ſuch a violent feaver, that for a week's time, his life was deſpaired of. At the importunity of his wife and children, and to the end that the true circumſtances of this horrid fact might be known, he declared, during his illneſs, upon his ſoul and ſalvation, inſtead of an oath, in the preſence of a Notary and other witneſſes, how the whole matter paſt between him and the Meſſenger who had aſſaulted him. But that it might not be any prejudice to the fellow, he charged his wife, and made her ſolemnly promiſe him, that though he ſhould die of thoſe wounds, ſhe would not proſecute him; *for*, ſaid he, *it becomes a chriſtian to ſuffer with patience; and any complaint, or proſecution, implies a thirſt after revenge.* However, he recovered of his wounds, and became afterwards a Preacher among the *Remonſtrants*, in which office he acted very edifyingly, and acquitted himſelf well, according to the meaſure of his knowledge and talents.

Not long before, another perſon of the *Remonſtrant* perſwaſion, one *William Johnſon Oſtdyk*, a Burgher of the *Brill*, fell into ſome troubles that were of a long continuance. He who was a very curious and diligent man, had collected a great number of tracts relating to the controverſy with the *Remonſtrants*, being all copied with his own hand, which he bound or tied together. This man having taken a journey the former year to *Walwick*, and this ſummer another to *Antwerp*, to viſit the exiles, notice was taken of it, but I cannot tell with certainty, whether any thing of his ſecret copying of thoſe tracts was diſcovered. But the government ſuſpecting him, ſent on the 6th of *September*, the Bailiff, with the Town-meſſenger, and two of their attendants, to his father's houſe, where he dwelt at that time. Here they ſearched his cloſet and all his papers, among which they found ſeveral *Remonſtrant* pieces, ſome of which had been publiſhed in the time of the former Government, with the names of the authors and printers; others, ſince the Placards made againſt the *Remonſtrants* and their writings, both with and without names; as alſo ſeveral copies of the examinations and anſwers of the three impriſoned Miniſters at the *Hague*; to wit, *Prins*, *Grevius* and *Vezekius*; moreover ſeveral copies of Conſolatory Letters, and others, either writ to, or by the ſaid Miniſters; and other pieces of ſmall importance, with certain ſpiritual Hymns upon the Ten Commandments, the Apoſtles Creed, and the Lord's Prayer; a *Latin* Letter, and a computation of the charges of the aforeſaid impriſoned Miniſters at the *Hague*. Upon this he was cited before the Magiſtrates, who charged him with correſponding with the exiled Miniſters, with carrying money to, and bringing money back again from *Uitenbogart*; and in particular, they inſiſted to know how he came by all thoſe tracts and papers which he had copied. He replied, 'I borrowed thoſe things from ſeveral perſons, Miniſters, and others '(ſome of whom are unknown to me) at ſeveral times, in ſeveral places, and upon 'ſeveral occaſions, and copied them with my own hands, and bound them all in a 'book for my own uſe and exerciſe in religion, without ever communicating the 'ſame either to my brothers or ſiſters. In this, I have done nothing againſt the 'Placards of the States-General, which have left us ſo much liberty, that none of 'the inhabitants ought to be moleſted, or examined about his opinions in matters of 'religion, nor called to account for the exerciſe of it, by reading, praying, or ſinging 'pſalms in his own family, provided it be done quietly and peaceably, and without 'the concourſe of any ſtrangers. For which reaſon I could not but think myſelf at 'liberty in my father's houſe, and my own cloſet, to read and write what I pleaſed. 'Could I have imagined that ſuch private places as thoſe had not been free, I ſhould 'have been more upon my guard. But I truſted to the Placards of the States. In 'them I find nothing that prohibits the reading, or keeping ſuch papers. I never 'brought either letters, or money from any of the Miniſters, nor did I ever ſpeak 'to *Uitenbogart*. Indeed, as I was walking along the ſtreets of *Rotterdam* one time, 'ſomebody ſhewed me the wife of *Grevius*, to whom, though I knew her not, I 'ſpoke out of meer compaſſion, asking her after her huſband's welfare; upon which 'ſhe communicated to me a Conſolatory Letter, incloſing an account of ſome charges 'he had been put to. But other people coming by, and the boat being ready to go 'off, I brought thoſe papers away with me, not knowing how to return them to her. 'The *Latin* Letter was put into my hand by an unknown perſon, as I was waiting at '*Delft* for the boat bound to *Rotterdam*; but as I underſtand nothing but my mother 'tongue, and the direction of the ſaid letter being in *latin*, and writ in a bad hand,

'I could not tell to whom it was to be delivered; and this is the reaſon why I kept 'it by me.' This anſwer did not ſatisfy the Magiſtrates. Nevertheleſs they let him go, upon his ſolemn promiſe of attending whenever they ſhould ſend for him, and upon condition that if he refuſed, he ſhould be puniſhed in the ſame manner as if he had confeſſed himſelf guilty. But he, diſtruſting the juſtice of thoſe Magiſtrates, appealed to the Court at the *Hague*, which ſent an order to the Bailiff of the *Brill*, to tranſmit thither what he had to ſay againſt this *Oſtdyke*, together with the ſtate of his caſe in writing. But *Oſtdyke* being ſummoned before the Bailiff and the Magiſtrates, and hearing that there were ſome of the Officers of Juſtice attending them in the Stadthouſe, began to fear that their deſign was to ſet him faſt, and to treat him as *Stochius* and other *Remonſtrants* had been. For which cauſe he durſt not appear, but lay concealed with a friend in the town, and afterwards eſcaped to *Delft*; where, upon the application of the Bailiff of the *Brill*, he was ſeized and impriſoned on the 6th of *November*, and on the 9th, very ſtrictly examined touching the abovementioned matters; but in whatever manner the queſtions were propoſed, his anſwers were always found to agree. The Scout of *Delft*, *Richard vander Duſſen*, who was not as yet diſcharged, conſulted Mr. *Dedel*, a perſon learned in the law, who was afterwards appointed one of the Counſellors, and then made Preſident of the Court of *Holland*, whether there was matter enough againſt him to bring him to a trial; but the other thought there was not ſufficient evidence. After this he was interrogated twice again, but nothing appeared againſt him; notwithſtanding which, the young man was confined till the 13th of *February* of the following year; when, after three months impriſonment, and giving bail to the value of 3000 Gilders for his appearance, whenever required, and paying all the charges and fees of the priſon, he was releaſed, and heard no more of the matter.

ANNO DOM. 1620.

The End of the Fifty-firſt Book.

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK LII.

ANNO DOM. 1620.

THE Reſidence of *Uitenbogart*, and ſome others of the moſt eminent among the *Remonſtrant* Clergy in *Brabant*, during the truce with the *Spaniards*, occaſioned ſo much jealouſy and uneaſineſs to ſome perſons in the Government of *Holland* (tho' it was partly neceſſity, and partly the conveniency of being near their own country, which induced them to ſettle there) that they thought fit to inſert the following Article among thoſe mentioned in the Summons of the States of that Province.

Great Jealouſies entertained by the States of Holland, *with reſpect to the Deſigns of the* Remonſtrant *Miniſters in* Brabant.

Foraſmuch as it plainly appears, that the baniſhed Miniſters conſtantly reſide in the Territories of the Archduke, and in all appearance maintain a correſpondence with thoſe of that party, it deſerves to be conſidered, whether there ought not to be ſome further proviſion made againſt them, as traitors and conſpirators againſt the Government, as alſo againſt thoſe who frequent their ſermons, tending to excite tumults and ſeditions: So ill an opinion had they at this time of the *Remonſtrant* Miniſters and their preaching. And indeed it was certain, that they were not ſuffered to ſtay in *Brabant* out of kindneſs or compaſſion, but only in hopes that they would ſtir up thoſe of their party to trouble the Government, or take up arms themſelves, in order to make their way into their native country by force: To induce them to which, nothing was omitted by the *Spaniards*; but all in vain, as may appear by the account of the private tranſactions of the ſaid *Remonſtrants*, recorded by *Uitenbogart*, of which we ſhall inſert here ſome of the chief particularities.

An Account of the endeavours uſed by the Government of Brabant, *to draw over* Uitenbogart *to the* Spaniſh *Party.*

In the month of *May* of this current year, the Heer *Pekkius*, Chancellor of *Brabant*, ordered him the ſaid *Uitenbogart* to attend him at *Cantecroix*, a houſe at a little diſtance from *Antwerp*, where he uſed this language to him: 'I take it for granted, 'that the *Remonſtrants* will not eaſily reunite with their adverſaries; for which rea- 'ſon it will be proper to think of ſome further meaſures. At the treaty of *Cologn* 'many arguments were uſed to induce us to greater moderation in the buſineſs of 'religion, but our people would not hearken to it at all, which, in my mind, was 'very wrong. It was not without reaſon that *Ximenez* maintained that the harſh- 'neſs of the Catholicks might bring their religion into danger. This experience 'has ſufficiently confirmed. But ſince then the matter has been more maturely 'weighed, and their Highneſſes might be brought ſo far as to allow thoſe of your

'party, in ſuch places as they happen to reduce, liberty of conſcience, becauſe you 'are more moderate than your adverſaries, and in ſome points come nearer to the 'Catholicks. They have likewiſe had ſome thoughts of appointing Magiſtrates 'from among your ſelves; but nothing has been yet reſolved upon that head. 'However, ſome good expedient may be eaſily found out for that too. I thought it 'proper to communicate thus much to you, to the end you might reflect upon it by 'your ſelf, and then let me know your opinion. AN° DOM. 1620.

Uitenbogart being well aware of the drift and tendency of this diſcourſe, as myſterious and dark as it was, reply'd, 'I am extremely pleaſed that their Highneſſes 'will tolerate us, or any others who are not of the Catholick religion; but I cannot comprehend this general overture made by your Honour. I do not ſee how 'what is propoſed can be put in execution, without great prejudice to our country, 'to which God and nature have bound me by the ſtrongeſt tyes, and the preſervation and good of which I ought to ſeek to the utmoſt of my power in my ſtation. 'This is therefore too tender a thing for me, a poor ſorrowful Exile, to meddle 'with. Neither could we do any thing therein if we would.' The Chancellor replied, *I was willing to propoſe theſe things to you in confidence and in general terms, that ſo you might be aſſured of the good diſpoſitions of my Principals, and their moderation in the buſineſs of religion.* He likewiſe endeavoured to perſwade *Uitenbogart* to come and reſide at *Bruſſels*; but the other replied, that his circumſtances would not permit him for many reaſons; and that all he had to deſire of the Government, was only that he and his Fellow-miniſters might not be put to any trouble for reſiding at *Antwerp*.

Soon after this conference with the Chancellor, the Heer *Gavarelles* acquainted him, that their Highneſſes had been informed, that the *Remonſtrants* kept private meetings in the City of *Antwerp*, and preached in an inn, or publick-houſe, at the ſign of the *Hague*, upon which they had given orders to cauſe them forthwith to leave the town; for which reaſon, if they were minded to ſtay, it would be neceſſary that he ſhould go himſelf to *Bruſſels*, in order to ſatisfy their ſaid Highneſſes of the truth of that matter. But this ſeemed to be only a ſtratagem to draw him to *Bruſſels*, that ſome of the great men there might diſcourſe with him, in order to the better compaſſing their ends. Being arrived then at *Bruſſels*, he attended the afore-mentioned Chancellor *Pekkius*, to aſſure him that there had been no ſuch meeting of the *Remonſtrants* as was reported. Upon this occaſion the Chancellor deſired *Uitenbogart* to give him an account of the riſe of their religious differences in *Holland*, as alſo of the doctrines of the *Remonſtrants*, and how they had proceeded in their affairs. *Uitenbogart*, after having given him a brief relation of the whole, added, 'That the *Remonſtrants* had aimed at nothing elſe but the preſervation of 'their civil and religious rights: and that having taken ſhelter in *Brabant*, they ſhould 'never attempt any thing againſt the Government, but would, as long as they con'tinued there, behave themſelves like faithful ſubjects; only praying that they 'might be allowed to live peaceably and quietly, without any moleſtation in point 'of conſcience.' This conference was interrupted by the coming in of the Duke of *Arſchot*, upon which *Uitenbogart* left him with theſe expreſſions: 'I beſeech 'you, my Lord, to let us once know, if it be poſſible, fairly and plainly the in'tentions of their Highneſſes in relation to us; that is to ſay, whether they will 'permit us to live and dwell here without offering any violence to our conſciences, 'upon condition that we behave ourſelves as we ought, and carry on our own af'fairs without noiſe. I can eaſily perceive that we are only tolerated out of politi'cal views, and reaſons of ſtate, in hopes that we may be the inſtruments of raiſing 'commotions in *Holland*; but this is not to be expected from us: For which reaſon 'I fear that when the Government ſhall find that we cannot be brought into ſuch 'meaſures to their advantage, they may oblige us to quit the country at an unſea'ſonable juncture: We ſhould therefore be glad to know the pleaſure of their High'neſſes in time, to the end we may make proviſion accordingly.' The Chancellor thereupon bid him be of good cheer, and to wait for an anſwer. The next day the Marquis *Spinola* ſent for him, and received him very kindly; and after ſome talk about the private meeting, which the *Remonſtrants* were reported to have held at *Antwerp*, he enquired concerning Prince *Frederick-Henry*, the Brother of the Prince of *Orange*, ſaying, *Is Count* Henry *on your ſide?* The other anſwered, *I cannot ſay*

that

AN° DOM. 1620.

that, but am of opinion that his Excellency is no enemy to me in particular, and believe he would not be backward to assist us, if it was in his power. You do well to say, **if it was in his power,** subjoined the Marquis, praising and extolling the Prince very much. After this he said to *Uitenbogart*, that the Pensionary *Gavarelles* had received an order by him from their Highnesses to settle a pension on him. *Uitenbogart* made answer, that he returned his most humble thanks to his Excellency, and by him to their Highnesses, and begged it might not be ill taken if he declined receiving any pension from them, since he had resolved to refuse it. To which *Spinola* replied, *No, no, you deserve it, and must not refuse it; the Pensionary will talk with you further about it.* And at the same time he bid him be easy as to his being permitted to stay at *Antwerp* with three or four more of his associates; and as for the rest, he would consider what to do with them.

In the month of *August* following, he had notice that the Marquis *de Queva*, Envoy from *Spain* to *Brussels*, had sent to speak with him. He found some pretexts to avoid going to the Envoy that time; but being sent for a second time, he was forced to attend him. The Envoy taking him into his closet, ordered him to sit down by him, and said, *I only sent for you, because I had a mind to see you, having heard a great deal to your praise, which made me wish you were a Catholick, because you might do much service to our church. This is all I have to say to you.* He seemed to be very busy at that time, and there were several persons of quality waiting to speak with him. *Uitenbogart* gave him the following answer: 'I had a mind to obey your Excellency's commands in ordering me to attend you 'here, which was the only reason of my coming. I most humbly beg you, not 'to take it ill, that I find myself obliged in conscience, to declare to your Excel-'lency, that I can never change my religion, nor root out of my mind the love I 'bear, and the duty I owe to my native country, though I have been so ill used 'there, without deserving it. Wherever I go, I ask no more of the government 'under which I live, than liberty of conscience. I and all my brethren in this 'country are resolved to pay all the obedience consistent with the will of God, to 'their Highnesses, as long as we live under their protection, without giving them 'the least occasion to apprehend any disobedience, much less any factions or tumults 'on our parts.' The Marquis told him he was sorry he could not talk with him any longer at that time, but that he hoped to find a better opportunity to discourse more largely upon the same subject; and so with a civil nod, and friendly countenance, dismissed him. After this, being returned home to *Antwerp*, the Pensionary *Gavarelles*, or *Javarella*, made him a visit at the place where he lodged; where having talked a little with him and his wife in the entry, without going into any room, about a little estate which he, *Uitenbogart*, had in *Brabant*, and which had been seized and confiscated before the Truce, he endeavoured to thrust into his hands a pretty large paper-full of gold, as he judged by the glittering of it, one end of the paper being open. But *Uitenbogart* drawing his hand back, asked what that was, and what his Worship meant by offering it to him? *Gavarelles* reply'd, *I beg you to accept it from their Highnesses: it is nothing, nor is any thing intended by it. The Archduke will do more for you than this. He designs you the same, and even a greater stipend than you enjoyed at the* Hague. At that speech *Uitenbogart* was much disturbed in his mind, and said to him as follows: 'Sir, I humbly thank his High-'ness for his favour, and am his dutiful servant. But do not take amiss what I am 'going to say: Pray don't think it proceeds from pride or arrogance; I am not in 'such circumstances as to behave myself insolently. I know well enough how the 'presents of Princes ought to be treated, especially if no very weighty considera-'tions interfere. I am determined not to accept of one farthing from their High-'nesses, nor any pension of what nature soever it be. I have not earned it; I have 'not rendered their Highnesses the least service, neither can I do them any whatso-'ever. As long as I can procure, and be content with bread and water (tho', God 'be thanked, it is not come to that yet) I will never receive one penny from any 'foreign Prince. If your Honour be disposed to do me or my wife a favour, help 'us to the rent we just now spoke of; take off the confiscation, and let the States of 'Brabant account with me for the arrears.

A remarkable Reply of Uitenbogart *upon the offer of a considerable Present and Pension.*

Upon this refuſal the Penſionary went away with his preſent, telling him that he was ſent upon this errand by the Marquis *Spinola*, and promiſing he would do his beſt about the eſtate which he claimed, and which amounted to no more than twenty-five Gilders a year. This was obtained for him, and without any reflection, for it was known that many others, and even ſome of the great men of *Holland*, who were in the adminiſtration, had received the like favours. ANNO DOM. 1620.

All this going forwards and backwards to *Bruſſels*, and his conferences with *Pekkius*, *Spinola*, the Envoy of *Spain*, the Penſionary of *Antwerp* and others, to whom the neceſſity of his affairs forced him to apply, could not paſs ſo privately, but that it came to the knowledge of thoſe who put the worſt conſtruction upon it, and endeavoured to make their jealouſies, ſuſpicions and fictions, be received for truths by others. It was now currently reported among the vulgar in *Holland*, that he was turned Papiſt, that he marched along with the religious proceſſions, and bowed his knee to the altar. Nay it was told with great aſſurance in the Senates or Councils of ſome of the Towns of this Province, that he had ſued to be made a Privy-counſellor to the Archdukes, and that he had at length, after much pains, obtained his ſuit. They ſaid further, that he had been cloſeted by their Highneſſes, and no body admitted beſides him, upon which occaſion he had diſcovered all the ſecrets of his native country. The Miniſter *Smoutius*, being much exalted by his Call to *Amſterdam* from his private condition, pretended to foretell, that *Uitenbogart* would ſoon be made Field-chaplain to the Archduke, and attend him, upon the expiration of the truce, in the ſame manner as he had waited on the Prince of *Orange*. Upon this a rumour was ſpread, that all the *Remonſtrant* Miniſters reſiding in the Province of *Brabant*, would be declared enemies to their country. *Uitenbogart* had ſome thoughts of retiring out of *Brabant*, in order to obviate thoſe ill reports as much as poſſible; but his brethren at *Antwerp* could not be perſwaded to give their conſent to it, believing that if he went from thence, it would look as if he was forſaking the good cauſe, and that the body of their brotherhood might by that means be diſſolved, or at leaſt looſened. Finding himſelf therefore in a manner abandoned, he could not think of leaving thoſe whoſe converſation and friendſhip were now become almoſt his ſole comfort in this world; add to this, that he could not well reſolve whither to retire. He had his eye at this time chiefly upon *Staden*, becauſe the Burgomaſters, and the reſt of the Magiſtrates, had invited him the *March* before, by an obliging letter, in which they told him, **That every church within their juriſdiction enjoyed its liberty, without offence or interruption, and that they lived in peace and friendſhip by a mutual toleration.** They added, that they hoped he would bring ſome of his friends along with him, who might find their own account in helping to aggrandize their little State. But *Uitenbogart* ſaw well enough by this letter, and learnt by further accounts, that they of *Staden* did not ſpeak thus for his ſake only, but that their deſign was to make uſe of him in order to allure a good number of the *Remonſtrants* out of the *United Provinces*, by his example, and thereby to promote the commerce and trade of their town. He therefore being apprehenſive that he ſhould be but an unwelcome gueſt to them, if he went without company, did not think it adviſable to run that riſque. After this, he endeavoured to know by ſome of his friends, whether he might be allowed to retire thither, and ſhelter himſelf under the protection of the Government of the ſaid town, in caſe he ſhould come alone, as ſoon as the truce with the *Spaniards* expired; and be at the ſame time aſſured, that no harm ſhould befall him in caſe the States ſhould reclaim him. But whether any anſwer was returned, does not appear to me. The Kings of *Sweden* and *Denmark* were no leſs ſollicitous to enrich their new towns, *Gottenburgh* and *Gluckſtad*, and fill them with inhabitants; and it is thought they had their eye upon the *Remonſtrants*; for as the liberty which had been formerly granted in *Holland* to all kind of ſects, ſuch as *Anabaptiſts*, *Puritans*, *Browniſts*, *Lutherans*, and even to the *Jews*, had drawn great numbers thither, and filled the country with trade and riches; ſo now the rigour and harſh treatment of the *Remonſtrants* gave hopes to foreign Princes and States, that many of the ſubjects of *Holland*, and other Provinces, would ſeek their liberty and welfare in other parts, to the conſiderable advantage of thoſe places where they ſhould ſettle; for which cauſe the Governours of ſeveral countries and cities endeavoured to allure ſuch as began to be uneaſy in their native country, to come and fix among them, by the liberal promiſes of freedom

Falſe Reports concerning Uitenbogart.

He has ſome thoughts of removing to Staden, *to prevent ſuſpicions.*

The Remonſtrants *are invited by the Kings of* Sweden *and* Denmark *to come and ſettle in their Dominions.*

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dom in the exerciſe of their religion, as well as of civil advantages. But ſome of the Hiſtorians of thoſe times tell us, that the chief managers of the *Remonſtrant* affairs were then of opinion, that they ought neither too haſtily to cloſe with the offers of thoſe foreigners, nor flatly to reject them, but to keep the matter in ſuſpence, till they could make a calculation (in caſe the Government of theſe Provinces continued thoſe ſevere methods againſt them) of the number and circumſtances of the families which ſhould be diſpoſed to leave their country, in order to enjoy liberty of conſcience in other lands; to the end that when they knew their ſtrength they might ſtipulate the better terms with thoſe who invited them. —— They were likewiſe minded to ſee the ſucceſs of the war which was lately kindled in *Germany*, fearing leaſt the flames thereof ſhould reach to thoſe parts that had offered them a ſafe retreat. During the ſtay of *Uitenbogart*, *Epiſcopius*, and *Grevinkhovius* at *Antwerp*, ſome of the *Remonſtrants*, both Clergy and Laity, who came thither to ſee them, went into the churches of the *Jeſuits*, and other religious orders, whilſt they were preaching; not out of devotion, but curioſity; as they alſo went to the Comedies and Farces, which were daily acted. Here the abuſe, or ill cuſtom of pleaſing and alluring the common people (who are more delighted with jeſts and grimaces than ſerious diſcourſe) had extremely debaſed and vilified the office of preaching. This was come ſo far, that the auditories being ſo often moved to laughter and meriment by the lying legends, ridiculous fables, jeſts and puns, which the Prieſt, like a Comedian, or rather Jack-pudding, caſt among them, could hardly be reduced to ſilence and ſerioufneſs with much thumping on the pulpit: So far were thoſe preachers from moving mens hearts by ſtrong and powerful arguments, and drawing tears from their eyes, by the force of exhortations to repentance. The chief preachers of this kind were, Father *Gouda* the *Jeſuit*, Father *Flavius*, and Father *Maximilianus*; who needed not to have given place in all ſorts of extravagancies to any of the Monks of the former ages; no, not even to the *Maillards*, the *Menots*, or the *Baralettes*, whoſe manner of preaching is ſo well deſcribed by *Henry Stephens*, in his Apology for *Herodotus*. They wreſted and diſtorted the Scripture to ſerve the ends of ſuperſtition, either out of ſtupid ignorance, or baſe malice. The moſt ſottiſh fictions were diſguiſed with the varniſh of probability. They always ſtrove to tickle the itching ears of the people with ſomething new, and to invent things proper to create laughter: But they affected above all to ſcourge the ſo called Hereticks; ſuch as the *Calviniſts*, the *Arminians*, and other ſects of *Proteſtants*, whom they painted in the ugliеſt colours, and deſcribed in ſuch language as is uſed by fiſh-wives. But indeed the Biſhop of that City endeavoured ſoon after to reform this abuſe of preaching: for one of the *Remonſtrants* happening to ſay, *that he was amazed to find ſuch mean preachers in ſo noble a city*: He heard of it, and was ſo much affected with it, that in order to remove the ſcandal, he obliged thoſe railers and jeſters to leave the town, one after another, upon ſeveral pretexts he made uſe of, putting others in their places, who better underſtood the doctrines of their church, and more prudently inculcated them on the people. This Biſhop, who was a man of learning, and had been for ſeveral years a Profeſſor of Divinity at *Louvain*, gave ſufficiently to underſtand how much he was aſhamed, that whilſt ſuch eminent and learned Exiles reſided in his City, he ſhould have ſuch preachers under him, who by their great ignorance and monkiſh impudence, ſo much expoſed themſelves to their contempt.

The Opinion of the leading Men among the Remonſtrants, *with reſpect to thoſe and the like Invitations.*

The unedifying method of preaching uſed by certain Jeſuits, *and others of the Clergy at* Antwerp.

They are diſcharged by the Biſhop of Antwerp.

This was the ſame Biſhop, *Johannes Malderus*, who publiſhed a little Tract againſt the Synod of *Dort*, under the title of, *Anti-Synodica, ſive Animadverſiones in Decreta Conventûs Dordraceni*: That is to ſay, *Reflections upon the Decrees of the Aſſembly at* Dort. This piece, the concluſion of which has been mentioned already by us, in one of our former books, and which contained a refutation of the Synodical Canons, but upon the principles of the *Romiſh* church, was thought to be nervouſly writ by thoſe of that communion, as well as by ſome *Proteſtants* too, who only approved it as far as it eſpouſed or defended their particular doctrines.

The Biſhop writes againſt the Canons *of the* Synod *of* Dort.

In the mean time thoſe of the Government in *Holland* were employed in finding out methods ſtill more to diſtreſs the *Remonſtrants*. The States of that Province, who aſſembled in the month of *July*, were of opinion, that the States-General ſhould be moved that ſome more * rigorous Placard might be made and promulgated againſt ſuch as went armed to the Conventicles of that ſect. Theſe expreſſions occur

* *The States of* Holland *are inclined to add to the Severity of the* Placards *againſt the* Remonſtrants.

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in the Journal of the ſaid States; from which it is inferred, that ſome of the *Remonſtrants* went armed to their religious Meetings, in order to defend themſelves againſt thoſe violences which were ſometimes offered them over and above the penalties eſtabliſhed in the Placards. After this, the ſaid States of *Holland* gave inſtructions to their Committee, and to the Gentlemen deputed from them to the States-General, on the 23d of the ſame month, to move, that the Placards againſt *forbidden Meetings* might be reviſed and inforced in ſuch manner, **That thoſe who frequented ſuch meetings might forfeit their upper garments; and thoſe who went armed, their weapons; and that they might be obliged to depart, or elſe be fallen upon wherever they were; and that all thoſe who correſponded or converſed with any of the exiled perſons, ſhould pay a pecuniary fine of ſix hundred Gilders, and likewiſe forfeit ſuch offices or employments as they held; and in caſe they could not anſwer the ſaid fine of ſix hundred Gilders, then they ſhould be ſent away into baniſhment, or ſuffer other arbitrary puniſhments.** This was their ſcheme; but however it had not any effect, for the States left it to the old Placards. Notwithſtanding which, the penalties appointed by the ſame were frequently exceeded in diſturbing the Meetings, and the perſons found there were abandoned to the inſolence of the Mob or the Soldiers; the Magiſtrates wanting either the will or power to reſtrain them. ANO DOM. 1620.

At *Leyden*, about this time, the *Remonſtrants* held now and then ſome Conventicles out of the town; but the common people, who were moſtly *Flemmings* and *Walloons*, ſoon found them out, and perſecuted them with throwing dirt and filth and ſtones at them, and wounding ſeveral; beſides taking from the men their cloaks, and from the women their ridinghoods; and they abuſed even ſome that were not at the meetings. *The* Remonſtrants *are inſulted by the Rabble at* Leyden.

It happened one *Sunday*, being the eighth of *November*, that the *Remonſtrants* held a meeting not far from *Leyden*, on which occaſion *Paſchier de Fyne* preached to them. During ſermon, the Land-droſt *Sprute* went thither, attended with ſeveral horſemen; but finding that he was not able to diſperſe the congregation, it being very numerous, and the people ſtanding firmly by one another, and perceiving that the ſermon was ended by their ſinging Pſalms, he even retired. But in the mean while ſome of the moſt zealous *Contraremonſtrants* ran to the bulwarks, and threw ſtones at the people as they returned into the town. Some of the women being very rudely treated by the Mob, as they were going to their own houſes, retired to a Baker's, one *Joachim Julfs*, where two or three of them had left their veils, in order to ſave themſelves from the claws and teeth of that many-headed beaſt. The poor Baker was expoſed to the inſolencies from which he endeavoured to ſecure thoſe diſtreſſed women. His houſe was attacked and plundered by ſome young fellows, who were excited by others. They broke all his windows, and all his tools and inſtruments; they tore his accompt-books to pieces, and threw his ſacks of meal and flower about the ſtreet; and all this by day, and before the face of the Scout. One of the *Remonſtrants*, *John Peterſon van Uitgeeſt*, went, during this riot, to the Heer *Gerard Leenderſon*, who dwelt hard by, and accoſted him after this manner: *Sir, we have taken an oath of fidelity to the Government, and obliged ourſelves to join in ſuppreſſing all factions and tumults; command us now to put the ſame in execution, now that they are plundering the houſe of our fellow-citizen.* But nothing was done. And when afterwards the Baker applied to the Magiſtrates for an indemnification of his loſſes, it was refuſed him; *becauſe he had ſuffered the women to depoſite their veils with him, as they went to the Meeting.* The following night, one *Lupart*, a *Contraremonſtrant*, who happened to be upon the watch at the Stadthouſe, was heard to ſay to his companions, *That it was very viſible that God was on their ſide, ſince he even ſtirred up the Mob and the Children, to put the laws in execution againſt thoſe who tranſgreſſed them; whilſt the Magiſtrates, whoſe duty it was, remained aſleep.* But the *Remonſtrants* thought that this *Lupart* had no cauſe to find fault with the negligence of the Magiſtrates, who were active enough in diſturbing their Meetings, and in exacting the fines and penalties by ſtrict inquiries, by putting them to their oaths, and ſubjecting them to private examinations. They obliged even the Night-watch to ſwear they would inform againſt all Conventicles of the *Remonſtrants* they were able to diſcover, and whoever ſcrupled it was turned out of his place.

AN° DOM. 1620. About the ſame time the Magiſtrates began again to think of inliſting certain *Warders* (tho' not under the ſame name, becauſe there had been ſuch a cry againſt them in the time of the former adminiſtration) partly to ſecure themſelves againſt the inſolence of the common people; and partly, to be the better enabled to put the Placards in execution.

The *Remonſtrants* of *Rotterdam* had held their meetings almoſt every *Sunday* of the months of *June* and *July* in the open fields, tho' frequently abuſed, inſulted and plundered by the Soldiers. On the 16th of *Auguſt*, which was the *Kermiſs*, or Fair of that town, they met again in the fields, perſwading one another that the ſaid Fair and Holy-day-time would procure them a little more freedom than uſual, or at leaſt that at ſuch a time of mirth and jollity the Officers would not mind them. But before their Preacher had done, the Dykegrave *Dune*, their old enemy, marched out to diſturb them, as faſt as he could, attended with a party of armed Soldiers, who purſued them, but could take none. Whereupon ſome of thoſe whom he ſaw, or fancied to have been there, were ſummoned before the Magiſtrates; and ſuch of them as could not, or would not purge themſelves upon oath, were condemned to pay the uſual fines. In the Fair-week the Under-Scout and his Followers diſturbed a certain meeting of the *Remonſtrants* within the town, at the houſe of one *Cornelius het Hart*, a Captain of an *Eaſt-India* ſhip. Here the ſaid Under-Scout diſcovered many of the congregation, who were all of them forced to pay the penalty of five and fifty Gilders apiece, and the owner of the houſe two hundred. This indeed was conformable to the Placards, but that which followed was carried much further. At the diſturbing of a Conventicle out of town, in the time of Autumn, they were not ſatisfied with plundering and proſecuting the *Remonſtrants* as formerly, but ſome of the Soldiery, who were always at the Dykegrave's ſervice upon this occaſion, having diſcovered four young Maidens in a Boor's cellar, where they thought to conceal themſelves, after having ſtripped them of all their cloaths, violated their chaſtity, and treated them in ſuch a manner, that ſome of them, according to the teſtimony of the Midwives, whoſe aſſiſtance their parents were obliged to uſe afterwards, were rendered unfit for the ſtate of matrimony. The ſame Soldiers, as they were marching off with their booty, threw the milk or whey, which they found there, upon the poor Maids, by way of farewell: and they, not being able to return to town, were carried thither, where, in the ſpace of ſix weeks, they all died; without any proſecution on the part of their parents, to prevent a noiſe, and in reſpect to the honour of their daughters. Neither did the Magiſtrates themſelves, as the *Remonſtrants* write, think fit to make any further inquiry into the matter, having been ſufficiently ſatisfied by the evidence of the Midwives, and otherwiſe, that this abominable and inhumane action (the circumſtances whereof cannot be related, as being too ſcandalous and offenſive to chaſte ears) would be found to be but too true.

A Meeting of the People of that Perſwaſion near Rotterdam *diſturbed, and great Barbarities committed.*

It is likewiſe related, that the bitterneſs of mens minds was riſen to ſuch a pitch about this time, that a certain *Contraremonſtrant* of the Town of *Rotterdam*, whoſe name was *John Simonſon Das*, a Schipper, that uſed to trade to *Leyden*, did, one day, when the Officers went to diſturb a Meeting, accompany the Soldiers, taking with him a loaden Muſket, and firing it at a venture among the people, out of a flaming zeal for his cauſe; but whether he did any miſchief, I have not been able to learn. But notwithſtanding all this ill treatment, the *Remonſtrants* continued their Field-meetings even to the month of *December*, at which time they aſſembled within the town, in private houſes, by night, or very early in the morning. On *Chriſtmas*-day they met and heard a ſermon at five in the morning, in a ware-houſe on the *Haring-fleet*, where ſix or ſeven hundred perſons were preſent, and after ſermon they ſung the Hymn of *Nunc dimittis* without moleſtation. The ſame day were ſeveral other Meetings in different houſes; and among others, at the houſe of a certain Midwife in the *Bagyne-ſtreet*; notice of which was given to the Under-Scout, who immediately repairing thither, broke up the meeting, exacted the penalty from ſome of the Burghers who were known to him, and made the man of the houſe pay the ſame ſum of two hundred Gilders.

On the ſecond day of *Chriſtmas* the *Remonſtrants* aſſembled again about five in the morning in the *Bane-ſtreet*, to the number of a thouſand people, when and where they heard a ſermon without any diſturbance: But when they attempted to

meet on the third day in the *Wine-ſtreet*, the Soldiers were ſent againſt them, who diſperſed them immediately. Such trouble, charges and dangers, did the *Remonſtrants* in thoſe times expoſe themſelves to, in order to ſerve God in their own way. But zeal values no perils; nay, it even rejoyces in ſufferings. They encouraged each other to endure all things, hoping to overcome all in time, and by patience and perſeverance, to recover the freedom of religion, without which the land itſelf could not ſubſiſt. But the greateſt fervency was obſerved in perſons of ſmall fortunes, in thoſe who were leaſt infected with covetouſneſs, and in the Poor, who had nothing to loſe. It was therefore propoſed by one of the Governors of the Hoſpital for Old men, that ſuch of them as ſhould be diſcovered to frequent the Conventicles of the *Remonſtrants*, ſhould be whipped. AN° DOM 1620.

Some people conſidering what hardſhips the *Remonſtrants* at that time underwent, eſpecially thoſe of *Rotterdam*, and other towns, where they were ſo ſtrong in number, were aſtoniſhed that they did not make any greater reſiſtance for the ſecurity of their bodies and goods. Their enemies ſaid it was for want of power; but their friends reply'd, that conſidering the circumſtances of thoſe times, and the ſtate of affairs in the government, they were much ſtronger than thoſe *Netherlanders*, who took up arms againſt the King of *Spain* in the year 1572; a Prince poſſeſſed of ſo many gold and ſilver mines, and under whom the States of the ſeveral Provinces had hardly any other authority left them, beſides that of conſenting to raiſe taxes; of which burdens the *Remonſtrants*, and the other Sects that favoured them, bore the greateſt ſhare, eſpecially in *Holland*, the moſt powerful of all the other Provinces. But the patrons and defenders of that cauſe declared, that neither ſtrength nor weakneſs were at all conſidered by them; that they were governed by more noble principles; to wit, thoſe of the chriſtian religion; being perſwaded that the doctrines of truth were not to be propagated by violence: 'Their only weapons, *they ſaid*, ought to 'be patience and conſtancy; their threatenings, tears; their refuge, prayers; flight 'ought to be their only defence; the chearful payment of the fines, their reſiſtance; 'and their yielding to their perſecutors, their chief victory.' However, tho' theſe were the grounds upon which they always went, yet was it hardly poſſible ſo far to reſtrain the numerous congregations of the *Remonſtrants*, by exhortations to ſilence and forbearance, when injuries were offered them by adverſaries, much fewer in number than themſelves, but that *nature would ſometimes rebel againſt principles*, and produce either words or deeds, which could not bear the ſtrict touch-ſtone of the above-mentioned doctrines; by which they expoſed themſelves and their party to great dangers. Of this ſome beginnings were ſeen on occaſion of the diſturbing ſeveral of the *Remonſtrant* Conventicles, which were held this winter in the town of *Gouda*. The *Remonſtrants* having been forced to adjourn their out-of-town meetings, on account of the bad weather, they ventured to preach within the city one *Sunday*, being the 28th of *November*, and it ſucceeded ſo well, that they performed their religious worſhip without any moleſtation. They repeated the experiment the following *Sunday*, the 6th of *December*, in the ware-houſe of the late depoſed Burgomaſter, *Jacob Lonk*, which ſtood behind two of his houſes uninhabited, and came out by a long alley into the *Pepper-ſtreet*. This was done without the knowledge of the ſaid *Lonk*, for the ware-houſe was open, and had no lock to it, and the meeting was appointed there without aſking his leave. Neither was this aſſembly attended with any trouble, becauſe *Antony Klotes*, choſen Bailiff and Scout in the ſtead of the Heer *Richard Schaap*, was but newly arrived at *Gouda*, and was not yet in a condition to diſturb the *Remonſtrants*. This man had been formerly an Attorney at *Dort*, where he paſt for a great *Remonſtrant*; but when he perceived that the wind was in their faces, he fell from them, which, it is thought, paved him the way to the Bailiff-ſhip of *Gouda*, in which office he acquitted himſelf after ſuch a manner to his old friends, that they uſed to ſay of him, *wherever he faſtens, he makes his teeth meet*. And he himſelf did not ſcruple to ſay, *That before he had done, he would make all the Burghers, Strangers; and the Strangers, Burghers*. And accordingly he ſoon diſcovered his intention with reſpect to the *Remonſtrants*. The Heer *Lonk* was ſoon appriſed, by the great number of footſteps impreſſed upon the ſnow, round about his ware-houſe, that there had been a meeting holden in it. Therefore to prevent the ſame for the future, and to avoid the damage that might re-

Tranſactions relating to the Remonſtrant *Meetings at* Gouda.

ANNO DOM. 1620. ſult to himſelf, he cauſed a new door to be made to it, and put a padlock upon it, which he locked with his own hands. Notwithſtanding this, the *Remonſtrants* met there again on the 13th of *December*, without the knowledge of the owner. They uſed a ſlight to get the door open, which it is thought they performed after this manner. One *Govert van Meuwen*, who ſeemed to be a very zealous *Remonſtrant*, inſomuch that he was intruſted with the care of appointing the meetings, but who, at the ſame time, kept a ſecret correſpondence with the new Bailiff, in order to betray them, had dextrouſly got poſſeſſion of the key. He knew that a certain *Remonſtrant* Burgher, one *Nicholas Krynen*, had lived in the ware-houſe with his family, for ſome weeks whilſt his own houſe was repairing, and that ſome of his goods were ſtill there. Laying hold therefore of this opportunity, he borrowed the key, under pretence of fetching ſomething out for the uſe of the ſaid *Krynen*. But having got the key, he went immediately home, and in great haſte appointed a meeting; ſo ordering matters, that part of the people were to come in preſently after noon at one door, and part at another; but before they were all come in, the back door was ſhut by the wind, ſo that one part of the people could not get in; but at laſt, by the aſſiſtance of a neighbour, who lived next to the ware-houſe, they were likewiſe admitted. About 2 or 3 o'clock in the afternoon, the Bailiff having received notice, as is ſuppoſed from *van Meuwen*, that the *Remonſtrants* had a meeting there at that time, came, being attended by the commanding Officer, Monſ. *Grenu*, and a party of his Soldiers, in order to diſturb them. Theſe having beſet all the avenues, *van Meuwen* and *Grenu*, with a few more, paſſed into the yard by the back-way, but finding nobody there, they went into a neighbouring houſe, and enquired where was the meeting? the people replied, they knew of none. But going round another way, they found the place, and heard a great noiſe of the people within. The Bailiff rapping at the door ſeveral times, but not gaining admittance, commanded his men to force it open. The Miniſter, *Paſchier de Fyne*, commonly called the *Ice-bird*, becauſe of his having preached the laſt winter upon the ice, obſerving what was doing, and not being able to get out, came down from the pulpit, and endeavoured to hide himſelf among the crowd. In the mean while the door being forced, as ſome ſay, by the Bailiffs men, or opened by the people within, as is affirmed by others, the Bailiff found a great number of men and women in the room, and commanded them in the name of the States to keep the peace, and to make no reſiſtance; aſſuring them, *That no body ſhould hurt them.* But as he was ſeeking for the Miniſter, one of the company ran at him with a ſharp inſtrument; but his raſh zeal was prevented by another *Remonſtrant*, whoſe name was *John Krynen*, by laying hold of his arm. It is moreover related, that the Bailiff ſtanding upon the threſhold of the ware-houſe, in order to take a liſt of the names of the congregation, one of them pulled him inwards, being aſſiſted by others, inſomuch that he was drawn in among them, and puſhed from one to another, till with much pains he extricated himſelf from among them, leaving his cloak behind, which one of his ſervants fetched out afterwards; in doing which, he heard ſome of the people cry, *cut the cloak in pieces*; *tear the cloak in pieces.* And to the Bailiff himſelf, they ſaid, *Come in if you dare*; *let them come, if any of them have courage enough to attempt it.* Five of the forwardeſt of them, were immediately ſet down by the Bailiff; but as he would have proceeded in taking an account of them, the door was ſhut upon him, and the people within were heard to faſten and barricade it; after which they fell a ſinging pſalms with a loud voice. Some of thoſe who were in the ware-houſe, threw their cloaks out of window, and others got out the ſame way, in hopes of eſcaping. It is likewiſe ſaid, that they preſſed ſo hard on the Bailiff, that he was obliged to retire. It was at the ſame time propoſed by ſome, that they ſhould throw down an old wall, by which he and his company were to paſs, and ſo bury them all in the rubbiſh; but others more wiſe and moderate, diſſwaded them from it. The Bailiff having got out into the *Pepper-ſtreet*, where ſome of the Soldiers had been poſted upon a bridge, he perceived ſuch a vaſt number of people together, that he was terrified, not knowing what they might attempt out of deſperation. He therefore thought it the ſafeſt way to give the Burghers good words, and exhort them to peace and quietneſs. Upon which, one of them was heard to ſay, *I know not whether you came to murder us, or whether we ſhall murder you; but if that was your deſign, you had*

better

better have ſtaid at Dort. At the ſame time, the people were aſſembled in troops, ſome of them upon the *Gouw*, others near the place where the *Remonſtrants* had met, and in divers other places thereabouts. Some of theſe cried, *Help us to ſtones, give us ſome ſtones.* Others, *Knock them down, knock them down; go home, and fetch your arms.* Some perceiving 7 or 8 Soldiers marching over the *Horn-bridge*, with half-pikes in their hands, fired at them; but the Soldiers coming on boldly, forced their way through the crowd. Others called for ſtones again, and endeavoured to break up the ſtreet by the *Fiſh bridge*, but all in vain, they were ſo ſtrongly pitched. Two other Soldiers following their Comrades, were ſeized by ſome of the Burghers, as was likewiſe a third, who took their arms from them, broke them in pieces, and threw them away, and, as it is ſaid, beat them with their own weapons. But others relate, that one of the Soldiers urged the two others to fire at the Burghers who ſtood on the bridge; upon which, they putting their matches to the cocks of their muſquets, and reſting their muſquets on their forks, made as if they would diſcharge them; but a Burgher fell upon one of them, and taking hold of the muzzel of his gun, made him let go, and immediately carried it to the Heer *Hornby*, who lived thereabouts, and was ſtanding at his door. The other two Soldiers were likewiſe prevented in their deſign. One Soldier was hurt in the face by a ſnow-ball, which one of the townſmen threw at him. Some of the Burghers wives drew their huſbands into their houſes, and endeavoured to quiet the commotion. In the mean while, the Bailiff found himſelf obliged to retire from the *Pepper-ſtreet*, and to let the *Remonſtrants* alone for this time, there being no poſſibility of diſperſing ſuch a number of people. Some ſay, that they unpaved the ſtreet with their knives, or other tools, and did ſo pelt him and the Soldiers, that they were not able to ſtand it. But there is reaſon to doubt of that throwing of ſtones, ſince thoſe who were ſummoned before the Magiſtrates, to give an account of this day's uproar, did not make the leaſt mention of it: Be that as it will, yet this is certain, that the diſturbing of the *Remonſtrants* in their religious worſhip, and the tumult proceeding from it (by which the town was in danger of being turned into a bath of blood) ended without ſhedding any blood; but the very noiſe and terror had ſuch an effect upon two women, who lay in, that they both died of it. AN° DOM. 1620.

The next day, the Magiſtrates viſited the ware-houſe, where the meeting had been held. After which, for ſeveral days, particularly the 18th and 19th of the month, divers perſons were ſummoned before them, in order to teſtify all that they had ſeen and heard during the diſturbance. For this purpoſe, they ſent for two of the Scouts Officers, one of the Town Meſſengers, a Serjeant of the Soldiers, and ſeveral others both men and women, whoſe evidences, ſo far as they agreed, I have chiefly made uſe of, in the relation of the ſaid diſturbance and the enſuing tumult. They aſked ſome of theſe witneſſes, whether they had been at the meeting, whom they had ſeen there, and who it was that uſually gave the *Remonſtrants* notice of holding ſuch like aſſemblies? By this means it came out, that the *Remonſtrants* had divided the town of *Gouda*, firſt into ſixteen, and afterwards into eight parts, in order to miniſter to their people the more regularly: That one *Peter Davidſon*, who at that time went from houſe to houſe, teaching their children as a Schoolmaſter, had uſually taken an account of the people of that perſwaſion in every houſe, and ſerved for a meſſenger to the deprived Miniſters; going on all their errands abroad; and that when there was to be a meeting, it was he who gave notice of it, and called the people together: Moreover, that one *Albert Renoldſon*, and one *John Peterſon*, who lived with him, had been employed for the ſame purpoſe, who were therefore ſtiled by the people the *dumb Bells*; but that this method was diſuſed, every man giving his neighbour notice when there would be a meeting.

On the 20th of *December*, it being the Sunday before *Chriſtmas*, the *Remonſtrants* deſigned to hold a meeting; but it had no effect, by the miſtake of the time which was differently notified to the people. In the afternoon of the ſame day, the Under-Scout, whoſe name was *Kunedertuf*, viſited the ware-houſe where it was thought they intended to have met; but as ſoon as he was gone, they preached near it in a Rope-walk.

On the 22d of the ſame month, an Order was publiſhed from the Stadthouſe, the contents of which are differently related; but it is ſuppoſed, that the deſign of it was

ANNO DOM. 1620. to prevent the concourse of the people, when the Bailiff went to disturb these meetings.

Upon *Christmas-day*, *Matthæus Burgius*, formerly the Minister of *Sevenhusen*, preached before a congregation of the *Remonstrants* without any molestation; the Scout not being able to find out the way to the place of their meeting. In the afternoon they would have met there again, but the owner, or tenant of the house, denied them entrance; whereupon a great number of people were forced to stand in the street, and some drunken Soldiers passing by and affronting them, the stones began to fly about; but this tumult was soon composed. In the evening of the same day they had another meeting, and a Sermon in the open air in the Rope-yard near the Artillery-ground.

The second day of *Christmas*, *Paschier de Fyne* preached at six in the morning, in the Rope-yard near the Castle, or at least where it had formerly stood. This past without any disorder. After Sermon, *Poppius* signified to *Paschier* by a note, that he had been earnestly intreated by some of his friends, to let them hear him their true Pastor once more; and that he hoped he should have as good luck that evening, as they had had three times together before: He was therefore inclined, he said, to preach himself, but had not resolved upon any thing; wherefore he begged him to be ready at all adventures, to the end, that if he should not think it advisable to come, people might not meet in vain. At length, *Poppius* determined to preach, and the rumour of this having spread quickly among the *Remonstrants* throughout the town, a great number of people met together, and the rather, because it was said that the Prince of *Orange* had forbid any disturbing of the meetings. They met therefore again, behind the Castle, in and about the house of one *Hugen* an Inn-keeper. Here *Poppius* placed himself at a window, where there were two candles lighted. About six in the evening, he began his sermon, after a fervent prayer to God; but scarce had he preached half an hour, e'er the news came, that the Scout or Bailiff, with the Under-Scout, were gone to fetch some Soldiers. Presently after, they were seen coming. A great number of them, a whole company, as it is thought, led by their Commander *Grenu*, marched along the Haven; another party, headed by Serjeant *Brats*, came by the *Tenth-way*, as it is called, all along the Fortifications. As they drew nearer with loud clamours, their musquets loaded, their matches burning, and with torches in their hands, *Poppius* came down from the place where he stood, and thrust in among the people, who at first stood still, as if they were resolved to abide the coming of the Soldiers. *Grenu* immediately ranged his men, and beset the place of meeting. The musquets were fixed, and the matches fastened to the cocks; and then the cry was, *Are you all ready?* Immediately the word was given, *to Fire*, which was followed by a general discharge upon the congregation, and this was repeated several times to the unspeakable terror of the people; for it being in the dark, every man thought his neighbour either killed or wounded; and expected the same fate himself. Upon this, they fled in great confusion, each running as his fear drove him. By this means, the people being spread abroad, their number appeared greater than before; insomuch that the Soldiers observing what a multitude they had to deal with, were no less terrified on their side, and falling into disorder, began to fly whilst no man pursued them. It is said, that some of the Burghers upon the approach of these Soldiers, or as soon as they had discharged their Pieces at them, cried out, *Fire*, others retreated by the Rope-yard, and that many drew up together, both from the meeting and all parts of the town, and made a stand, and that they even unpaved a whole street, and assaulted their enemies with the stones: That the Bailiff was in great danger of being very ill handled; that *Herman Hugen* used these or the like expressions: *Fall on Burghers, knock down the Soldiers, those Rogues, those Blood-hounds; I will help and stand by you to the last man; fall on without scruple.* They relate further, that a certain old man, one *Adrian Peterson*, a Wool-comber, had the courage thus to upbraid the Soldiers: *You wretches, you blood-hounds, are ye come hither to persecute good christians?* And that the aforesaid *Herman Hugen* said to *Grenu*, the commanding Officer, standing upon the Bulwarks: *You ought not thus to torment the Burghers.* This tumult in the night, presented a most dreadful scene, by reason the lighted torches, the burning matches, and the confused cries of the Townsmen and Soldiers, and threatened yet more terrible consequences. But that which is strangest of all, is that in the midst of so much disorder, confusion and animosity,

The preaching of Poppius, *one of the late Ministers of* Gouda, *occasions a great tumult there.*

animoſity, not one perſon was killed, nor a drop of blood ſpilt. The *Remonſtrants* gave God thanks that the muſquet-balls, which thoſe who dwelt on the other ſide of the *Yſſel*, heard to fly over their houſes, had miſſed their marks; as alſo that thoſe who reſiſted, being exaſperated by the cruelty of their perſecutors, had neither ſlain nor wounded any of them. The Burgomaſters at the ſame time were ſo embarraſſed at theſe proceedings, and ſo apprehenſive that the whole town would be involved in the uproar, and much blood be ſhed, that they all retired to their houſes, where they endeavoured to ſecure themſelves as well as they could. But the *Remonſtrants*, who meant no ill, aſſembled again in great numbers, after the departure of the Scout, in the place where they firſt met, hoping to hear a little more from their beloved Paſtor *Poppius*. But he was houſed ſomewhere, and *Paſchier*, who came to hear him, had likewiſe made his eſcape, paſſing through a whole company of Soldiers; neither of them imagining, that after ſuch a diſorder, the people would have ventured to meet again the ſame night. No Miniſter therefore appearing, ſome of them begun to ſing the Ten Commandments, and the reſt followed. This ſinging of ſuch a number of people together, filled the air, and it being in the dead time of night, was heard as far as *Reckwick*, and *Shipwick*, at leaſt a league from the town. AN° DOM. 1620.

This aſſembly, and the tumult which attended it, has ſince occaſioned much diſcourſe. *Bartholomeus Nicolaus*, one of the *Contraremonſtrant* Miniſters of *Gouda*, did not ſcruple to affirm in print: *That the late Miniſter* Poppius, *on the ſecond day of* Chriſtmas, *had, by his own proper fault, involved the whole city in blood and confuſion.* But *Poppius* replied afterwards, and in print too: 'That far from involving the 'town in blood and confuſion, he had not cauſed any blood to be ſpilt: That the 'people had no other views in meeting together, than to be inſtructed and edified by 'the word of God: That alſo their Miniſter (*meaning himſelf*) had reſolved upon 'that occaſion, to have earneſtly exhorted them to peace, quietneſs, patience and 'meekneſs, and to the practice of all other chriſtian virtues: Conſequently, that ſuch 'a meeting could have no tendency to bloodſhed: That the world had ſeen at all 'other publick meetings of the *Remonſtrants*, which were not diſturbed, that the 'people came and went away peaceably, and the ſame would have happened there: 'That the diſturbing of them being put in execution after ſo unheard of a manner, 'as if it had been reſolved to treat the Burghers like common enemies, by ſending 'whole bands of Soldiers againſt them; this had indeed been the occaſion that ſome 'of the congregation, who had not yet rightly learned the exereiſe of chriſtian pa'tience, had acted as they did; whom, *he ſaid*, he was far from commending. 'Whoever took upon them to paint the *Remonſtrants* in odious colours, upon the 'account of thoſe late tumults, and charge them with ſedition, did them a great deal 'of wrong: For even the religious aſſemblies of the Apoſtles themſelves, were 'ſometimes attended with tumults: yet who would ſay their aſſemblies were riotous 'or ſeditious? But if the adverſaries of the *Remonſtrants* were reſolved, without re'gard to reaſon, to charge them with this crime, they would then ſit down contented, 'and comfort themſelves with what *Chriſt* had ſaid of himſelf, namely, that he was 'come to ſend a ſword upon earth, and to ſet one man at variance with 'another.' *Poppius is cenſured on that account.* *His juſtification.*

The night after the abovementioned diſturbance, the Soldiers, who kept a ſtrict guard throughout the town, ſeized upon *Albert Reiniers*, as a ſpy, for coming near the Bailiff whilſt he was talking with the Commandant *Grenu*; and *Herman Hugens*, the maſter of the houſe near which the meeting was kept, and ſeveral others were ſecured on account of the tumult. The next day, being Sunday, the Soldiers were poſted in all the ſtreets which led to the market-place, and in the church-yard, where likewiſe many of the Burghers were got together. A party of Soldiers, to the number of twenty, being ordered to go their rounds in the day time, were followed and houted at by the boys. The ſon of a certain Maſon walking in the Stadthouſe about noon, was commanded by the Bailiff to depart; but the young man ſaid to him, *We walked here many a time before you came.* Upon which, he was taken into cuſtody, and ſhut up in the Schepens chamber for a while. Several of the Burghers too were fined by the Under-Scout for only walking and talking with one another near the *Gouw*. The Soldiers patrouled about the town, during the three following days, and a ſtrong guard was kept at the Stadthouſe; and on the 29th *Several Remonſtrants impriſoned.*

of

AN° DOM. 1620 of the ſame month a new Company arrived in the Town, being a detachment from *Rotterdam*. The day before this, the following Memorial and Petition on behalf of the *Remonſtrant* Burghers was drawn up, in order to be preſented to the Magiſtrates of *Gouda*.

To the Right Worſhipful, &c. the Heers, the Scout, Burgomaſters, Schepens, and the reſt of the ruling Magiſtracy of this City of Gouda.

Gentlemen,

A Memorial and Petition of the Remonſtrant *Burghers of* Gouda, *addreſſed to the Magiſtrates of that city.*

'THE Burghers and Inhabitants of this City, known and diſtinguiſhed at preſent by the name of *Remonſtrants*, but all of them faithful Patriots, who, as well as their Anceſtors, have ventured their lives and eſtates for the liberties of their Country in general, and of this City in particular, having born all burdens, and diſcharged all offices as became good citizens, do humbly conceive that they have juſt cauſe, with all reſpect and reverence, to repreſent to your Worſhips the great ſorrow and concern they lie under, in finding themſelves reduced to ſuch a dilemma, as to be forced either to forbear totally the exerciſe of their religion, of the truth of which they are fully perſwaded in their hearts, and by that means bring down the wrath of God upon them, by acting againſt their conſciences; or elſe to incur the diſpleaſure of your Worſhips and the Government, by frequenting their religious Aſſemblies. But being as *Chriſtians*, convinced that they ought to obey God rather than men, how great and honourable ſoever; and conſequently that they cannot omit the exerciſe of praying and preaching, and the adminiſtration of the holy Sacraments with a ſafe conſcience, they are determined to go on, and perſevere therein, in oppoſition to all Laws, Placards, Puniſhments and Executions, that can proceed from men, with the ſame courage and conſtancy as their Anceſtors underwent the cruel torments of the old *Spaniſh Inquiſition*. And they are ready to ſuffer, they and their wives and children, even unto death, rather than to be deprived of the exerciſe of their religion, which they know to be the ſure way to everlaſting life. For this cauſe is it that they hold little aſſemblies, and ſometimes great ones too, by reaſon of the great numbers of their people, as the *Reformed* thought themſelves in conſcience obliged to do in the time of the *Spaniſh* Government. But as your petitioners, being ſtrengthened by the grace of God, hope they ſhall not faint, nor relax any thing of their holy zeal, as long as they have breath in their bodies, any more than their anceſtors; ſo likewiſe do they ſolemnly proteſt in the uprightneſs of their hearts, and in the preſence of an all-ſeeing God, that they abhor, and have an utter averſion to all rebellion and ſedition, and that they aim at nothing elſe but to enjoy liberty of conſcience, and the exerciſe of religion, which is the gift of God to them, and which they ought not to be deprived of in their free native land. They humbly conceive your Worſhips will not deny that the dominion over conſcience appertains to God alone; that religion can neither be planted nor extirpated by violence; that from the very beginning of the *Reformation*, their High Mightineſſes themſelves, as well as all the inhabitants of theſe lands, have always eſteemed the obſtructing a free exerciſe of religion, as perſecution for conſcience-ſake; that thoſe who aim at eſtabliſhing any religion by force, *ſtorm heaven and often loſe their ſhare of the earth*, as the Emperor *Maximilian* was uſed to ſay; that it is hard to fight againſt God, and dreadful to fall into his hands; that all *Hollanders*, and in particular thoſe of *Gouda*, have a natural averſion and abhorrence for perſecution; that according to the declarations of the States, and the opinion of the Magiſtrates of the Towns in this Province, *the heavy wars ſupported by them, were not undertaken for the ſake of this or that religion, but only for the liberty of conſcience in general*; that the Petitioners, tho' very ſtrong and numerous, freely yielded thoſe churches which they had been poſſeſſed of from the very beginning of the *Reformation*, and always made uſe of for the exerciſe of their religion, to the *Contraremonſtrants*, much leſs numerous than themſelves; and that having performed many other good ſervices for the Government, they have not deſerved ſuch rigorous treatment. They therefore exhort your Worſhips on the part of God, and intreat and beſeech you, on their own part, that you would no longer

'obſtruct the exerciſe of their religion, either by the violence of the Soldiery, who live by the ſweat of the Burghers brows, or by any other methods. And in caſe this their requeſt ſhould not meet with a favourable reception from your Worſhips, but be rejected like the Petitions of the Nobles, which were preſented to the Ducheſs of *Parma* in the year 1566-7, they moſt ſolemnly proteſt in the preſence of the all-knowing God, of your Worſhips, and of the whole world, that all and ſingular of them, notwithſtanding their good diſpoſitions towards patience and forbearance, yet not having in their power the hearts and hands of thoſe, who according to the example of the firſt *Reformers*, may be driven to take up arms in their own defence, are innocent of all the miſchief which may enſue; and they aſſure themſelves that the blood which may happen to be ſpilt (which God forbid) will not be required of them, but of thoſe who are the occaſion of it. May God grant your Worſhips the wiſdom to prevent all ſuch inconveniencies, and make your adminiſtration acceptable to him.' AN° DOM. 1620.

Done at Gouda, *this* 28*th of* December, 1620.

At the bottom of this paper was added:

Inſtead of ſubſcribing any names, the Burghers offer their attendance at the Stadthouſe in great numbers, but in a civil manner, in caſe they be informed that your Worſhips allow them ſo to do.

I cannot ſay, for certain, whether this Petition was delivered, or tranſmitted to the Magiſtrates of the town, ſince *Poppius*, who was there at that time, makes no mention of it in his Journal. However, I thought it proper to be inſerted here, becauſe we may learn from thence what opinion the *Remonſtrants* of *Gouda* had of their prohibited Aſſemblies, as alſo their reſolution of continuing the ſame, whatever the conſequences might be.

Soon after this the Magiſtrates of *Gouda* took into conſideration the caſe of thoſe perſons who were accuſed on account of the two laſt diſturbed Meetings, and the tumults which followed thereupon. The Inn-keeper, *Herman Hugen*, after having been confined for the ſpace of a month, was, upon the proſecution of the Bailiff before the Court of Burgomaſters and Schepens, declared to be *a uſeleſs Member of the Town*, and as ſuch ordered to quit it within the ſpace of twenty-four hours, and not to return thither, nor within the liberties thereof, unleſs with the knowledge and conſent of the Magiſtrates for the time being. He was likewiſe condemned to pay the charges of his impriſonment and proſecution, in caſe he was able. In the ſentence which was pronounced againſt him on the 29th of *January* following, it is ſaid, *That he was taken up on account of the riot committed the 2d day of Chriſtmas*, without ſignifying what part he had acted in it. *Albert Reiniers*, who had likewiſe been committed, was condemned to be baniſhed out of the territories of *Holland* and *Weſt-Freeſland* for the ſpace of five years; to leave the town and its juriſdiction before ſun-ſet, and the reſt of the country within three days; and further, to pay all coſts. His ſentence, which bore date the 8th of *February* of the following year, mentions the points in which it was underſtood that his crime conſiſted; to wit, That he not only had attempted to diſcover what the Bailiff and the Commander of the Soldiers were conſulting to do on the Market-place in the night of the 2d day of Chriſtmas, during the tumult, in order to reſtrain the Meetings of the Remonſtrants; but that there had been likewiſe found about him certain liſts of names, according to a certain diviſion of the Town into Wards or Diſtricts, made to the end that people might thereby be informed of the time and place of meeting; ſome of which were writ by himſelf, and had been made uſe of for the ſame purpoſe: That he having been accuſed ſome weeks before of being preſent at a forbidden Conventicle, and denying it, and refuſing to purge himſelf upon oath, or to confeſs who were there beſides, had been condemned to pay the fine of twice twenty-five Gilders, and afterwards to be baniſhed; but that upon his promiſe to behave himſelf better for the future, he was allowed to return. Notwithſtanding which favour, he immediately writ a Letter to Poppius, expreſſing his ſorrow for having made ſuch a promiſe, and aſſuring him he would reſume his former zeal;

Several Remonſtrants *baniſhed the City.*

ANNO DMO. 1620. as it in some sort appeared from the answer of the said Poppius to his Letter, as also from his further conduct, and his frequenting the aforesaid forbidden Meetings.

As for the rest of the persons who were apprehended on the same account, I have not been able to learn what was further done about them. But I shall now go on to relate what happened to the *quondam* Burgomaster *Lonk*, on account of the *Remonstrant* Meeting, on the 13th of the same month of *December*, in his Ware-house. The Bailiff *Klotes* summoned him before the Court of the Burgomasters and Schepens, where he challenged or claimed a fine of twice two hundred Gilders from him; to wit, two hundred Gilders, as the said Bailiff affirmed, for suffering a Meeting to be holden in his ware-house on the 13th of the said month; and two hundred more, because they had made use of one of his houses adjoyning thereto, in order to come at the ware-house the more conveniently. He insisted likewise, that the Court should inflict some arbitrary correction on the said *Lonk*, and oblige him to pay costs, over and above the pecuniary mulcts. Upon this ensued a debate, or plea, which being very remarkable, deserves to be more particularly related here. The cited Gentleman maintained that this cause ought not to have come in the first instance before this Court of Justice, but to have been first heard before the Schepens; but this plea was over-ruled by the Court. Then he prayed to be heard by Council, and that they would grant him a copy of the instructions or directions of the Court of *Holland*, for proceeding against the *Remonstrants* extraordinarily, and without observing the usual forms and methods. The first of these requests was refused, the latter granted him. When they came to the point, *Lonk* denied he had lent his ware-house, or any of his houses for the purposes mentioned in the indictment against him; and in case that one of them had been made use of by the *Remonstrants* for a thorow-fare to the place of their meeting, it was done, *he said*, without either his knowledge or consent, which both he and his wife too were ready to declare upon oath. For this cause, *he said*, that he had not incurred any penalty; for the Placards had none in their view, but such as lent or hired their houses for such purposes; which was by no means applicable to others, whose houses had been made use of without their knowledge and consent, as was the present case. This, *he added*, appeared by what he had done; for as soon as he heard that the *Remonstrants* had preached there once, he got a lock, and put it upon the door with his own hands, to prevent their meeting in it again. Upon his saying thus, some of those who sate upon the bench concluded, *that he confest he knew of the first meeting*. Accordingly, on the 29th of *December*, he was condemned provisionally, in pursuance of the Bailiff's challenge, to pay the fine of twice two hundred Gilders; but he appealed from this sentence to the Court of *Holland*, by which the proceedings of the Magistrate of *Gouda* were confirmed, and he himself condemned further to pay costs. From them therefore he appealed to the supreme Council. Whilst his cause was thus depending, the aforesaid Bailiff summoned him again before the Magistrates of *Gouda*, on account of his demand of arbitrary correction; which, as well as that of costs, was left in *statu quo*, by the first sentence, till the end of the cause. Here he prayed it might be adjourned for some days, to give him time to procure some witnesses on his behalf; for *Nicolas Krynen*, or his wife, of whom *Govert van Meuwen* had made use, in getting the ware-house opened, as has been shown above, had declared, even at the very time that the meeting was discovered, that the owner knew nothing of it; being also ready to depose further, and freely to own, that the said ware-house was opened by their own neglect. It is also thought that the Bailiff had got the wind of this; for when he summoned all the other Burghers on each side to give an account to the Court of what had past in relation to the aforesaid meeting, he left these persons at home. Neither would they grant the Burgomaster *Lonk* any further time, as he had desired, but condemned him to pay a fine of one hundred and fifty Gilders, besides costs. In the mean time he went on with his appeal to the supreme Court, with respect to the four hundred Gilders which they had forced him to pay. This affair was long depending. The principal arguments that were used by the Bailiff against *Lonk* were these: *That his ware-house, and the house that stood near it, were very conveniently situated for holding those forbidden meetings: That the Court of Justice at* Gouda *having taken lawfull cognizance of the condition of the said ware-house, the very day after the meeting,*

A Gentleman is prosecuted on occasion of their meeting in his ware-house.

Remarkable particulars of the Trial.

meeting, did not find it like other ware-houſes, but fitted up, and accommodated for ſuch Aſſemblies, to wit, provided with convenient ſeats, with rafters and pillars furniſhed here and there with nails or pins, together with a ſort of gallery on the eaſt-ſide, to which there was an aſcent by ſtairs, and where there was alſo a place diſtinguiſhed by a partition of a fit height for the Miniſter to lean on; on the north-ſide of the ware-houſe, there were likewiſe two great windows, through which they could get into a yard, that lay under the wall of the ware-houſe, being very well ſituated for conveying themſelves away in time of need. For which cauſe it ought to be ſuppoſed, that thoſe meetings were holden by the permiſſion of the owner, who, together with his wife, children, and the reſt of his relations, not a little favoured that ſect. ANº DOM. 1620.

On the other hand, *Lonk* maintained; 'That it did by no means follow, that be-'cauſe ſuch a place was convenient to meet in, and was actually made uſe of for the 'ſame purpoſe, it was therefore done with his knowledge and conſent; whereas, on the 'contrary, it appeared that he had endeavoured to hinder it by putting on a lock: 'That the *Remonſtrants* had likewiſe viewed and made uſe of a ware-houſe belong-'ing to the Heer *Richard Weſterhout*, one of the Schepens, who had been frequently 'deputed to the States of *Holland*, but the owner had never been fined for it, his 'word having been taken that it was done without his knowledge or conſent; as 'was alſo the word of *Jacob Krynen*, a Carpenter, whoſe barn had been uſed for the 'ſame purpoſe. As for the conveniences which *Klotes* ſaid, had been made for the 'the holding of ſuch a meeting, they had been there ever ſince the year 1617, when 'the ware-houſe was bought; nay, the planks upon which the people were ſuppoſed 'to have ſat, and the Miniſter to have ſtood, were ſo old, that the Judges who had 'ſeen them, and who had paſſed this ſentence, durſt not venture to ſtand upon them, 'for fear of falling through upon the floor.' The truth of this apology, which was in a great meaſure ſo palpable, and which was offered to be confirmed upon oath, as it had been formerly offered, weighed ſo much with the Lords of the ſupreme Court, that at length they declared the Bailiff to be in the wrong, and ordered that he ſhould refund the 400 Gilders, together with the intereſt accruing from the day he had received that ſum. To prevent the effect of this judgment, the ſaid Bailiff endeavoured to prove that *Lonk*'s wife had been at the meeting in the ware-houſe on the 13th of *December*, and conſequently, that ſhe muſt have known of that matter, which ſhe had denied as well as her huſband. He took great pains to prove this, and produced two witneſſes for that purpoſe. But it is ſaid by ſome, with great aſſurance, that they were told by a very credible perſon (what we ought by no means to conceal here, leaving every man at the ſame time to judge of the probability of it *viz.*) that he, the ſaid Bailiff, in order to get the better in this cauſe, had prevailed upon two fellows living in *Gouda*, whom one evening he treated very freely at his houſe with drink, giving them great promiſes of a further reward and concealment of their names, to teſtify, before one of the Schepens, whom he had deſignedly brought to his houſe, that they ſaw the wife of *Lonk* preſent at the aforeſaid meeting. One of theſe witneſſes (who took upon him alſo to be the informer) was *Govert van Meuwen*, who himſelf had ſummoned the meeting in queſtion, and now had the confidence to depoſe and ſay, *Did not I ſee his wife? I myſelf led her by the hand into the ware-houſe.* The other witneſs was one *John Niſſen*, who, by the favour of the Bailiff, had lately obtained the office of Porter of the *Potters-gate*, or Setter of the Clock in the Tower, and who was ſtill in hopes of a better place; a fellow who had formerly been charged by the Bailiff himſelf with a ſtreet-robbery. It was about four years after the ſaid meeting, that theſe witneſſes were produced, not one word having been ſaid all the time before of this matter. But now the Bailiff gave notice to *Lonk*, of what his wife was charged with, ſignifying to him, at the ſame time, that he did not deſire to proceed againſt him with the utmoſt rigour, but was willing to make it up with him. *Lonk* being aſſured by his wife, that ſhe had not been there, cauſed *Klotes* to be told, that he thanked him for his meſſage, but as it was a thing of importance, he muſt take a little time to conſider of it. Yet fearing that if his wife were tried by the Magiſtrates of *Gouda*, ſhe might be denied the right of appeal, which would have been to his damage, he ſpeedily procured a *Mandament of Purgation* from the Court of *Holland*, by which the Bailiff was cited before the ſaid Court, to give an account of what he had to ſay againſt the woman, who was ready to purge her-

ANNO DOM. 1620. herſelf upon oath. *Klotes* endeavoured nevertheleſs to bring the cauſe before the Magiſtrates of *Gouda*, but not ſucceeding, he was forced to go to the *Hague*, where finding *Lonk* and his wife, he produced his witneſſes, and demanded that ſhe ſhould loſe both her fore-fingers, (which fingers are held up when an oath is taken) becauſe ſhe had offered to declare upon oath, that ſhe knew nothing of the meeting, whereas ſhe was convicted of the contrary. On her part was ſhown, what ſhe had to object againſt the witneſſes and their depoſitions, namely, that one of them was the informer, and conſequenrly could not be a witneſs in this caſe; and that the evidence of the other, ought not to be admitted, foraſmuch as he was an infamous perſon, and had been tried for a robbery. It was further ſaid, that the Bailiff had brought thoſe fellows to his houſe, and treated them with drink after candle-lighting, and the ſuſpicions ariſing from thence, were hinted at.

While the caſe was thus depending, *Lonk* was adviſed by his Council to take another way, in order to bring it to a concluſion; for it had laſted from the year 1620 to 1625, in which year I find myſelf engaged for the ſake of connecting the beginning and end of this relation. He therefore deſired and obtained of the Court, that two of their Members ſhould be ſent privately to *Gouda*, at his charge, in order to view the place of meeting, and to examine the witneſſes ſeparately, and ſo to diſcover the truth. Thoſe Gentlemen being arrived at *Gouda*, dextrouſly ordered the witneſſes to be brought before them by a Meſſenger, the one not knowing what was done to the other, and ſtrictly examined them, firſt at their inn, and afterwards at the ware-houſe, or place of the meeting. They cauſed each of them apart, to ſhow the place where it was pretended the woman ſat during the ſermon, and ſo the falſity of their evidence was diſcovered; for one of them having ſhewed a certain place, and being carried away, and the other brought, he pointed to a different place, at a great diſtance from it. Thus was their teſtimony baffled, the Bailiff ſhamed, and the man and his wife never more moleſted. The 400 Gilders were likewiſe returned, and the fine of 150 more diſcharged. And being ſummoned to the *Hague*, to anſwer the charges of the proceſs, which amounted to a great ſum, he kept out of the way ſo much, and ſpun out the affair to ſuch a length, that his adverſary being quite tired, let it drop. It does not appear to me what became of the witneſſes, only that one of them, *John Niſſen*, fell into a lingering diſtemper through grief and vexation, of which, at laſt, he died. It is thought that he was impoſed upon by the other, having been ſhown a woman at the meeting, who was very like the wife of *Lonk*, both in ſtature and dreſs. But the penalty which ought to have been inflicted on the ſuborner of theſe witneſſes, was never exacted, whether it was that he was too much countenanced by ſome of the Magiſtrates of the town, or that it did not ſufficiently appear to the Court that he had been tampering with the witneſſes; for he was ſo wiſe as to give nothing under his hand; and had thoſe witneſſes charged him with it, there was cauſe enough to ſuſpect their veracity, ſince their evidence had been found ſo inconſiſtent. But the matter ſtanding thus, ſome thought it would have been hard for the government to have puniſhed the witneſſes, whilſt they were forced to let him, who, as they firmly believed, had ſuborned them, eſcape for want of ſufficient proof. There happened ſeveral other things in and about the year 1620, (to which I now return) tending to the prejudice of the *Remonſtrants*, the exact times whereof cannot be ſhown, for want of particular memoirs, which however we ſhall make ſome mention of.

Two young maidens of *Rotterdam*, having been ſuſpected of frequenting the prohibited meetings, were, without any proof, committed to priſon; and yet for all that, were obliged, after they had made their innocency appear, to pay all charges, beſides the fees of the Turnkey. About the ſame time, one *Otto van Soolen*, the ſon of an eminent Burgher, who had never been at a meeting, nor intended to go, was committed to priſon, becauſe he would not clear himſelf upon oath. What they did more with him, and how he came off, we do not find mentioned.

Proceedings againſt ſeveral Remonſtrants *at the* Brill, *and* Alkmaer.

Some of the townſmen of the *Brill*, having been one day with their wives at a meeting in the country, found the gates ſhut at their return, and could not get admittance in four days time, even though ſome of the women gave ſuck, and their children lay in the cradle at the ſame time, and though they offered to leave their rings and other valuable things as a pledge for the payment of their fines.

Another time, after having diſturbed a *Remonſtrant* meeting, the Miniſter having eſcaped them, by ſuddenly ſhifting his cloaths, they kept the gates ſhut for

three days, and nobody was permitted to go out of the town, unleſs he went up to the Stadthouſe to ask leave of the Magiſtrates. In the ſame town, they ſeveral times diſtrained the goods of the inhabitants that had been at the forbidden meetings, and ſold them publickly. One *Martin Mantel*, a Burgher of this town, ſpeaking to ſome body, in whom he thought he could confide, about the Synod of *Dort*, called it ironically, as it was underſtood and reported to the Magiſtrates, the *Divine Synod*. For thus ſpeaking, he was forced to leave the town for the ſpace of eight weeks. He was afterwards ſent for back, as he imagined, to be more gently treated. Being returned, he was required to declare, whether he had ſpoke thoſe words in jeſt or earneſt? Upon his refuſing, they told him, that *he muſt either ask God and the Government pardon, or leave the town in twenty four hours.* He begged they would allow him a little longer time to ſettle his affairs, and they granted him two days. He petitioned for ſix weeks, but could not obtain any longer reſpite. He cried, that they ought not to uſe in this manner a Burgher who had lived 40 years among them, and who was allied to other Burghers; but it was all in vain. *Leonard N.....* one of the ſenior Schepens, who ſupplied the office of the Burgomaſters in their abſence; cried, *No more time, no more time. Well then*, ſaid the other, *May God deal with your ſoul, as you do with me!* This was ſaid in the afternoon, and before night, the Schepen was dead, being choaked with coughing, and having been well and dead in one hour. Some looked upon this as a puniſhment juſtly inflicted on him by God, though at the ſame time, they were far from praiſing the warmth of the ſaid *Martin Mantel*, which they did not think to be conſiſtent with the temper of a chriſtian, but to ſavour too much of revenge. Another Burgher, one *John de Fogel*, finding that the Officers were going to diſtrain upon his goods (becauſe he was ſuſpected to have been at a *Remonſtrant* meeting) brought them to *his bed, ſaying, if you are reſolved to diſtrain, there, take that bed, it was ſold once before, in the time of the Duke of* Alva, *and for religion too.* ANNO DOM. 1620.

At *Alkmaer*, ſeveral of the *Remonſtrants* were thrown into priſon on account of their fines, neither were the women themſelves ſpared, and even ſome who had not been at any meeting at all. One *Thomas Adrianſon*, a Dyer, was, after a tedious impriſonment, obliged to pay a fine of 425 Gilders, only becauſe the *Remonſtrants* had talked of meeting at his houſe.

At *Leyden*, a poor Cobler, who had been out of town, and was ſuſpected to have been at a meeting, was taken up, but for want of proof againſt him, was diſcharged; however, he was forced to pay nine Gilders to the Jaylor, for opening and ſhutting the priſon-door, and other expences.

One *William Viruly*, a Painter, and Burgher of *Rotterdam*, a zealous *Remonſtrant*, brought himſelf into a great deal of trouble by his free ſpeeches in *Zeland*, not conſidering where he was. Being arrived at *Fluſhing*, for the diſpatch of ſome buſineſs, he went and heard the Miniſter, *Juſtus Larenus*, preach a ſermon; in which, amongſt other things he ſaid, that, *As a mariner, who neglects the opportunity of wind and tide, is in danger of loſing the whole profit of his voyage; ſo a chriſtian who waſtes his days in vanity, when he comes to die, is diſappointed of ſalvation.* The ſame day, the ſaid Miniſter happend to go with company to *Middelburg*, and ſo did *Viruly*, and returning from thence together, they fell into diſcourſe with each other. The Painter ſaid, if *Larenus* ſhould preach ſuch doctrine in *Holland*, as he had heard from him that day at *Fluſhing*, he would certainly be taken for an *Arminian*. The Miniſter replied, that he always preached thus; but his brother, who ſtood by, begun to revile the *Remonſtrants*, ſaying, that he knew all the *Arminian* Miniſters, and that they had not one man of conſcience or honeſty among them. The other replied, that he believed he knew them well enough, but in a good ſence, and eſpecially one of them, againſt whom this *Zelander* inveighed moſt, which was *Nicolaus Grevinkhovius*, with whom he had often converſed, and whom (as he raſhly expreſſed himſelf) he hoped to ſee in a week, and perhaps in three days time. Diſputing and wrangling after this manner, they arrived at *Fluſhing* again, when the *Zelander* aſked, where *Grevinkhovius* was? Praying *Viruly* to tell him, becauſe it concerned the publick very much to know it. The other avoiding to anſwer him, and the *Zelander* threatening him, that he ſhould be compell'd to declare it, they found themſelves within the town, where the gate was ſhut as ſoon as they entered. *Viruly* had hardly diſpoſed of his Portmanteau, in which were divers letters to the *Remonſtrant* Miniſters

(to

ANº DOM 1620. (to whom he deſigned to deliver them at *Antwerp*) by putting it into the hands of a truſty friend, when he was ſummoned to appear before one of the Burgomaſters, whoſe name was *Moor*, late in the evening. Here he met with his accuſer, the ſame *Larenus*, whom he had heard preach. He was charged with ſaying, *I ſhall ſee* Grevinkhovius *this very night.* And it was added, that talking of the Synod as he was coming back to *Fluſhing*, he had treated it in a ſcandalous manner. *Viruly* denied both one and the other. The Burgomaſter cried, *Do not you hear the Miniſter ſay it?* The *Rotterdammer* anſwered, *It is not true, for all that. Who are you?* ſaid the Burgomaſter. *I am a chriſtian*, replied the other. *A chriſtian! A chriſtian!* cried the Burgomaſter, *ſo we be all, but of what ſect are you?* The *Rotterdammer* owned, he was of that perſwaſion which was called *Arminian*, or *Remonſtrant*. Then the converſation was turned into reproaches, and the Burgomaſter ſaid, *Then are you a rogue, a raſcal, and a villain. Pack up your awls, and get you gone early to morrow morning, or elſe I will ſet you in a hole where neither the ſun nor moon ever ſhined.* Upon this, the *Rotterdammer* made towards the door, which ſtood open, fearing to be ſhut in. As he retired into the ſtreet, the Burgomaſter followed him to the threſhold, crying as loud as he could, *Get you gone you villain, or we will ſet the mob on your back, and ſend you a ſwimming.* By good luck, there was no body in the ſtreet; for he had been kept till eleven o' clock in the houſe. The next day, early in the morning, came a Meſſenger to his lodgings, with orders, *That the* Rotterdammer *ſhould appear before the Magiſtrates at the Stadthouſe.* But he had removed before, and was privately gone on board a ſhip bound for *Antwerp*. The Meſſenger returned to the houſe where he lay, and told the hoſt that he ſhould ſuffer for it, if he denied him: But the hoſt replied, he might freely ſearch, for the man was gone.

Search is made after ſome of the Remonſtrant *Miniſters.*

From this account, the Reader may perceive how the minds of men were embitterred at that time, and how *Grevinkhovius* was aimed at thorow the ſides of *Viruly*. We likewiſe find in the memoirs, or accounts, publiſhed this year by the *Remonſtrants*, what diligence was uſed in other parts to ſeize the Miniſters of their perſwaſion; all methods imaginable being uſed to diſcover and apprehend them. The Heer *Francis vander Burgh*, deputed from *Dort* to the Committee of the States of *Holland*, travelling from *Delft* to *Rotterdam*, thought he had ſeen one of the baniſhed Miniſters in another waggon; upon which he would have perſwaded the waggoner to turn back, and ride after him, and ſo earn the 500 Gilders by taking him. But the other replied, *He endeavoured to get bread for his wife and children in an honeſt way, and whilſt he was able ſo to do, he did not deſire to earn the recompence of a* Judas. After this, the ſaid Gentleman being arrived at *Rotterdam*, and ſeeing a Meſſenger that was riding from *Dort* to the *Hague*, he attempted to perſwade him to the ſame work; and upon his declining it, threatened to have him turned out of his place. This made ſuch an impreſſion on the man, that he engaged, as ſoon as he ſhould come to the *Hague*, to give an account to the Heer *Muis* the Scout of *Dort*, of what he, the Heer *vander Burg*, thought he had ſeen in his way. However, after all this ſtir, there was no Miniſter to be found.

Another time, a certain Taylor of *Leyden* went to *Newkope*, to ſpeak with one of the inhabitants there, who thereupon was ſummoned before the Magiſtrates, and obliged to ſwear, that it was not a Miniſter that came to him.

At *Delft*, they beſet the houſe of *Dwinglo*, the Miniſter's father, in hopes of finding the ſon there, broke it open, and ſearched it, but in vain.

At *Utrecht*, there came two perſons to be trimmed by a Barber; one of them was a Maſon, and the other a baniſhed Miniſter. The Barber ſuſpecting the ſaid Maſon by ſome words that fell from him, to be a Miniſter, gave him a little ſcratch or mark on the cheek with his razor, and in ſhaving his head, left a little tuft of hair upon it, the better to know him again; after which, he went and accuſed them both to the Magiſtrates; who, the next night, cauſed the Maſon to be ſeized, but miſſing the Miniſter, who was at another place, they ſoon found themſelves deceived.

At *Amersfort*, the wife of *Neranus*, formerly Miniſter of that place, fell ſick of a mortal diſeaſe. This woman finding that ſhe ſhould die, begged with ſighs and tears that ſhe might but once ſee her huſband before her departure. The rumour of what ſhe deſired, being ſpread about the town, ſtirred up ſome of the informers to look out very diligently for him: they watched all day about the houſe, and at night got ladders

ders to climb up to the windows, in order to peep in to the chamber where his wife was expiring, and ſo to ſurpriſe him in the houſe of mourning; but he was out of town, and did not hear of her illneſs, or of the deſign of his enemies, till after her death. AN° DOM. 1620.

Jacomine Andrews, the wife of *Charles Rykewart*, formerly one of the Miniſters of *Utrecht*, being upon her death-bed, prayed by a Petition which was preſented to the States of that Province, that her huſband might be allowed to aſſiſt her in her extremity; but that requeſt was denied her. After this, when ſhe found her illneſs increaſing, and that ſhe drew near her end, ſhe intreated them again to allow him to be with her for the ſpace of ſeven or eight days only. Upon receiving this Petition, the Deputies of the States declared, that they pitied her caſe, and would willingly have conſented to it, if it had been in their power; but that it was a matter which muſt be laid before the *Generality*, and they would therefore forward her Petition to their High Mightineſſes. But they refuſed to grant it; and all the anſwer they returned was, *Habeat patientiam*; that is to ſay, *Let her have patience.* She had it, and departed however in the preſence, and with the prayers of her ſorrowful huſband, who being hid in a baſket, was brought home by open day, valuing no danger, and deſpiſing the puniſhment of a perpetual impriſonment, that he might render the laſt devoirs to his dear wife in her extremity. Rykewart *being denied the liberty of aſſiſting his Wife in her laſt hours, finds means to convey himſelf into her chamber privately.*

It is recorded by ſome, that the Magiſtrates of *Horn* obliged the wife of one of the exiled Miniſters to depart the town; and at *Kampen* too, the wife of *Nicolas Lachterop*, formerly the Miniſter of *Kampervene*, together with her children, was forced to quit that place. It was thought by ſome, that the Miniſters had too good an opportunity of concealing themſelves in thoſe towns, by the means of their wives who continued to live there, which by turning them out, was taken away. *The Wives of two* Remonſtrant *Miniſters are obliged to leave the places of their abode.*

One of the baniſhed Miniſters, *Simon Goulart* of *Geneva*, formerly Preacher to the *Walloon* Church at *Amſterdam*, who then reſided at *Calais*, writ a long Letter to the *Remonſtrants* of the ſaid Church, bearing date the 20th of *October*, wherein he exhorted them ‘ ſtedfaſtly to continue in the confeſſion of the truth, and not to ‘ ſuffer themſelves, through hope or fear, to be miſled by its enemies the *Contrare-* ‘ *monſtrants.* He repreſented, that it was their duty to defend the good cauſe which ‘ till then they had maintained, and not puſillanimouſly to joyn themſelves to its ad- ‘ verſaries. And to the end they might not be miſled, he propoſed ſeveral things to ‘ be conſidered by them: *Firſt*, It ought, *he ſaid*, to be obſerved, that the *Contra-* ‘ *remonſtrants* poſtponed the holy Scriptures, treading in the paths of the *Papiſts*, ‘ who eſteemed the word of God to be obſcure and imperfect, and added their own ‘ traditions to it. For inſtead of expounding nothing but this in their churches, ‘ they explained the Catechiſm of *Geneva*, drawn up by *Calvin*, in the *Walloon* con- ‘ gregations; and that of *Heidelberg*, compoſed by *Zachariah Urſinus*, in the ‘ *Dutch*; both which were no other than *humane forms*, which ought not to be of any ‘ more eſteem than the books of the *Maccabees*, or other Apocryphal writings, ‘ which they would not allow to be read in their churches to the people, tho' many ‘ good things were contained in them. To theſe Catechiſms they added their own ‘ *Confeſſion* of *Faith*, as if that contained in the Symbol of the Apoſtles was not ‘ ſufficiently compleat; tho' the primitive chriſtian churches thought it perfect ‘ enough for the three firſt Centuries. And even St. *Paul* admitted a much ſhorter ‘ confeſſion, as ſufficient to ſalvation, in his Epiſtle to the *Romans*, ch. x. *v.* 9. by ‘ ſaying, *If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in* ‘ *thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.* But ‘ now the *Contraremonſtrants*, he ſaid, ſpeak another language. To their *Cate-* ‘ *chiſms* and *Confeſſions* they further add the Canons of their Synods. The Ma- ‘ giſtrates muſt approve them, or they will not own their authority; the Miniſters ‘ muſt ſign them, or elſe they are to be depoſed; and none who object againſt them, ‘ can be received for Members of the Church. And yet theſe very Canons, how ‘ innocent ſoever they may appear, contain divers errors, of the ſame kind with ‘ thoſe of the antient *Predeſtinarian Hereticks.* In the ſaid Canons we likewiſe diſ- ‘ cover a new hereſy of the Synodical men, in that moſt important point of *Juſti-* ‘ *fication*; for they maintain, *that only Chriſt's obedience juſtifies, and not the obe-* ‘ *dience of chriſtians, conſiſting of faith which worketh by love.* ——But that which ‘ deſerves obſervation with reſpect to this matter, may be reduced to the four fol- ‘ lowing *A Letter of* Simon Goulart *to the* Walloon Remonſtrants *at* Amſterdam.

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lowing positions: First, *That we are justified both by faith and works.* Secondly, *That we are justified by faith, and not by works.* Thirdly, *That we are justified by works, and not by faith.* And lastly, *That we are justified neither by faith, nor works.* The *first Position* is true; for it agrees with the doctrine of St. *James*, who says, that *faith without works is dead*; that faith is made perfect by works, and that we are justified thereby, and not by faith only; by which he means, that as men are not justified by works without faith, so neither are they justified by faith without works. Thus there was really no contradiction between St. *Paul* opposing those who maintained, that *Men might be justified by the works of the law*; and St. *James* refuting those who held, that *Men might be justified without the works of faith.* Now if this *first Position* be true, the other three must be false. The *second* was *Luther*'s, who had the boldness to say, that the Epistle of St. *James* was a *Letter of straw or stubble*; in which he is followed by the *Flaccians*, the worst sort of *Lutherans.* The *third* was the opinion of the *Scribes* and *Pharisees.* The *fourth* is that of the *Synodists* and their adherents. Hence it proceeds, that the *Contraremonstrants*, who deny that men are justified by good works, lay so little stress upon good works, and care so little to hear any mention made of them. For this cause was it, that such a cry was raised against the Minister *Maurois*, when he first entered upon his Ministry at *Amsterdam*, *for too much extolling the doctrine of good works*, as it was thought, when he preached upon a certain text in the Epistle to *Titus*; insomuch that he was from that very time suspected of *Arminianism.* Ever since, humanity, gentleness, and other virtues, are vanished together with truth; and in their stead there appears nothing but notorious partiality, calumny, cruelty, pride, and other evils. Partiality keeps but one ear open, for its own side, and condemns the other unheard. Calumny charges the *Remonstrants* with all kind of errors; and since the apostacy of *Bertius*, cries out that they are warping towards Popery. Cruelty and inhumanity produce Placards, and the disturbing of their Meetings by force of Arms. They pretend indeed that their party was formerly treated after the same manner; but the *Remonstrants* answer, that none of their churches ever suffered what they are now obliged to endure. If ever any of their Ministers were deprived, or the Members of their churches fined, it was not on account of their opinion, or because they would not approve the doctrines of the *Remonstrants*, but for rejecting or violating a mutual toleration and forbearance, opposing the government, or making needless separations. Their pride and insolence made them hate peace and unity, and to delight in quarrels, in the effusion of blood, and of war. It was well known what language they used, when there was any talk of a truce: But how indeed could they hearken to any truce or peace with their enemies, when they would not practise forbearance with their brethren? And still, to this very hour, they reckon that all their happiness depends on renewing the war, which it is impossible to carry on but by rapine, blood-shed, and such like horrible means. Consequently there is little reason, on account of the depravation of both doctrine and manners, for people to frequent their assemblies, or hold communion with them. It were much better for those who profess the truth, to be strictly united together; and as they profess it, so likewise to adorn it by the practice of virtue and piety. To this he proceeds to exhort them, and concludes with beseeching God to increase his grace in them more and more, to keep them in his holy protection, and to grant them the opportunity of serving him jointly, and of calling upon him with liberty of conscience, to his honour and glory, and their own common comfort.

These *Walloon Remonstrants* being too few in number to be ministered to alone, united afterwards, and remained one church with the *Dutch Remonstrants.*

A National Synod of the French Churches at Alez.

About this time, or a very little before, those of the *Reformed* religion in *France*, undertook something against the *Remonstrants*, which was attended with great consequences. A National Synod holden at *Alez* in the *Cevennes*, furnished them with a proper occasion. The King of *France*, as we have already shown, had forbidden his Subjects of that religion to go to the National Synod of *Dort*, which extremely troubled and mortified *Peter du Moulin*, Minister of the *Reformed* at *Paris*, who, with several others, had been deputed by the *French* Churches, and was preparing to go thither, where, as some write, he flattered himself he should have gained much

much honour. But what he had been forbidden to do with his tongue, he afterwards effected with his pen, by communicating his opinion in writing to the said Synod, together with his *Anatomy* of *Arminianism*, which has likewise been mentioned above. But now endeavours were used to induce all the *French* churches to receive the Canons of the National Synod at *Dort*, and at the same time to condemn the *Remonstrants*. To compass this point, means were found to send *Benedictus Turretinus*, Minister and Professor at *Geneva*, to the Synod at *Alez*, where he made a motion to the prejudice of the *Remonstrants*. His proposal was, *To consider of means for preventing those errors which had disturbed the churches in the* Netherlands, *from creeping into those of* France. The President of the Synod, which was the aforesaid *Du Moulin*, immediately endeavoured to cause the said motion to pass, and at the same time to secure his own *Anatomy*; for by their approving the Canons of the Synod of *Dort*, the book (which had displeased some of his Fellow-ministers, and which had been attacked by both parties, tho' for different reasons) would have been put out of danger of being censured. For a certain Minister, one of the most eminent and learned in all *France*, had the courage to assert in this Synod, that there were *Heretical* opinions maintained in that book, and offered to proye it. But most of the Members leaving the said book to its own fate, followed the judgment of their President, with respect to the motion made by *Turretin*; and it was agreed by the whole Synod, 'That the said motion was laudable, just and necessary; that it 'tended to preserve the Church's peace, to secure the orthodoxy and purity of 'their religion, and more and more to cement their union with the *Reformed* 'churches in other countries. Since the contagion, which reigned in the churches 'of the *Reformed Netherlands*, had put them in mind of looking to themselves, 'twas their duty, they thought, to follow their example, and prevent the distemper by the same methods which those churches had used to expell it. The National Synod holden at *Dort* had been, and was still, as they thought, an effectual 'means to purify the church; and to root out the heresies relating to *Predestination*, 'and other fundamental articles which depended on that doctrine.

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A Proposal of Turretin.

The Resolution of the Synod *thereupon.*

Upon this the said Canons, after calling upon God by prayer, were read in a full Assembly, and there was not a man that had courage enough to open his mouth against them. The consequence was, that they were all received, and unanimously approved and confirmed, as conformable both to the word of God, and to the *Confession* of the *French churches*, and as drawn up with great prudence and purity, and extremely well adapted to discover and confute the errors of the *Arminians*. The Synod moreover resolved, that all the Ministers and Elders, who were there assembled, should severally testify and swear, **That they agreed to this doctrine, and would defend the same to the utmost of their power, and to their last breath.**

The Canons *of the* Synod *of* Dort *are read, approved, and sworn to.*

This oath, which was then taken, that is to say, on the 6th of *October*, by all the Members of the Synod of *Alez*, consisting of twenty-nine Ministers, and twenty-five Elders, was word for word as follows:

I. N. do swear and testify, in the presence of God, and of this holy Synod, that I do receive, approve, and embrace the entire doctrine professed and decreed by the Synod of Dort, as being altogether conformable to God's word, and the Confession of our own churches. And I promise and vow, that during my whole life, I will continue in the profession of the said doctrine, and defend it with all my might; and that I will never depart therefrom, neither in preaching, teaching in schools, nor in writing. And I do further testify and declare, that I do reject and condemn the doctrine of the *Arminians*, as it makes the Election of God to depend on the will of man; as it lessens and destroys the grace of God; as it extols man, and the strength of his free will, in order to cast him down head-long; as it tends to revive Pelagianism; as it serves for a cloak to Popery; and lastly, as it entirely overturns the certainty of salvation. May God therefore so help, and be gracious to me, as I do swear and profess before him, all that I have said above, without any equivocation, evasion, or secret reservation.

This was that oath, which appeared so strange to some, as soon as it was publickly divulged in print, that they made it a question, whether the like had ever been exacted, or taken among christians, since the days of the Apostles. It is said, that *Du Moulin* had drawn up the form of this oath at *Paris* before he went to *Alez*, in order by this round-about way to avoid the censuring his book, as was said above,

AN. DOM. 1620. and that he upbraided ſome of the Members of the Synod, who at firſt did not reliſh this oath, as if their averſion to it was a ſufficient proof of their heterodoxy. Among thoſe, by whom this oath was taken and ſigned, there were ſeveral Miniſters of great learning and reputation, ſuch as *Nicolas Vignier*, Miniſter of *Blois*, the Scribe or Secretary of the Synod, *Ezekiel Marmet*, Chaplain to the Duke of *Rohan*, and *Michael le Faucheur*, Miniſter of *Montpelier*. The famous *David Blondel*, who is ſaid by *Mareſius* to have been one of the Scribes of this Synod, was not preſent at the ſaid Aſſembly, nor deputed thither. Moreover, in order to give more force to this agreement, ſubſcription and oath, and to bind the *Reformed* of the reſt of the Provinces of *France*, the Synod ordered, 'That the article of agreement '(*by which the Canons of the Synod of* Dort *were approved in the manner a-*'*bove-mentioned*) ſhould be printed, and annexed to the Canons of the ſaid Na-'tional Synod, and read in the Provincial Synods of *France*, and in the Univerſities, 'in order to be approved, ſworn to, and ſubſcribed by the Miniſters and Elders 'attending the ſaid Synods, and by the Profeſſors of the Univerſities; as likewiſe 'by all ſuch who ſhould deſire to be admitted to the ſacred Miniſtry, or to any Aca-'demical Office. And in caſe any perſon ſhould either wholly, or in part reject 'the doctrine contained in the aforeſaid Synodical Canons, and eſtabliſhed by the 'ſame, or ſhould refuſe to take the *Oath* of *Conſent* and *Approbation*, this Aſſembly 'decreed and ordained, that he ſhould not be received into the Miniſtry, nor any 'office of the Schools. The Synod moreover exhorted, by the bowels of God's 'mercy, and by the blood of the covenant, all thoſe to whom the care of ſouls was 'intruſted, to walk jointly in one and the ſame path, to forbear vain and curious 'queſtions, or prying into the ſecret council of God, and not to exceed the bounds of his 'word, but much rather to continue ignorant of hidden things, than to let them-'ſelves into thoſe they were forbidden to meddle with: particularly they admoniſh-'ed them to direct the whole doctrine of *Predeſtination* to the amendment of mens 'lives, to the comforting of their conſciences, and to the practice of piety; to the 'end that by this means all occaſion of contention being removed, the *Reformed* of '*France* might remain united in one bond of faith with their brethren of the *Low-Coun-*'*tries*, and other foreign churches, as being engaged with all of them in one and 'the ſame warfare, hope in *Chriſt Jeſus*, their common Lord and Saviour; to 'whom, with the Father, attached by the ſame enemies, and called to the ſame 'and his Holy Spirit, they aſcribed all honour and glory, for ever and ever.

The Oath is appointed to be taken by all the Members of the Provincial Synods *and* Univerſities.

By this Decree they endeavoured to induce all the *French Reformed* churches to receive the Canons of *Dort*, and by this new oath to give them the force of a law. It is ſaid by ſome, that this National Synod of *Alez* conſiſted of perſons deputed from the *French* Provincial Synods; but that thoſe Deputies had not received any inſtructions or powers from their Principals, to agree to ſuch a reſolution, or to prepare and to eſtabliſh ſuch a kind of oath; but that they did it by an uſurped authority. Accordingly there appeared afterwards many *Reformed* Miniſters in *France*, who were againſt this oath, and who were the occaſion of its being laid aſide, as ſhall be related in its place. So that *Du Moulin* could not obtain his will in all points, no not even in the Synod where he preſided; in which, before it broke up, his indirect management, and the artifices he uſed to gain his end, were ſo much taken notice of, that he was gravely cenſured and reprimanded in the name of the Synod on that account. It was the cuſtom among the *Reformed* in *France*, in all Aſſemblies, whether great or ſmall, as ſoon as the buſineſs they met about was finiſhed, to exerciſe friendly reproofs or cenſures, with regard to the Miniſters and Elders, and even the Preſident himſelf; which laſt cenſures generally ended in praiſes and thanks for his good ſervices in the management of the Synodical or Eccleſiaſtical affairs. But it fell out quite otherwiſe here at the Synod of *Alez*: the cenſure, which was pronounced by *Laurence Brunier*, Miniſter of the Church of *Uſez*, Aſſeſſor of the Synod, againſt *Du Moulin*, laſted above two hours, in which he was reproved for having aſſumed to himſelf a papal authority over his fellows, with many other things of the ſame nature. But after this he met with much greater troubles, by falling under the diſpleaſure of the King of *France*. For being returned from *Alez* to *Paris*, he ſoon heard of the danger he was in, and was adviſed by his friends to fly immediately; and accordingly he ſtaid but one night in that city, concealing himſelf in a friend's houſe, and the next day made the beſt of

P. Du Moulin, *who had drawn up the Synodical Oath, is cenſured.*

* *He is in diſgrace with the* King.

of his way to *Sedan*, where he was received as Miniſter and Profeſſor of Divinity. He had, as it is ſaid, drawn down the King's anger upon himſelf by his imprudence, and by meddling with matters that did not belong to his office. It is reported of him, that he had writ a letter privately to the King of *Great-Britain*, in order to excite his Majeſty to eſpouſe the cauſe of the *Reformed* in *France*; and that after the ſaid King had read the letter, he threw it away with indignation; but that one of his domeſticks having taken it up, had handed about copies of it, till at length, one of them was ſent to a Privy Counſellor of *France*, by which means it came to the knowledge of that King, and was the cauſe of his diſpleaſure againſt *Du Moulin*. ANNO DOM. 1620.

Remarks on the tranſactions of the Synod of Alez.

Some of the *Remonſtrants* were of opinion, that there was ſome myſtery of ſtate concealed under theſe proceedings at *Alez*, with relation to the Canons of *Dort*, and that the ſecret ſpring of all the motions was in *Holland*: That ſome of the *Contraremonſtrants* had firſt ſet this matter on foot by a correſpondence between the *Reformed* of *Geneva*, and thoſe of *France*, not without privately concerting it with *Du Moulin* and others: That by thruſting the Canons of *Dort* down the throats of the *French* Clergy, and obliging them to ſwear to the obſervation of them, they endeavoured to add ſtrength to their party, as had been already done in *Holland*, and at the ſame time to favour the deſigns of the Elector *Palatine*, or new King of *Bohemia*. * For it looked as if there was a project of a confederacy forming among thoſe of the *Reformed* religion, not only to ſubdue the little handful of the *Remonſtrant* party, but even ſome of the Members of that great body of the *Romiſh* Church; from which the author of the *Bohemian Trumpet*, of whom we ſhall ſpeak hereafter, fancied great things would follow. Thus did they aim at a ſort of *Reformed* monarchy; and as they viewed all objects with a magnifying glaſs, the ſmalleſt finger, which promoted the work, appeared to be a powerful arm; ſo eaſily do men cheat themſelves with vain hopes.

After the ſeparation of the Synod of *Alez*, the Canon, or Decree, about approving the Canons of *Dort*, was printed, together with the Synodical Oath, at *Niſmes*, in the *French* tongue, and afterwards publiſhed, to the great ſatisfaction of the *Contraremonſtrants* of *Holland*. The ſaid paper was not only reprinted at *Amſterdam*, by leave of the *Magiſtrates* there, and diſperſed every where, but it was likewiſe annexed afterwards to the Acts of the National Synod, which were publiſhed the following year in the *Low-Dutch* tongue, as it were to ſhow that the churches of *France*, which were hindered from appearing at the Synod of *Dort*, had nevertheleſs given their ſuffrages at *Alez* againſt the *Remonſtrants*, confirming the ſentence pronounced againſt them at *Dort*, by the approbation of the Canons of that Synod, and ſealing the ſame by their oaths.

Uitenbogart *and* Tilenus *write againſt the Synod.*

On the other hand, a vigorous Refutation of the decree and oath of *Alez*, was publiſhed the following year by *Uitenbogart*; entituled, An *Advertiſement* or *Warning*; as was alſo another in the year 1662 in *French*, by the learned *Tilenus*, under the title of *Remarks* or *Reflections*. Both theſe treatiſes were almoſt the ſame in ſubſtance, and that of *Uitenbogart*, though it appeared firſt, was in a great meaſure a tranſlation only of the latter. *Tilenus* maintained by divers arguments, 'That the oath 'of *Alez*, was full of vanity, of falſity, of calumny, of impiety, of imprudence, inſo-'lence, and temerity. The *vanity* of it appeared, *as he ſaid*, by its being ſuperflu-'ous; for there was no neceſſity of uſing the ſacred name of God in ſuch a manner, 'although the doctrine of the Canons had been as true, as he eſteemed it falſe. For 'what occaſion was there, to oblige themſelves by oath to maintain to their laſt 'breath, any formulary of doctrine drawn up by men, who were neither Prophets, 'nor Apoſtles? It would have been much better, as well as ſafer, to have ſhewn 'ſuch honour and deference, and to have taken ſuch an oath to the doctrines imme-'diately derived from God, according to the Precedent we find for it in the xth 'chapter of *Nehemiah*, than to thoſe of any men whatever; eſpecially of ſuch men 'whoſe partiality and paſſions were ſo well known. Had it been neceſſary to oblige 'a Miniſter to ſwear to any thing, there was much more reaſon to make him ſwear 'to the Canons contained in the Epiſtles of St. *Paul*, than to thoſe which were ham-'mered out at *Dort*. It looked, *he ſaid*, as if the *Proteſtants* were endeavouring to 'drive away hereſies by oaths, as the *Papiſts* did the devil by exorciſms. This

Tilenus's *Remarks on the Synodical Oath.*

* Tileni conſider. p. 8. Uitenb. *Life*. Lib. xv. p. 362. &c.

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'oath had no other uſe, nor was it calculated for any other purpoſe, than to ſtifle 'the truth, and to make hypocrites or atheiſts of ſuch people, who out of fear of 'loſing their places or penſions, ſwear with their tongues, and ſign with their hands 'the very contrary to what they believe in their hearts.

'The *falſity* and *calumny* appeared by its being affirmed in the aforeſaid oath, that 'the deſign of the *Remonſtrants* was to introduce *Pelagianiſm* again; whereas they 'believ'd and taught juſt the oppoſite doctrines; preaching againſt *Manicheiſm*, with-'out ſo much as maintaining one ſingle point of the doctrine of *Pelagius*. They be-'lieved and taught, **That election depended on God, and not on Man; that men 'ought to aſcribe to the grace of God, the beginning, the middle, and the end of e-'very good action; that even regenerated perſons could neither think, will, nor do 'any good thing, nor reſiſt any temptation to evil, without a previous and exciting, 'a conſequent and co-operating grace.** The *Remonſtrants* were alſo ready to aſſert 'and prove *four* things upon this head. 1. *That in this controverſy, their doctrine 'entirely agreed with that of the primitive fathers, who wrote before* Pelagius *was 'born.* 2. *That they did not maintain one ſingle point of thoſe Articles which the 'Councils had condemned in* Pelagius. 3. *That the chief adverſaries of* Pela-'gius, *ſuch as St.* Auſtin, *St.* Jerom, *and others, in their writings againſt* Pelagi-'us, *did not attack one opinion maintained by* Arminius, *or by his followers.* 'And 4. *That the Synodical Gentlemen of* Dort *and* Alez, *openly oppoſed ſeveral 'points which both the Fathers and Councils maintained, in relation to the buſineſs* 'Pelagianiſm.

'The *impiety* of this oath appeared from hence, becauſe thoſe horrible poſitions, 'which were found in the books of the *Calviniſts*, and of which, the *Remonſtrants* 'always complained, were not rejected by it; as likewiſe from hence, in that it pro-'poſed another rule of faith, beſides the word of God, though its exacters themſelves 'had before maintained, that it was impious to lay down any other rule.

'The *imprudence*, *inſolence*, and *raſhneſs* of it appeared, in its being ſo ſtrict and 'peremptory, as not to admit of any limitations or reſtrictions whatever, nor to 'allow any perſon to be diſcharged from it, though he ſhould happen to be better in-'formed. He who had the leaſt knowledge of human infirmity in general, and of 'his own in particular, could not be ignorant, that it had often happened, and might 'again happen, that people who held one opinion to be good, wholeſome and true at 'one time, were at another time convinced, that the very ſame opinion was evil, 'falſe and pernicious; and that in ſuch a caſe, they could not but be very ſorry they 'had ever promiſed and ſworn to maintain it to their lateſt breath; putting themſelves 'thereby in danger, either of being perjur'd, or of continuing in bondage to a lie, after 'having ſhut up their way to truth, by a raſh and fooliſh oath. Thoſe very men who had 'introduced this oath, cenſured the church of *Rome* for pretending to *infalibility*, but 'did not, *he ſaid*, obſerve that they themſelves, with leſs pretence, and greater pre-'ſumption, were guilty of the ſame fault which they reproved in that church. For 'it was plainly inſinuated in the ſaid oath, that the churches which were repreſented 'by the Synod of *Dort* could not err in making, nor thoſe which were repreſented by 'that of *Alez* (though confined to a much narrower compaſs) in ſwearing, and in 'cauſing the ſaid Canons to be ſworn to.—— If all other ſects ſhould take a like 'oath, would not ſuch a method effectually bar the door againſt all conferences 'communications, and inſtructions in the buſineſs of religion?

'In this oath was likewiſe to be obſerved an intolerable *preſumption*; to wit, in 'its inſinuating, that God could never beſtow greater light, nor raiſe up more learned 'men for the better inſtructing *Chriſtians*, than thoſe *ſwearing* Gentlemen at *Alez*; 'unleſs they would rather chuſe to own, that they had reſolved never to make the 'leaſt conceſſion, and ever to oppoſe againſt all inſtruction and conviction too, the 'brazen wall of their obſtinacy and ſtubborneſs, together with the ſhield of their 'oath, and their anathema's or curſings, juſt as if God had revealed to them by his 'raocle of *Urim* and *Thummim*, that, together with the Canons of *Dort*, he had put 'into their hands, and conſigned to them alone, the pledge of truth, and given them 'the poſſeſſion of it under the title of an everlaſting gift.' He further cenſured the levity and haſtineſs which they ſhowed, as he thought, in approving the ſaid Canons, it being done upon the bare reading of them, without any proper examination.

The ſame *Tilenus* tells us in another * treatiſe, that it was the cuſtom of the *French* National Synod, before this time, always to ſend a deputation to their King, to renew and inforce the proteſtations of ſubmiſſion and obedience in the name of all the churches; but that this of *Alez*, after a debate which laſted ſix or ſeven days, at length reſolved not to do it, to ſhow, as he adds, their reſentment for what the King had done at *Bearne* in *Navarre*, againſt their brethren. But he was of opinion that a deliberation only upon ſuch a matter, was open rebellion, according to the ſaying of *Macianus* to *Veſpaſian*: *Qui deliberant deſciverunt*; that is, *They who conſult whether they ſhall do their duty, are actually undutiful.* AN° DOM. 1620.

A few days after theſe tranſactions at *Alez*, *Louiſa de Coligny*, Princeſs Dowager of *Orange*, departed this life. She was a perſon of great wiſdom and virtue. The *Remonſtrants* had a great loſs in her, for ſhe had always favoured them during the differences in the church, to the beſt of her power, and they flattered themſelves at this time, that by her mediation in *France*, their affairs might take a better turn. But her great worth requires that we ſhould be a little particular in commemorating the tranſactions and adverſities of her life. She was born in the year 1553, and bore her ſhare of the misfortunes of her family and friends, both in and out of her native country. Her father, *Jaſper de Coligny*, Lord of *Chaſtillon*, Admiral of *France*, and one of the moſt eminent of the *Reformed* party in that kingdom, was murdered at the famous maſſacre of *Paris* on St. *Bartholomew*'s day, in the year of our Lord 1572. At the ſame time ſhe loſt her firſt huſband, *Charles* Seignor *de Teligny*, a very noble, brave and underſtanding Gentleman, who endeavouring to ſave himſelf the ſame night, over the tops of the houſes, and having eſcaped various dangers, fell at laſt into the hands of *Anjou*'s guards, by whom he was aſſaſſinated. Being thus become a widow in the 19th year of her age, ſhe fled firſt to *Geneva*, from thence to *Baſil*, and at laſt to *Bern* in *Swiſſerland*. After the ſpace of eleven years, Prince *William* of *Orange*, who was become a Widdower by the death of his third Conſort, the Princeſs *Charlotta* of *Bourbon*, married her at *Antwerp* in the year 1583, which marriage was followed by the birth of Prince *Frederick-Henry*, on the 29th of the enſuing *January*. Then fortune ſeemed to ſmile upon her, but thoſe ſmiles were ſoon turned into frowns, for on the 10th of *July* after, ſhe ſaw the Prince her huſband expiring in her arms, being ſhot by a certain *Burgundian*, to her unſpeakable ſorrow and affliction; which, however, left her ſence enough to call upon God in fervent prayer, for patience. She afterwards reſided for a while in *Zeland*; but, in the year 1591, ſhe ſettled at the *Hague*, having an averſion to the town of *Leyden*, becauſe one of the Miniſters, named *Peter Hackhuſe*, had not ſcrupled to ſay publickly in one of his ſermons againſt the late Prince her Conſort: *That he had been guilty of a great offence by that* French *marriage of his, as likewiſe by the pomp and coſtly feaſtings at the baptiſm of his ſon; for which cauſe this judgment had fallen upon him.* Such a diſlike had ſome people at that time to his marrying a *French* woman; which afforded an occaſion to his adverſaries of repreſenting his affection to *France* in the moſt odious terms, by ſeeking to inſinuate, that his deſign was by that means to enſlave his native country. This Princeſs being ſettled at the *Hague*, the *French* church was founded there chiefly at her requeſt, and in reſpect to the Ambaſſador of *France*, in the ſame year 1591, the eſtabliſhing and ſerving of which, was recommended to *Uitenbogart*. To him ſhe committed the inſtruction of the Prince her ſon, not only in the fundamentals of the Chriſtian religion, but likewiſe in the *Latin* tongue; who taught him his Grammar and Syntaxis, and read to him lectures on ſome claſſick authors, till the Heer *Torſe* arrived from *France*, and became his Preceptor and Governor. From that time he had always a great eſteem for *Uitenbogart*, who ſerved not only the *Dutch* but the *French* church too, chiefly in compliance with his Mother's deſires. The Princeſs continued a conſtant and very attentive hearer of him, and communicant with him, even till the Eccleſiaſtical diſputes broke out into an open *ſchiſm*; when Prince *Maurice* leaving him, went off to the Cloyſter-church, calling him publickly, *the enemy of God*. All her diſcourſes and councils tended to peace: and ſhe ſeemed extremely ſurpriſed, that when *Uitenbogart* preached up peace and moderation, he ſhould be ſo contemptuouſly treated for it, even by thoſe very perſons whom ſhe had heard praiſing the like ſermons of his, about twenty years before.

Louiſa de Coligny, *Princeſs Dowager of* Orange, *dies.*

Some remarks on her life.

Her great reſpect for Uitenbogart.

* Advertiſement à l'Aſſemblée de Rochelle. *p.* 21. anno 1621.

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fore. And when he adviſed with her, whether he ſhould not reſign the office of Preacher to the *French* congregation in that Court (which he had accepted in a manner againſt his will) to the end that the Prince who ſhunned his ſermons, to hear the *Contraremonſtrants*, might not continue to go elſewhere; ſhe intreated him not to quit the ſervice; and upon his ſaying, that he did not know whether he ſhould ever go into the pulpit again, for fear of diſpleaſing the Prince, and becauſe of the trouble which the *Walloon* Synod gave him, ſhe fell a weeping, and told him, that he ought to continue. And afterwards, when he replied, that he could not preach to the chairs and ſtools, ſhe returned this cordial anſwer; *I and my ſon will hear you always, in ſpite of Synods, and in ſpite of every thing, if you continue to preach there.* The ſame language ſhe uſed on other occaſions, and kept her word with him. And afterwards, when the ſtorms of religious quarrels grew more violent, and the threatening clouds, which had fallen upon others, were hanging over his head, her favour to him remained unchangeable, notwithſtanding the change of the times. A little before his departure, ſhe ſtill adviſed him to ſtay, and with her own hand writ him this ſhort note in the *French* tongue: *We are fallen into ſuch times, that we cannot aſſiſt one another, but with our prayers. I am not of the number of thoſe who adviſe you to retire till the ſtorm is blown over; on the contrary, I think you ought to ſtand it, though it ſhould fall upon you, which, however, I do by no means believe.* She was afraid leaſt his flight ſhould be taken for guilt, and was deſirous, that in caſe of need, he ſhould put himſelf under her protection; telling him, *That ſhe would ſecure him in her houſe, as far as ſhe could; and that ſhe would do it publickly, in the perſwaſion that no body would take him by force from thence.* But on the day of his departure, ſhe writ to him thus: *The wiſeſt of your friends, who ſee deepeſt into matters, are of opinion, that you ought to lie concealed for ſome days, during which time, a better judgment may be made of things. In the mean while, I do not think you are in danger, ſince the firſt fury is over.* But ſoon after, when ſhe perceived how it went with the *impriſoned Gentlemen*, ſhe became more ſenſible of the danger he was in: then ſhe allowed his flight to be neceſſary, and adviſed him to fly further off, and even to retire into *France*. She omitted nothing that could contribute to his preſervation or conſolation, and poured out her heart with a motherly tenderneſs in many letters, which ſhe writ to him with her own hand, of which ten or twelve are ſtill in my cuſtody. No leſs affection did ſhe diſcover to the Advocate *Oldenbarnevelt*, lamenting his death with publick and unfeigned tears, as having received of him, whilſt he was in the adminiſtration of affairs, many good ſervices; nay, ſhe did not ſcruple to ſay, *That Prince* Maurice, *her ſon Prince* Henry, *and the whole houſe of* Naſſaw, *ought to look upon the Advocate as their father, on account of what he had done for them.*

She writes him conſolatory letters.

At the latter end of *April* ſhe went for *France*, whether it was, as ſome think, becauſe ſhe could no longer bear to ſee the ſeverities which were at that time uſed againſt the *Remonſtrants*; or whether ſhe perceived that the preſent government, and the party of the *Contraremonſtrants* looked upon her with an evil eye; for ſome of the zealots of that ſide had painted her in ſuch odious colours, that riding one day through *Delft*, ſhe was pelted by the mob with dirt and filthineſs, which they threw into her coach, calling her *Arminian Whore*.

The laſt time ſhe went to *France*, ſtopping ſome days at *Antwerp*, with the Prince her ſon, *Uitenbogart*, who reſided there at that time, waited on her. He was very kindly received by both of them, eſpecially by her, who ſhowed her affection to him by her tears, with much piety exhorting him to patience and perſeverance; thanking him for the good inſtructions ſhe had received from him, and offering him all favour and civility, if he ſhould happen to arrive in *France*. In this conference with *Uitenbogart*, ſhe told him what the Heer *Foſbergen* had ſaid one time to her face; to wit, *That if her ſon did not take other counſels, he ſhould never come to the Government, in caſe of his Brother's demiſe.*

Having been a few months in *France*, ſhe fell ſick at *Fontaine-bleau*, being much perplexed at her ſon's journey to the *Palatinate*, inſomuch that ſhe ſaid to *Stephanus Curcellæus*, the *Proteſtant* Miniſter of *Fontaine-bleau*, who attended her in her illneſs, and from whoſe mouth I write this, *That her ſon, who ſhe thought was in danger on account of his affection to the* Remonſtrants, *was ſent to his grave.* But this her concern was occaſioned rather by a motherly fear and tenderneſs, than any juſt rea-

ſon; for Prince *Maurice* had the preſervation of the *Palatinate* too much at heart, to give way to any ſuch deſign. During her illneſs, ſhe was viſited by the Queen, and ſeveral Princeſſes; as alſo by *John Armand de Pleſſis*, at that time Biſhop of *Luſon*, and *Almoner*, or Chaplain, to the Queen-Mother, and afterwards Cardinal of *Richlieu*. This Biſhop, obſerving the aforenamed Miniſter *Curcellæus*, and a Lady who was a very zealous *Proteſtant*, ſtanding by her bed-ſide, ſaid to the Princeſs, whether in jeſt or in earneſt is uncertain: **Madame, prenez garde a votre ame, car vous avez deux demons a vos cotez.** That is to ſay, *Madam, take care of your ſoul, for you have two evil ſpirits by your ſide.* AN° DOM. 1620.

She departed this life with great tokens of piety, on the 9th of *October* of this year, and in the 67th year of her age; and on the 24th of *May* following, was laid in that noble Tomb at *Delft*, which the States-General of the *United-Netherlands* had cauſed to be erected in honour of her Conſort the brave Prince *William* of *Orange*. Her fame for piety, moderation, and a pacifick temper, was not eaſily forgotten. The Ambaſſador *de Boiſſiſe*, whom we have had frequent occaſion to mention in our former books; called her, *An incomparable Princeſs, and one who very much loved both* France *and the* United-Provinces. Nay, even *Baudart* himſelf, as much a bigotted *Contraremonſtrant* as he was, yet teſtifies of this *Remonſtrant* Princeſs, *That her piety, good nature, and civility, together with the reſt of her virtues, were ſuch, that every body that knew her, was compelled to love and honour her.* Monſieur *du Pleſſis*, in a certain letter which he writ to the Ambaſſador *Buzenval*, ſays, *That he could never ſpeak to her, nor of her, but the remembrance of her father, and of her huſband, ſtruck him to the heart; ſo freſh were the obligations which all men had to them, in his memory; but that he was yet more particularly affected with the obſervation of her own virtues, which were ſo great, that they rendered that wretched age unworthy of her.* Her uſual motto, was, **Adveniat regnum tuum**, or, **Thy kingdom come**; which words manifeſted her zeal for the promoting of God's kingdom, and of truth, and are to be found on ſome of her pictures.

A ſhort account of the beginning, progreſs and fatal end of the Bohemian *war.*

We ſaid ſomething above concerning the new King of *Bohemia*; and it may be neceſſary to ſay ſomething more of him here, becauſe the *Contraremonſtrants* of theſe Provinces promiſed themſelves great matters from his ſucceſs. In *Bohemia*, and the neighbouring countries, the *Romaniſts*, who were there ſtiled *Sub unâ*, (becauſe they adminiſtred the Sacrament of the Lord's Supper, *under one kind*; to wit, that of bread only) and the *Evangelicks*, or *Proteſtants*, who were ſtiled *Sub utraque* (becauſe they received *in both kinds, viz.* of bread and wine) had lived together many years in mutual peace and forbearance, during the reigns of *Maximilian* the ſecond, *Rodolf* the ſecond, and *Matthias* the firſt, all of them Emperors of *Germany*, and Kings of *Bohemia*. But this peace was afterwards broken upon the Election of *Ferdinand*, the Archduke of *Auſtria*, to that Kingdom. The Proteſtant States of *Bohemia* complained, that they were debarred of that liberty of religion, which this King had ſworn to grant them. They were of opinion, that by the Royal Patents (for ſo the King's Letters, by which the free exerciſe of both Religions or Perſwaſions was promiſed, were ſtiled) they were allowed to build places for their religious worſhip, even upon the lands of the church. This the *Papiſts* denied; and accordingly, either demoliſhed the churches of the *Proteſtants* ſo built, or took them from them. From hence aroſe bitter quarrels, and from thoſe quarrels, tumults; and at length that unhappy war, which coſt the whole Empire, and all the Proteſtant churches ſo dear. In the firſt place the States took up arms, and at *Prague*, *more majorum*, or, *according to antient uſage*, as they called it, threw the King's Commiſſioners out of a window, about eighty foot from the ground, and then appointed thirty Directors for the management of publick affairs. Theſe Gentlemen immediately baniſhed the *Jeſuits*, whom they looked upon as the cauſe of all the diviſions, out of *Bohemia*, *Sileſia*, and *Moravia*, gave the neceſſary orders in all matters, and raiſed Soldiers for their defence. Thereupon the Emperor *Matthias* endeavoured to curb them by force of arms, but dying in the mean while, King *Ferdinand* endeavoured to gain the States of *Bohemia* by fair means; writing to them, and promiſing them, *That he would maintain and confirm to them all their liberties and privileges, and obſerve inviolably all the laws of the kingdom, as well in relation to ſpiritual as temporal affairs.* But thoſe States, not truſting to the King's promiſes, were reſolved to try the chance of war, and rejecting *Ferdinand*, who ſoon after

was

ANNO DOM. 1620. was elected Emperor, they chose the Elector *Palatine*, Count * *Frederick* the fifth, for their King. This matter seemed to have been long concerted, for it is said, that the Advocate *Oldenbarnevelt* opposed it, when he was in the Ministry, nay, that he had been heard to presage the dismal event of it, with great concern. The Elector *Palatine* had likewise been earnestly dissuaded from accepting the Crown of *Bohemia*, and fore-warned of the unhappy issue, by the Electors of *Mentz*, *Triers*, *Cologn*, and *Saxony*, the Duke of *Bavaria*, and the Landgrave of *Hesse* at *Catsenellebogen*. Among those who promoted or perswaded this design, are counted Prince *Maurice* and the Duke of *Bouillon*, and particularly his own Consort the Electress; who, as it is said, made use of the following expressions to him: *Had you the courage to court the daughter of a King, and have you not now the heart to accept of a crown?* And of Prince *Maurice*, it is related, that hearing how a certain Nobleman at *Heidelbergh* had asked; *Whether the Elector* Palatine *ought to be advised to accept of the crown of* Bohemia? He replied, *I would have asked that Gentleman, whether there was any green cloth to be bought at* Heidelbergh? And when some body asked, *for what use?* The Prince replied, *To make caps for the heads of those who asked such foolish questions.*

* Fred. V. Elector Palatine, *is chosen King of* Bohemia.

The Elector having resolved to improve so favourable an opportunity, accepted the crown which the *Bohemians* offered him, and went to *Prague*, the Capital of that Kingdom, where he and the Electress were crowned with great pomp and ceremony. But his father-in-law, *James*, King of *Great-Britain*, an enemy of all wars, was much against his accepting the crown; saying, *It was a rash and too hasty resolution, proceeding from bad counsel.* And he owned to his Parliament, that he had never consented to, nor approved of the business of *Bohemia*. *It is*, said he, *a diabolical opinion, that subjects may rebel against their sovereigns, for the sake of religion. I cannot approve of it by any means.* Christ *came into the world to teach subjects to obey their Princes. I have not so much knowledge of the laws of* Bohemia, *as to judge whether the* Emperor *has governed well or ill in that kingdom; and I may answer,* **who has made me a judge over you?** He ordered, that his son-in-law should not be stiled *King* in the publick prayers, but only *Elector Palatine*. And as for what was asserted by many, that the war was carried on in *Bohemia* on account of religion, he confuted them by the Elector's own letters; in which he declared, *That the acceptation of the crown of* Bohemia *had no relation to matters of religion, but only to the right which the people of that country claimed of chusing their King.* The King added, *It would grieve us if such a reproach should be cast upon any of our communion, as that religion should be made by them a pretext for deposing other Kings, and depriving them of their crowns. We should be very sorry, if our own people should take such notions into their heads. Let us not rob the* Jesuits *of their wicked principles and practices in this matter.*

His accepting of the Crown, is disapproved by King James *the First of* England.

The new King, immediately after his coronation, signified in a publick *Manifesto*, the reasons that had induced him to accept of the crown. In it, he made mention of the business of religion with great moderation and caution, after the following manner: 'Now in these latter times, and among so many different opinions in matters 'of faith and religion, it has been effectually found, that according to the contents of 'the holy scriptures, and agreeably to the most antiently established principles of 'doctrine, men will not be led, driven, or forced with respect to conscience; and, 'that whenever such force, or coercion has been attempted, though in the most pri'vate manner, it has always produced pernicious consequences, and occasioned great 'revolutions in the most considerable kingdoms and provinces.' Then he went on to show, that from such coercion, and the consequent persecution, the war in *Bohemia*, and the change in the government had proceeded. As to liberty of religion, which he declared he would grant to every body, he spoke of it in his *Manifesto*, as follows: 'We solemnly protest in the presence of God, and the whole world, that we are 'firmly resolved, during our reign, not to molest, trouble, or hinder any in the 'exercise of their formerly received religion, nor suffer them to be hindered 'or oppressed in the same; not excepting even those of the *Romish* church, pro'vided they submit to the laws and statutes of the realm, and especially if they be'have themselves peaceably and without offence, agreeably to the contents of the 'royal letters or grants relating to the exercise of religion.

The new King's Declaration touching coercion in matters of conscience.

Abra-

Abrahamus Schultetus, formerly Chaplain to this Prince at *Heidelbergh*, who now by his order followed him to *Prague*, where he exerciſed the ſame office, ſays, in a certain treatiſe intituled, *Curriculum Vitæ*, or, a Relation of the courſe of his life, that, *King* Frederick *having promiſed liberty of conſcience to all the people of his kingdom, ſtrictly obſerved that promiſe as long as he was poſſeſſed of the crown; and that he did not keep any church for the exerciſe of his own religion, excepting that of the Caſtle, or Court, at* Prague, *which he purged of the Popiſh idols*, &c. This purgation, or purification, was made at the preſſing inſtances of the ſaid *Schultetus*; who, in a ſermon which he preached upon that account, in the Chapel belonging to the Court; ſaid, *That ſuch images* (which he called idols) *ought not to be made, nor worſhipped, nor the worſhip of them tolerated.* This ſermon was afterwards printed by him, and gave great offence, not only to thoſe *Bohemians* that were *Papiſts*, but even to the *Lutherans* themſelves, who allowed the uſe of images. The Divines of *Wirtembergh*, *Tubing*, and *Leipſick*, as alſo thoſe of *Mentz* and *Ingolſtadt*, drew their pens in the defence of images, but *Schultetus* was vindicated by one *Theophilus Moſanus*. Some have thought that this abolition of images ſhould not have been attempted thus at the beginning of King *Frederick*'s reign, and that they ought firſt to have been rooted out of the people's hearts, and then caſt out of their churches; as alſo, that this unſeaſonable zeal gave a check to the ſaid King's affairs, and alienated the minds of many. But *Schultetus* was of opinion, *That thoſe who did not obey the commands of God for the extirpation of Idols, or who delayed it according to their fancies, were not ſincerely and heartily converted to God. And that ſuch was the will of God, was*, he ſaid, *acknowledged not only by the Divines of the* Swiſs Confeſſion *in* France, *the* Low-Countries, England, *and* Swiſſerland; *who, as it is well known, began the* Reformation *of their churches with the demolition of images; but even by many of the friends and followers of* Luther *himſelf*; *ſuch as* Paulus Speratus, Johannes Briſmannus, Johannes Polyander, Erhardus Snepſius, Johannes Brentius, Ambroſius Blaurerus; *as alſo* Nicolaus Paladius, Ambroſius Reydamius, Johannes Winkelmannus, *and other Divines of the ſame communion.* AN° DOM. 1620.

Soon after, the people of *Moravia*, *Sileſia*, and *Luſatia*, ſubmitted to the new King; whereupon they began to treat at *Prague* about reviving the confederacy between the kingdoms of *Hungary* and *Bohemia*, which was accordingly concluded and ſworn to, on the 15th of *April*, of this current year, by King *Frederick* on the one part, and the Deputies of *Hungary*, *Auſtria*, *Moravia*, *Sileſia*, and *Luſatia*, on the other, in the Chapel of the Court at *Prague*. The aforeſaid Chaplain *Schultetus* was ordered to open this ſolemn Confederacy with a ſuitable prayer, and a ſermon; on which occaſion he maintained from the pulpit, that the aforeſaid confederacy was acceptable to God, for ſeveral reaſons, and among others, *becauſe all the Confederates were of one and the ſame perſwaſion, foraſmuch as they all agreed in the fundamental articles of faith.* He meant only the *Lutherans* and *Calviniſts*, excluding both the *Papiſts*, *Anabaptiſts*, and *Arians*. For they who engaged in this confederacy, were not *Papiſts* and *Proteſtants*, but *Proteſtants* only (though diſtinguiſhed by the denominations of *Lutherans* and *Reformed*) which had caſt off the yoke of the houſe of *Auſtria*. They were thoſe of the *Proteſtant* religion, who here ſwore to allow the free exerciſe of religion to all the inhabitants of the confederate Provinces, being of the *Auſburgh* and *Swiſs Confeſſions*, and even to thoſe of the church of *Rome* too. As for theſe laſt, they were either forced to conſent to this confederacy, as was the Palatine of *Hungary* with many others; or elſe they petitioned they might be left out of it, as did the Prelates in upper *Auſtria*; or they ſeparated themſelves entirely from the *Proteſtants*, as the Prelates, Towns, Nobles and Barons of the *Romiſh* communion in the lower *Auſtria*, and ſome of thoſe of *Bohemia* itſelf; or laſtly, they were wholly paſt by, as were ſome of the Clergy in *Hungaria*, *Bohemia*, *Moravia*, and *Sileſia*, whoſe Biſhops had abandoned their Dioceſes; as alſo the *Anabaptiſts* of *Moravia*, and the *Arians* of *Tranſylvania*, of whom no notice was here taken any further than as they were included in the common peace or toleration. *Schultetus* was heard to ſay in his ſermon; that 'Fraternal love and unity might be eſtabliſhed between 'the *Lutherans* and the *Reformed*, notwithſtanding they did not agree in all points. 'He was likewiſe well ſatisfied, *he ſaid*, that many thouſands were ſaved, though 'they knew nothing of thoſe controverſies among *Proteſtants*. Neither was he leſs 'aſſured, from the word of God, that the ſanctity of mutual prayers, and the ſincerity

A Proteſtant alliance in Germany.

Schultetus preaches on occaſion of the alliance.

He ſhews the poſſibility of an union between the Lutherans *and* Calviniſts, *notwithſtanding the difference of opinions in leſſer matters.*

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'rity of brotherly love found more favour in the ſight of God, than all the contentions about the ubiquity and the carnal manducation of *Chriſt*'s body.

But all theſe fair words could not ſo far work upon the *Lutherans* as to remove all jealouſies and ſuſpicions out of their minds, who conſidering what had happened to the *Remonſtrants* in *Holland*, expected the ſame fate, as ſoon as the *Reformed* or *Calviniſts* ſhould be once fixed in the ſaddle. This and the like conſiderations, made ſeveral of the *Lutheran* Princes ſtand neuter between the contending parties, and induced others even to ſide with the Emperor, Pope, King of *Spain*, Duke of *Bavaria*, and other Potentates of the church of *Rome*, and to oppoſe the new King. He could not therefore ſtand againſt the force that overwhelmed him on every ſide, ſupported only by the aſſiſtance of this ſtate, and thoſe few Princes who eſpouſed his cauſe. One part of the *Palatinate* was taken from him this very ſummer by the *Spaniſh* General *Spinola*, and the *Bohemian* army was defeated, and totally diſperſed on the 8th of *November*, being the very Sunday on which they were wont to expound, or preach upon that goſpel, in which we find the expreſſion, of, *Render unto* Cæſar *the things that are* Cæſar's, by the Duke of *Bavaria*, upon the White hill near *Prague*. Which defeat was followed by the flight of King *Frederick* and his Queen, and by the loſs of the capital city, and the whole kingdom. The news of this misfortune arriving in *Holland*, was not believed in ſome weeks by the *Contraremonſtrants*; and I remember that I have often heard in my youth, not only that *Petrus Plancius* preaching in the tabernacle, on the *Keyſers-gracht*, where the weſtern church now ſtands, cried out publickly in the pulpit, that the report of the taking of *Prague* was one of thoſe lies which the *Papiſts*, *Arminians*, and other enemies of the church ſcattered abroad, but that a certain Schipper laid his Lighter or Barge on it; ſaying, *It could not be ſurrendered, for he had heard* Plancius *ſay ſo from the pulpit.* This the man thought to be a demonſtration of the truth, but he found himſelf miſtaken. And yet after they were fully aſſured of the King's misfortune, and that he and the Queen were forced to ſeek a refuge in the *Hague*, ſome of the moſt bigotted *Contraremonſtrants* ſtill cheriſhed the hopes they had conceived of him; ſuch a ſtrong perſwaſion had they of his ſucceſs, which they believed would be certainly attended with the downfall of Popery. Some people thought that almoſt all the *Proteſtant* Kings, Princes, and States of *Chriſtendom*, would have armed themſelves in order to verify their idle dreams: Nay, even after a longer ſeries of that Prince's loſſes, and near two years after *Heidelbergh*, with moſt of the towns of the lower *Palatinate*, had been beſieged and taken, either by the *Bavarians*, or by the *Imperial* and *Spaniſh* forces, *Wilhelmus Stephanus*, a Doctor in Divinity, and one of the Miniſters of *Kampen*, publiſhed a treatiſe with the following title: **The Trumpet of the holy War, revealed by St. John, againſt the great Antichriſt the Pope of Rome; the deep and till this day concealed prophecies of which Apoſtle, are now clearly explained according to the true meaning of them, from the xiith chapter to the xxth of his book of the Revelations.** Almoſt all the ſaid prophecy was applied to the expelled King. The 20th verſe of the xvth chapter, where St. *John* ſays, he ſaw in a viſion that the blood proceeding from the wine-preſs of God's wrath, came even to the bridles of the horſes, for the ſpace of a thouſand and ſix hundred furlongs, was thus explained by the Doctor: Frederick, *the King of* Bohemia, *ſhall, at the command of God, fight a great battel. He was the man who had the ſharp ſcythe in his hand, and who was commanded to mow; he ſhall defeat the enemies; and the* 1600 *furlongs denote the way between* Heidelbergh *and* Prague. Upon the 20th and 21ſt verſes of the xixth chapter, the Doctor made the following comment: *The Emperour* Ferdinand, *and the King of* Spain, *ſhall be taken Priſoners, and brought before the ſupreme Court of their Judge* Frederick, *and be condemned to the extreameſt puniſhment; namely, to be caſt into the lake of fire, burning with brimſtone; that is to ſay, to a perpetual torment, or elſe to a ſhameful death. And as for the reſt of the Princes and Potentates of the earth, they ſhall likewiſe be puniſhed according to the directions of King* Frederick, *and deprived of all their lands and titles, for having aſſiſted the Emperor and the King of* Spain; *upon which it ſhall come to paſs, that all the fowls of the air ſhall be ſatiated with their fleſh; that is to ſay, all the faithful* Achates's *and Confederates of the ſaid King* Frederick, *having received the conquered countries for a reward of their labours, every one of them ſhall ſit down contented with his ſhare, and joyfully poſſeſs the ſame.* Theſe were the predictions of the abovementioned Doctor, who adhered ſo firmly to them, that *Baudart* owns he had

The Bohemian *army is defeated.*

King Frederick *is obliged to retire out of the kingdom.*

Fond expectations of certain Contraremonſtrants *in* Holland.

had heard him often ſay, *That he was very ſure, all would be accompliſhed; and that he had neither ſaid, nor writ any thing, but what appeared plain to him from the text of the Apoſtle.* He likewiſe maintained for a certainty, that the *firſt vial* would begin to be poured out at the end of the year 1623, and that from the ſaid period, the affairs of the Emperour would take a different turn. But the event of things, or experience, the miſtreſs of fools, has ſince taught this Doctor, and thoſe who believed his predictions, how little account was to be made of ſuch wild conjectures, proceeding from the dreams or imaginations of things which people wiſhed might happen, or elſe invented by thoſe who conceived themſelves wiſe, and greedily ſwallowed by ſuch as were really fools. ANNO DOM. 1620.

In this and the following years, another tragical ſcene of troubles was opened, in which the *Proteſtants* were the ſufferers. The proud Papacy made uſe of its antient weapons, *force* and *violence*. Many thouſands of the *Reformed* in *Bohemia* and the *Palatinate*, were compelled to ceaſe the exerciſe of their religion, and to turn *Papiſts*, or elſe to quit their native countries, and wander in exile. And the ſame perſecution extended itſelf not long after to other Provinces of *Germany*. The ſeverity of the Conquerors, animated by the angry Eccleſiaſticks, knew no bounds nor meaſure. Here appeared the wonderful mutability of human affairs, which * a certain *Remonſtrant* repreſented to the States of the *United-Netherlands* in the following expreſſions: 'In *Bohemia*, and the confederated countries, the churches had been taken a-'way from the *Roman* Catholicks; but now, ſo it pleaſes God to give a turn to 'human affairs, they are reſtored, and thoſe who lately poſſeſſed them, are excluded. 'At firſt the *Jeſuits* were ſent into exile, and now the diſciples of *Calvin*. The 'judgments of God are wonderful, and he has thought fit by the ſecret motions of 'his providence, to blunt the rage and inſolence of ſome Members of the *Reformed* 'churches, as they are called; to the end, that whilſt they aſpire after the glitter-'ing ſcepters of Kings, and make uſe of the vileſt methods to extend the bounds of 'their territories, they might not entirely degenerate from chriſtianity. Thoſe fo-'reign Divines who aſſiſted at the Synod of *Dort*, contributed all that lay in their 'power towards the oppreſſion of the *Remonſtrants*; but hardly were they returned 'home, when the divine wrath overtook them. Thoſe of the *Palatinate* are now 'driven out of their own country; even he who led the dance in the aforeſaid Synod, 'and who was one of the principal actors in that eccleſiaſtical farce, I mean, *Abra-'hamus Schultetus*. Thoſe of the *Wetteravia*, are harraſſed; they of *Haſſia*, mourn; 'they of *Swiſſerland*, are in terror; and that Paſtor of *Charenton*, who not long ago, 'in his *Anatomy*, poured out the ſtreams of his rage upon the poor *Remonſtrants*, has 'been ſince forced to ſave himſelf by flight. God grant that the wrongs formerly 'done to the *Remonſtrants* by their fellow-ſubjects the *Contraremonſtrants*, and thoſe 'which they yet daily ſuffer from them, be not one day repaid them in the like 'manner, and with the ſame meaſure, by the publick enemies of their country. The 'Pythagoreans were wont to ſay, *That he who ſuffered the ſame injury he had done 'to others, was juſtly uſed*; with which agrees the divine ſaying of our Lord; *with 'what meaſure ye mete, it ſhall be meaſured to you again.* And thus alſo it is agreea-'ble to the juſtice of God, to reward the oppreſſors with oppreſſions, and to comfort 'thoſe who are aggrieved. *Great changes in* Germany.

This letter, which was writ this current year, became in ſome meaſure a true prediction of thoſe future events, which are ſometimes obvious to ſagacious eyes, by their reflections upon former experiences, and the uſual conſequences of certain actions. And we accordingly ſaw in the following years, that all the Counts of *Naſſaw* in the *Wetteravia*, were obliged to embrace either the *Popiſh* religion, or the Confeſſion of *Auſburg*, or elſe to quit their country. Concerning theſe matters, *Carolus Niellius*, in a letter to *Uitenbogart*, ſpeaks after the following manner: 'I lament the fate of 'many brave men; but to ſpeak the truth, theſe people having enjoyed liberty of 'conſcience for many years, under the pretence of the *Ausburgh* confeſſion, were ſo 'outragious againſt us at the Synod of *Dort*, that they juſtly provoked the *Luthe-'rans* to put a ſtop to their growth in *Germany*. They came into this couutry to 'help to perſecute us, and condemned in our perſons at *Dort*, that very *Confeſſion* 'which they had ſworn to maintain in *Germany*; and now we ſee them driven out, *Remarks of* Niellius *on the perſecution of the* German Proteſtants *by the* Romaniſts.

* Epiſt. Eccl. p. 60. Barlæi Epiſt. Lib. v. p. 35.

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'as well as we. Thoſe of *Bremen* and *Embden* too, have probably reaſon to expect 'the ſame ill treatment, in caſe the Emperor ſhould obtain his ends: But I doubt 'he will at length drive out the *Lutherans* themſelves, as well as the *Reformed*, 'having done it already in *Auſtria* and *Bohemia*. The *Jeſuits* will perſwade and 'exaſperate him ſo far, that he will at laſt tolerate no other religion but his own; 'as the *Calviniſts* do in all places where the Princes follow the counſels 'of their Clergy, and as we ſee particularly in *Scotland*, where they will ſuffer no 'other religion, but that of *Calvin*. Thus do they contend for victory, and ſtrive 'which ſhall have the dominion of conſcience.

The Emperor ſeeks entirely to ſuppreſs the Lutherans, *but is hinder'd in his deſign by the* Swedes.

In the Marquiſate of *Brandenburg*, where the *Lutherans* had formerly been turned out of their churches by the *Reformed*, the latter were expelled, and the former reſtored. But ſoon after, the Emperor elevated with his victories, and animated by the *Pope* and *Jeſuits*, turned his arms againſt the *Lutherans* too; at firſt with great ſucceſs, till he drew upon himſelf the fury of the *Swedes*, the war with whom has laſted to our times, and has reduced the whole Empire, that noble part of *Chriſtendom*, to a wilderneſs and a theatre of ſlaughter and blood. Theſe matters, tho' acted in foreign countries, and for the moſt part, in the ſubſequent years, I have briefly mentioned here, for connexion's ſake, and becauſe of the great relation they bore to our affairs.

The Grant of the Duke of Holſtein *to the* Remonſtrants *for building a new City, is renewed, and new privileges added.*

What liberties and privileges the Duke of *Holſtein* offered to the *Remonſtrants* of *Holland*, to draw them to the river *Eyder*, and induce them to build a new town there, has been already ſhown. This project had thus long remained without effect, having been ſuſpended by the ſaid Prince for a whole year; perhaps, becauſe he found the *Remonſtrants* themſelves made but ſlow advances towards him; and beſides, it is the opinion of ſome, that he was kept back by the promiſes which the States of the *United-Netherlands* made him, and the hopes they gave him, that they would endeavour to procure for his brother the Biſhoprick of *Bremen*, which the King of *Denmark* aimed at for his ſon. But finding now that they put him off with words, he at length came to another reſolution. For when the Heer *van Wedde*, a very zealous promoter of the intereſts of the *Remonſtrants*, preſt the Duke, tho' without a commiſſion from them, to make ſome conſiderable alterations in their favour, and to enlarge his Grant with certain new articles and advantages, he conſented to all that was deſired. This renewed and improved Grant was ſigned by the ſaid Prince on the 21ſt of *October O. S.* It contained a further regulation with reſpect to the Government of the town, namely, 'That at firſt, the Prince would appoint three of the 'beſt and moſt creditable men among them, which three perſons ſhould name three 'others, and they ſix were to chuſe three more, which nine perſons were to com-'poſe the Senate or Council, and ſhould have power to increaſe their number, if they 'thought fit, in proportion to the increaſe of the inhabitants. The Prince was 'likewiſe pleaſed to contribute a large quantity of timber towards the building of the 'town, and promiſed, if it were neceſſary, to build a hundred Huts or Barracks for 'the workmen, each of which ſhould be of the value of one hundred crowns, and 'be paid for afterwards by the town, at reaſonable rates. For promoting Ship-'building, he obliged himſelf to favour the firſt Company that ſhould ſet about 'it, with great bargains for timber; he was moreover to grant two Fairs yearly to 'the town, together with Markets for Horſes and Kine, and one weekly market for 'Proviſions —— He alſo promiſed to build a Fort not far from the town, which was to 'conſiſt of four Baſtions at leaſt, and to be well provided with men and artillery, 'in order to oppoſe all ſhips of an enemy, and to ſecure the inhabitants from all in-'ſults and affronts.' The aforeſaid Heer *van Wedde* ſent a copy of this Grant, on the 11th of *December* to *Uitenbogart* at *Antwerp*, in order to be communicated to the reſt of the *Remonſtrants*, that ſo they might come to ſome reſolution thereupon. *He thought*, he ſaid, *that this offer deſerved to be embraced for two reaſons: Firſt, becauſe it would take off that reproach which had been caſt upon the* Remonſtrants, *as if they could not obtain liberty of conſcience any where. For the building of this town would ſecure many in the free exerciſe of religion, and at the ſame time furniſh them with opportunities of ſubſiſting themſelves and their families. The town would be a place of reſt to the wandring Refugees, and thoſe that could not live in their own country; where they might have ſchools for educating their children in the true religion. Secondly, becauſe in his opinion there could be no better, nor more effectual*

A copy of it is ſent by the Heer van Wedde *to* Uitenbogart, *with divers reaſons tending to recommend that project.*

method

method thought of, to ſoften the rigour of the Placards, and the Perſecutions, than to make a beginning of ſuch a town. Whatever the ſucceſs of the undertaking might be, ſuch a project could not but be beneficial; for in caſe the States ſhould moderate their Placards, to prevent the retreat of ſo many people, the main point would be gained; and if God ſhould be pleaſed to viſit the Provinces with the calamities of war on account of the abridgment of liberty of conſcience, to puniſh them for the perſecutions raiſed there, by putting a ſtop to their proſperity, which was to be apprehended; then many thouſands would be ſure of finding a ſafe and comfortable retreat in thoſe parts. For both which reaſons, he adviſed them not to neglect ſo fair an opportuuity, but to lay hold on it. But foraſmuch as thoſe who were in bad circumſtances could do nothing, he recommended it to the conſideration of the baniſhed Miniſters, whether they would not think it proper to apply to their moſt truſty friends, and the moſt zealous of their people; to the end, that endeavours might be uſed in every town of Holland, *and the other Provinces where the* Remonſtrants *were numerous, to induce one family at leaſt to take one piece of land of the third, and two of the fifth dimenſion, in order to cultivate and improve it, that ſo the number mentioned in the Duke's Grant might be compleat. Such a beginning once made, the reſt would eaſily follow.* The Duke's Chamberlain, *Gebhart Hensbeke*, repaired likewiſe to *Antwerp*, where, on the 28th of *December*, he entered into a conference with *Uitenbogart* and the other Directors of the *Remonſtrants* affairs, about the Grant abovementioned, and gave them a more full and particular account of the Duke's inclinations, and of the privileges he offered to them. After ſome deliberation, the following anſwer was, at his deſire, communicated to him in writing. ANNO DOM. 1620.

The Reſolution of the Remonſtrants *thereupon.*

'The *Remonſtrant* Miniſters reſiding at *Antwerp*, having ſeen a copy of the Grant graciouſly made to the *Remonſtrant Reformed* Chriſtians by the moſt illuſtrious Prince *Frederick*, Duke of *Holſtein*, do bleſs God for having inſpired his Princely Grace with ſuch a chriſtian, and truly noble ſpirit; beſeeching his Divine Majeſty to ſtrengthen him more and more therein, for his own glory, and for the defence of all ſuch as are oppreſſed on account of holding the truth in righteouſneſs, and particularly of the *Remonſtrants*, who have been ſo miſerably, and unjuſtly perſecuted in the *United Provinces* Upon this occaſion, they find themſelves obliged to pray to God for his princely perſon and government, and to acknowledge theſe favours with the utmoſt humility and dutifulneſs, as often as they ſhall have an opportunity. As for the terms mentioned in the ſaid Grant, they have ſeriouſly conſidered the ſame; but foraſmuch as the perſons, whom they ought to conſult, are far diſtant, and diſperſed every where, and that it is impoſſible to tranſact ſuch an affair in haſte; they who are at *Antwerp*, being but few in number, and moſt of them entirely incapable of beginning ſuch a work, they cannot as yet come to any concluſion about it, but think it proper to try how it will be reliſhed at home by ſome of the chief among their party, and then to enter into ſuch meaſures, as ſhall prove moſt for the benefit of the *Remonſtrant* chriſtians. In the mean while they beg leave to know of his princely Grace, whether he will allow any of the *Remonſtrant* Miniſters, or others, (eſpecially thoſe who on account of the religious controverſies in *Holland*, have been deprived, tranſported, or baniſhed out of their native country) freely to come into his dominions, and to reſide in any of his fortified towns, in order to enquire into all circumſtances, and by treating further with his Highneſs, or with his Council, to be fully informed of his reſolutions in all points. For it is not very probable, that the good people, tho' never ſo grievouſly oppreſſed, will readily quit their native country, to ſeek their fortunes in a foreign land, and lay out their money there, without being previouſly appriſed of the ſtate of affairs, and that by the teſtimony of their own country-men, whoſe counſels they will undoubtedly chuſe to follow.

About this time there was publiſhed a book called, *a Warning to the oppreſſed Churches with reſpect to the drawing up a Confeſſion*, without the name of the Author, but ſuppoſed to be written by *Johannes Geeſteranus*, formerly Miniſter of *Alkmaer*. He endeavoured to perſwade the people by this treatiſe, that the drawing up of a *Confeſſion* was both unneceſſary and unſcriptural, and inconſiſtent with true chriſtian liberty. On this occaſion the three Directors of the *Remonſtrant* body, namely, *Uitenbogart*, *Epiſcopius*, and *Grevinkhovius* wrote a certain letter to all the churches of their party, within the *United Provinces*, which they likewiſe printed, acquainting them,

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A Letter of the Directors of the Remonſtrant Fraternity concerning the drawing up of a Confeſſion.

them, 'That the ſaid treatiſe, intituled, *A Warning* &c. had fallen into their hands; 'but that the author had neither ſeen what they were preparing, nor was well in-'formed of their chriſtian deſign. And beſides, that it was very probable their 'enemies and perſecutors might endeavour to make an ill uſe of this *Warning* to the 'hurt and damage of the *Remonſtrants*, by giving out that this was an act of theirs, 'invented on purpoſe to avoid drawing up any *Confeſſion* at all, and ſo dextrouſly to 'revoke and retract that which they had declared above a year before concerning 'the ſame, in a letter they writ to the States about the ſentence againſt *Grevius*, and 'upon other occaſions. Upon which their ſaid adverſaries might eaſily boaſt of 'the truth of that which they had reported with great untruth, to the diſquiet of 'many thouſands who waited for their confeſſion, and to the great prejudice of their 'chriſtian cauſe.

'To obviate all which as far as poſſible, they had reſolved to declare peremptorily to all the churches of their peſuaſion, that the aforementioned *Warning* was not 'publiſhed either by their Directors, or by any Member of the *Remonſtrant* ſociety, 'or on their behalf by any other perſon: that they did not find the reaſons therein 'contain'd, to be ſuch as to induce them to forſake their pious deſign of drawing up a *Con-'feſſion:* That therefore they were determined, by God's help, to go on with the ſame, 'and actually to ſhow, that ſuch a *Confeſſion* ſhould not be derogatory from the word 'of God, nor contrary or prejudicial to the juſt and chriſtian liberty of conſcience 'in any manner, but very conſiſtent with both; and further, that it ſhould not ſerve 'for an occaſion of diviſion, but of union. In the mean while, they beſought the 'churches moſt friendly and fraternally, to make known this declaration to all whom 'it might concern, for the obviating all uneaſineſs, and to ſuſpend their judgment till 'they had ſeen every thing, and brought it to the true and only touch-ſtone.

An account of books publiſhed by the Remonſtrants.

There were ſeveral other papers writ this year, and publiſhed for the comfort, confirmation and inſtruction of the *Remonſtrant* ſocieties, but moſt of 'em were anonymous pieces. *Baudart* in his Memoirs, gives us a long liſt of ſuch as he ſays, were diſperſed all over the country by the people of this ſect. But they themſelves proteſted, that among the ſame, there were many pamphlets, verſes and ballads, in which they had nor the leaſt hand; nay, they declared, that ſome of thoſe pieces were ſeditious and of an ill tendency, particularly, one intituled the *Morning-Alarm*, printed this ſame year, and calculated for exciting the ſubjects to take up arms againſt the Government. They declared their abhorrence of every thing that was publiſhed with ſuch views, as being diametrically oppoſite to that patience which they always preached to their people. Beſides thoſe writings publiſhed by *Uitenbogart*, *Epiſcopius*, and *Poppius*, in defenſe of their cauſe, and for exhorting the churches to perſeverance, which have been mentioned in their proper places, and beſides all the Synodical papers of the *Remonſtrants*, there appeared likewiſe this year, a certain confutation of the Canons of *Dort*, under the title of, *The Celeſtial Synod holden at Sion, and the righteous judgment pronounced there againſt the Terreſtrial Synod of Dort.* It was writ by *Arnoldus Neomagus*, formerly Miniſter of *Bergambatch*. But *Henricus Slatius*, who at that time had the direction of the Preſs, and corrected the ſheets of this treatiſe, acted very diſingenuouſly, for he added whole pages of his own conceptions in the Preface and elſewhere, without the conſent or knowledge of the Author, which occcaſioned high words between them two. *Neomagus* refuſed to own the work for his, on account of thoſe additions, which were very bitter and ſevere, and accordingly he did all he could to hinder its publication. *Bernardus Dwinglo*, late one of the Miniſters of *Leyden*, publiſhed *an Addreſs* to the *Remonſtrants* of that town, on the 3d of *October*, which was the anniverſary of the raiſing their famous Siege. In the ſaid *Addreſs* the author adviſed them, that whilſt others celebrated this happy deliverance with joy and triumph, they ſhould keep it with weeping and mourning, foraſmuch as they were deprived of the publick churches, their private meetings diſturbed, their congregations preſt and violently perſecuted on account of their religion. For which cauſe, he told them, they ought to humble themſelves before God, to repent of their ſins, and by a ſincere reformation to ſeek the divine favour and forgiveneſs. They ought likewiſe to improve the remembrance of this deliverance of their town from the *Spaniards*, to their encouragement and comfort; ſince God who had delivered their anceſtors out of much greater troubles and diſtreſſes, could likewiſe extricate them from their preſent perſecutions; for

which reaſon they ought to put their truſt in the Almighty, perform his will, and patiently wait for his aſſiſtance. ANNO DOM. 1620.

Another Miniſter publiſhed a tract, which he called *the Trumpet*, the deſign of which was to infuſe zeal into the lukewarm, and courage into the dejected and timorous. But this zealous man, whoſe name was *Petrus Engelrave*, forgot his own leſſons, forſook the *Remonſtrants*, and went over to the *Papiſts*. There was likewiſe printed a certain Tract, entituled, *Short and Chriſtian Remarks upon the Hymn compoſed by Bernardus Buſſchoff*, at that time a Miniſter of *Utrecht*, containing a refutation of his expoſition of the verſes concerning *Deadly Sin*, mentioned in one of our former books. But the writer of theſe remarks is not named. *Diedrick Kamphuſen*, who had declined inſtructing the *Remonſtrants* any longer with his tongue, yet drew his pen in their ſervice at this juncture, by writing and publiſhing, tho' without mentioning of his name, ſeveral Poems, which were as ingenious as nervous. Among others, his *Victoria Victis*, that is, *the true Triumph of God, or the Benefit of ſuffering:* and *the Shield of oppreſſed Conſciences*, that is to ſay, a preſcription how every man ſhould behave in adverſity: As likewiſe the Poem intituled, *God the Scripture-revenger, or Comforter in Adverſity; being an Expoſition of ſome of the Pſalms*; together *with his Brotherly Unity*, or, *the Praiſe of Peace*; being a paraphraſe of the 133d Pſalm. Beſides theſe ſmall tracts and pamphlets, there was another book committed to the preſs this year at *Antwerp*, and finiſhed the 21ſt of *December*, which was very remarkable. It was writ by *Uitenbogart*, under this title, *A free Examination of ſeveral Placards publiſhed theſe two laſt years in the United-Netherlands, againſt the chriſtian Inhabitants and Subjects of the States, commonly called* **Remonſtrants**. The copies of this book being ſent to *Leyden*, in order to be diſperſed from thence, fell partly into the hands of the Scout, who ſezied ſo many of the ſheets, that the Printer was in doubt, whether it were adviſeable for him to meddle any more with it. But being informed how deſirous every body was to ſee it, he reprinted it, and found means to publiſh and diſperſe it. It appeared without the name of the Author, ſays the Preface, *to the end the ſubject of it might be the more carefully weighed.* Various matters were diſcuſſed in this book. It was divided into five parts. After a brief enumeration of all the Placards that had been publiſhed againſt the *Remonſtrants*, it treated in the firſt part of the Law-givers, or Placard-makers. The writer ſhowed how much the preſent Members of the States-General differed from the former. He maintained that the proceedings of the Prince did not agree either with the leſſons of his father or his own promiſes. He mentioned the degeneracy to be obſerved in the Committee of the States and Courts of judicature of *Holland*, and the great difference there was between the behaviour of ſeveral of the new Magiſtrates, and that of their predeceſſors. The ſecond part treated of the accounts of matters of fact, mentioned in the Placards, and of the reaſons upon which the Placards were founded. Here the author inquired into the accuſations of the *Remonſtrants* diſturbing the State, of their raiſing Warders, uſurping the ſovereignty, promoting factions and ſeditions among the people; of their broaching and propagating the five Articles, and encouraging heterodox Teachers. It was proved from all the treaties, that the promiſes mentioned in the ſaid Placards, of maintaining the *Reformed* religion with lives and fortunes, were never once made: that the maintaining of religion and other Treaties, mentioned in the *Engliſh*, was never meant in ſuch a ſenſe as was pretended in the Placards; that likewiſe no Government had a right to pledge the lives and fortunes of the ſubjects in matters of conſcience, without their previous inquiry and conſent. The author further examined into what was ſaid in one of the Placards touching the means made uſe of for compoſing the troubles, particularly about the holding of National Synods, to the great charge of the land. He diſcourſed of their authority, their method of deciding controverſies, the novelty of ſeparate Meetings, and the obligation of a Synodical Oath. He enquired how long the *Contraremonſtrants* had waited for a Synod; in what manner the *Remonſtrants* were cited to juſtifie themſelves, and how the differences were examined into in the fear of God, when at the ſame time it was owned that this State was bound to others by one common intereſt in the buſineſs of religion; whether people were obliged to ſubmit to the Synodical decrees; in what ſenſe the *Remonſtrants* had ſaid, *that people ought not to make a ſchiſm on account of the differences in point of doctrine*;

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doctrine; whether they the ſaid *Remonſtrants* were ſeditious and factious; whether they harboured any ill deſigns, and endeavoured to miſlead the ſimple and ignorant, under pretence of the *Reformed* religion, and occaſioned diſturbances by holding Conventicles; who had rendered the Synod ineffectual and ridiculous, and how the *Remonſtrants* had been treated there; who had been guilty of plots and conſpiracies, and had opened a door to dangerous ſects. He endeavoured to ſhew that the contrivers of thoſe Placards, inſtead of obviating any inconveniences, introduced by their method of proceeding the worſt of all; as giving occaſion to hypocriſy and impiety, the deſtruction of ſouls, the extinction of prophecy; the diſcouragement of religion, and the increaſe of ſectaries; the bringing in of tyranny and ſlavery, jealouſies and diſtruſts; partiſhip, faction, riots and tumults; wars and diviſions; falſe accuſations and injuries to innocent men; deſtruction of country and people, and all manner of evils. The third part treated particularly of the laſt Placard, bearing date the 1ſt of *February* of the current year, in relation to the *Remonſtrants* coming diſguiſed into the land; the lawfulneſs of their being deprived; their obſtinate refuſal of forbearing the exerciſe of their eccleſiaſtical functions; the baniſhment of their Clergy; their return into their native country; the revocation or recantation of thoſe who had ſigned the Act of Ceſſation; as alſo with relation to Students or Candidates. The fourth part treated about the Laws or Orders enacted by the ſaid Placards; about the views or deſigns in making them, and the injuſtice which the *Remonſtrants* thought they obſerved therein; about the prohibition of holding ſeparate meetings; about frequenting thoſe meetings; about preaching in them; about letting or lending places to meet in; about entering into aſſociations or engagements for that purpoſe; about making collections; about harbouring Miniſters, and whatever elſe was forbidden by the ſaid Placards. After which, the author treated about the mulcts and penalties appointed againſt the violaters of thoſe Placards; about the puniſhment to be inflicted upon thoſe who ſummoned thoſe meetings; about the perſons who refuſed to accuſe others; about ſuch as contributed to the promoting the doctrine of the *Remonſtrants*; about the reward offered to thoſe that ſhould inform againſt Miniſters or Candidates; about ſuch who diſperſed books, papers and writings among the people, or who excited others to the raiſing of money for the uſe of the *Remonſtrants*, or who received or harboured Miniſters; and laſtly, about ſuch Officers and Magiſtrates as were negligent in the execution of the Placards. In this book it was maintained, that the puniſhments mentioned in the ſaid Placards, were both unjuſt and cruel; that virtue was puniſhed and vice rewarded; that the deſign was to exterminate the five Articles, in which there was nothing prejudicial, and to ſuppreſs the private Meetings, which had no tendency to faction. Then followed ſome words of comfort and incouragement to thoſe who ſummoned meetings; to ſuch who lent their houſes for that purpoſe; to thoſe who managed the affairs; who came to the meetings; who aſſiſted at collections; who ſheltered the Miniſters; and finally to ſuch Officers who were men of moderation: To which was added, a diſſwaſive againſt bringing any man into trouble; together with a warning to accuſers and informers. There was likewiſe ſubjoined a ſhort account of the execution of the Placards againſt the Miniſters and Churches; and an enquiry whether the liberty of conſcience which the Placard pretended the people ſhould enjoy, was ſufficient.

The fifth part examined the Placard which was made the 21ſt of *December*, in the year 1618, about printing and publiſhing books. Here the author made mention of the great licentiouſneſs formerly practiſed in that matter, when no reſtraint could be obtained, and ſhowed how partial this new order was to the prejudice of the *Remonſtrants*, whoſe books could not be read, whilſt at the ſame time publick blaſphemies were ſuffered to paſs unpuniſhed: and he further maintained, that there was a great conformity between this Placard and thoſe of the *Spaniards* againſt heretical books. This treatiſe likewiſe contained many things, which tended to the juſtification of the Advocate *Oldenbarnevelt*, and the impriſoned Gentlemen the Heers *Hogerbeets* and *Grotius*. The concluſion of the whole was addreſſed to the States of the land, to the Prince of *Orange*, to the Committee of the States, to the Courts of Juſtice, and to all the other Powers, in whoſe name the ſaid Placards were publiſhed; and they were intreated, 'To conſider all theſe matters more carefully, and to aim at 'the peace of the community, not in part, but in the general. Thoſe who were 'perſecuted, were, *he ſaid*, a great and a good part of the Community, and they the

'Governors were bound to promote their eaſe and tranquillity; they being at leaſt 'as conſiderable, powerful, worthy and faithful to the common intereſt of their coun- 'try, as that bold and carnal *Iſrael*, which had long ſince contrived this diſmal tra- 'gedy, which they now were acting ſo proudly and bloodily, to the end that they 'might *dwell alone* or have no rivals.— It was now high time for the government to curb 'the pretended religion, or rather ambition, of thoſe people, who, finding that their 'doctrines could not ſtand without the ſupport of the temporal arm, preached up 'the perſecution of thoſe that refuſed to dance after their pipes, and who preſently 'brought into contempt thoſe Magiſtrates that refuſed to be at their beck, as they did 'the late government; and who, on the other hand, extolled to the heavens thoſe 'who would be ſubſervient to their purpoſes, promiſing them little leſs than crowns 'and ſcepters.——— Thoſe who deſired to be ſecure in the Government, ought not, '*he ſaid*, to hearken to them, but have a watchful eye over their behaviour and 'actions, and not to fancy, whatever they might pretend, that thoſe who would not 'be governed by *Romiſh* or *Spaniſh* laws, would be perſwaded to ſubmit to *Engliſh*, '*Palatine*, *Heſſian*, *Swiſs*, or *Genevian* rules, in the buſineſs of religion.——— In 'the *United Provinces* there was no monarchy, nor any ſovereign power that could 'pretend to controul them all. They were ſo many free Republicks united to each 'other upon certain terms and conditions expreſſed in their confederacy; and the 'principal foundation, both of the freedom of each Province in particular, and of 'that of the whole body in general, was **Liberty of Conſcience, and the defence of their 'Privileges.** Every Province, nay every City was entirely poſſeſſed of thoſe pri- 'vileges; and when they bound themſelves to each other, they always ſtipulated, 'that they ſhould be entirely preſerved. The firſt pretences for their taking up arms, 'were, *the eaſing themſelves of the heavy taxes, the maintaining their privileges, and 'the aſſerting liberty of conſcience.* But the taxes were ſince become much greater 'than when they took up arms to be delivered from them. They bore them how- 'ever, and without complaining too, as long as they could: but for no other reaſon, 'but only to ſecure the two mentioned advantages, *viz. Their Privileges, and free- 'dom of Conſcience.* If thoſe who were perſecuted, were obliged to bear the com- 'mon burdens as well as others, why then ſhould they not enjoy the civil and reli- 'gious privileges which others did? eſpecially ſince they were as juſtly intituled to 'them, both by virtue of the Decrees of former Governments, and otherwiſe, as 'thoſe who pretended to lord it over God's heritage. If they ſhould be deprived of 'thoſe, what would remain? They were willing to ſuffer till the day of rejoicing 'came, for this was the leſſon their maſter had taught them, but they might how- 'ever, and ought to complain, and cry out aloud, that they were unjuſtly uſed. 'They were not foreigners, but free, native Burghers, and inhabitants of the land; 'they therefore thought they had a right to uſe ſuch freedom of ſpeech, eſpecially 'finding themſelves thus hardly preſſed.——— If they were heard, and if this 'their defence produced any good, they ſhould be ready to bleſs God, and acknow- 'ledge the favour done them; but if not, they would ſtill rejoice, that they had 'left to poſterity any thing which might ſerve to juſtifie their innocence. They 'would therefore poſſeſs their ſouls in patience, and by God's grace perſiſt coura- 'geouſly in well-doing, ſubmitting to his pleaſure, and yielding to his power, in 'firm hope of a happy deliverance.

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The *Remonſtrants* eſteemed this book to be very well writ, and full of cogent rea- ſons; but the *Contraremonſtrants*, who, by the way, never refuted it, have reproached them ſince with publickly ſlandering and reviling the ſupreme authority of the land, by this *enquiry*; out of which they collected ſeveral ſharp words and expreſſions. But *Uitenbogart* alledged in defence of the author, without owning himſelf to be the perſon, 'That it was writ during the firſt heat of the unmerciful proſecutions; and that 'it was no ſuch ſtrange thing for a man on ſuch an occaſion, to ſay all that could be ſaid 'with reaſon in defence of innocence, charged with faction, ſedition, and the like; the 'more, becauſe ſilence might in that caſe have paſt for confeſſion of guilt, to the 'everlaſting infamy of many honeſt men and their poſterity. The firſt *Chriſtians* 'did the ſame in the primitive times by their apologies; and ſo did the *Reformed* 'of theſe Provinces, of *France*, and other countries, when they found them- 'ſelves oppreſſed by the Placards of their deceived Rulers. *He ſubjoined*, That 'many

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'many sharp and violent expressions, which were to be met with here and there in 'that book, did not proceed from the quiver of those whom they charged with them, 'but from that of a certain person, who being imployed to carry it to the press, and to 'correct it, had foisted in such things, as his own passions suggested to him; which, as 'soon as the book appeared, very much displeased the person by whom it was writ, 'who had very seriously shown his dissatisfaction on that account.' The person here spoken of, if I be not mistaken, was *Henricus Slatius*, for he was the man whom the *Remonstrants* made use of at that time to correct the books and papers which they published, and whom they were at last obliged to discharge from that office, because of his frequent offending after the same manner.

This year was also published, *The History of the Imprisonment, Confession, last Words, and deplorable Death of the Heer* John van Oldenbarnevelt, *Knight, Lord of* Berkel, *&c. late Advocate of* Holland. It was chiefly collected from his own letters, and the accounts given by his servant *John Franken*. It contained several very remarkable things, even in relation to church-affairs, which in a great measure have been mentioned in our foregoing books. The drift of the publisher of this history, was to save the man's honour, since they could not save his life.

Writings published by the Contraremonstrants.

The *Contraremonstrants* also published several pieces this same year; namely, *Heinsius*, *Triglandius*, and others, of which we have said something above; besides which, there appeared likewise two in particular, on the same side; the one was intituled *Mispah*; treating about *the use of State Holidays*; and the other, *The* Bohemian *Trumpet*, printed at *Amsterdam*, by leave of the Burgomasters. The Author, who stiles himself, *Irenæus Philalethius*, was really *Ewout Teelingh*, the Treasurer of *Zeland* (brother to *William Teelingh*, Minister of *Middelburgh*) and a great zealot for his own party. *Uitenbogart* having read these two books, together with the *Flying Post*, and the *Lame Post*, which came out soon after, gave the following judgment of them; 'That the Author abusing the holy scriptures, and wresting the 'same beyond their true meaning, to his own perverse and carnal passions, had mingled 'together and confounded spiritual things and temporal, clean and unclean, sacred and 'prophane. *It was said in the* Mispah, That the *Papists* had reason to be affraid '(on account of the Fast which was to be observed on the 2d of *September*) and to 'tremble like trees in a wood; for the *Reformed* had certainly some great affair in 'hand, and were in expectation of some great blessing upon their church. The 'Author of the said book, calls the late Advocate, *The chief promoter of the do-* 'mestick troubles. And as for the *Remonstrants*, he represents them as the *disturbers* 'of *Church* and *State*, who could not be prevailed upon by the Synod, which they 'themselves had so much longed for, to recede from their errors; and as adversaries, 'or common enemies, who endeavoured to feed the flames of the present di- 'visions.

The writer of the *Bohemian Trumpet* expressed himself to this effect: 'That it 'seemed, as if the Lord had certainly invited many Kings and Princes thither (that 'is, to *Bohemia*) to make a great sacrifice; and that he did not at all question but 'that God would take vengeance of the great violation of the publick faith, which 'both the one and the other beast, *i. e.* the Emperor and the Pope, had been guilty 'of with regard to *John Hus* and *Jerom* of *Prague*, in relation to the safe conduct 'for their appearance at the Council of *Constance*.

'He represented the war in *Bohemia*, as a war which being waged against the 'Pope, whom he calls the *Antichrist* and *the Man of Sin*, could not fail of success; 'adding, that God had bestowed upon the *Elector Palatine* such a noble kingdom 'as that of *Bohemia*, unexpectedly, and brought it home to him, as it were, whilst 'he slept, by a people who had a right to dispose of it; and therefore, that it needed 'not to be doubted but that the Lord, who had entrusted him with the keys of that 'kingdom, would likewise establish him upon that throne, which he himself had pre- 'pared for him, and fix him as a sure nail upon which all the *Reformed* churches 'for the future might depend; and that on the contrary, he would cast away his 'enemies, just as a strong man would cast away a stone, and as the Prophet *Isaiah* 'says to the wicked *Shebna*, ch. xxij. v. 18. *Violently turn and toss them like a ball* 'into a large country.' But the sudden misfortune and defeat of the new King, soon 'discovered the vanity of these conceived hopes.

The laſt year there was publiſhed by *Aert Meuris*, a bookſeller at the *Hague*, a Treatiſe in Latin, intituled, *Strato-character, ſancitus ſigillo* Henrici *de* Naſſau, *militantis ſub cohorte* Mauritij *Principis* Arauſionenſium —— This book was about this time turned into *Dutch*, printed and diſperſed about the country, under the following title, *The View of the Domeſtick Troubles, under the ſeal of Henry of* Naſſaw, *a Soldier in the Guards of the Illuſtrious and Invincible Heroe,* Maurice *Prince of* Orange. This Treatiſe was eſteemed to proceed from the quarter of the *Contraremonſtrants*; for among the rules which the Author laid down as neceſſary to be obſerved for the preſervation of this State, he reckoned the Decrees of the Synod of *Dort*, which, as he thought, were ſo beneficial, that they could hardly be matched by thoſe of former Synods or Councils in many ages; that Synod having conſiſted of ſuch a number of eminent perſons aſſembled from other countries far and near, whoſe credit was eſtabliſhed not only by their learning, but likewiſe by their piety. He accuſed the *Remonſtrants*, of having, under the pretence of liberty, licentiouſly calumniated whom they pleaſed; of having ſown ſtrange and abſurd opinions and monſtrous doctrines among the people, in order to defile the purity of the eſtabliſhed religion; and of doing a world of miſchief among the vulgar, who were as deſtitute of knowledge as religion. But the book itſelf was an Addreſs to the States of the Land; and maintained three points chiefly; as *Firſt*, The diſadvantage of the Truce: *Secondly*, The advantage and neceſſity of the War: And, *Thirdly*, The neceſſity of the country's being under the government of a ſingle perſon; to which end it recommended the Prince of *Orange*. As for the *Truce*, the Author deſcribed it, as the conſequence and effect of the domeſtick jars; *the Wars*, as the mother and nurſe of the happineſs of the land; and the Prince of *Orange*, as the ſaviour of his country; to whom alone he imputed all that had happened in the late revolution of the government; maintaining, that the State was even at that time in ſo great danger, both from within and without, that it was become abſolutely neceſſary to inlarge the authority of the ſaid Prince. —— A N° DOM 1620.

Uitenbogart and other *Remonſtrants*, called that treatiſe a falſe, ſcandalous, ſeditious, pernicious and dangerous book, aiming at the transferring the ſovereign power of the land from the States to the Stadtholder. They ſaid, that the publiſhing ſuch pieces would never have been tolerated at *Venice*, in *Swiſſerland*, nor even at *Geneva*, or any other free Commonwealth in the world. There was alſo another book publiſhed, under the title of *Spinola's Retreat*, in which, by wreſting the Pſalms of *David*, Prince *Maurice* and the *States* were made deities, and what the ſcripture aſcribes to God, was applied to them. Beſides theſe, there appeared a ſatyrical Print, or Picture, in which the Emperor was repreſented as an Eagle ſtript of its Feathers, and ſitting in a Cage, and *Spinola* and others playing upon a Fiddle; thus publickly ridiculing the greateſt Princes of *Chriſtendom*. This, and the like papers, were openly ſold in ſhops; an extravagance, which, in ſome men's opinion, ought not to have been practiſed in any orderly and well governed State, even with reſpect to their greateſt enemies. But this inſolence was ſoon ſucceeded by ſhame and confuſion, when affairs took a turn ſo very different from what ſome had fooliſhly imagined. There likewiſe proceeded ſeveral pieces from the pens of ſome who paſſionately favoured the *Remonſtrants*, in which much gall was mingled with the common bitterneſs, to the great prejudice and diſſatisfaction of thoſe whoſe cauſe they took upon them to defend. Such were, *The Dialogue between the Devil of* Gant, *and the Fool of* Mechelen; *The* Amſterdam *News*; as alſo ſeveral *Doleful Ditties*; a libel about *Divination*; a *Dialogue between* Brutus *and* Holland; a ballad called, *The Complaint of the* Remonſtrants *for the loſs of their Privileges*; the *Tales of* Dunemeyer; and *The Alarm*, of which ſome account was given above.

The End of the Fifty-ſecond Book.

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK LIII.

ANNO DOM. 1621.

AT the beginning of the year 1621, there was publiſhed in *Holland*, a certain anonymous tract, intituled, A New-years Gift, *containing good and peaceable reflections and advices with reference to the affairs of religion in theſe diſmal times; for the uſe of Magiſtrates, Miniſters, and the common Inhabitants of the* United-Netherlands. It was writ by *Edvardus Poppius*, one of the *Remonſtrant* Miniſters. He lays down the Ten following Poſitions, which he ſupports with proofs and arguments borrowed both from ſacred and prophane authors, and from experience.

An account of the contents of a book publiſhed by Poppius, *intituled*, A New-years Gift.

'I. All Kings, Princes, and other Magiſtrates, both high and low, are bound to receive and hear the complaints of their ſubjects readily, and grant them juſt and reaſonable ſatisfaction.

'II. The greateſt part of the inhabitants of the *United-Netherlands*, complain, 'that their native country, for the liberty of which, their anceſtors, and many even 'among themſelves have ventured their lives and fortunes, is no longer free, nor ſafe 'for them to live in.

'III. The forbidding and obſtructing by violence the exerciſe of religion, is perſe-'cution for conſcience ſake.

'IV. The introducing ſuch perſecution, or coercion of conſcience, and the making 'and putting in execution of ſevere Placards on account of religion, very much indan-'ger a government, and tend to the deſtruction of Cities, Provinces, and Kingdoms.

'V. The Government may ſafely allow the exerciſe of two different religions.

'VI. Religion can neither be planted and propagated by arms or any kind of force, 'nor obſtructed or oppreſſed by ſuch means; but on the contrary, the religion 'which men ſeek thus to eſtabliſh, will be really prejudiced and weakened; and that 'which they endeavour to ſuppreſs, will increaſe and flouriſh the more it is perſe-'cuted or oppoſed.

'VII. It is neither for the honour nor intereſt of thoſe who hold the reins of go- ANNO DOM.
'vernment in the *United-Netherlands*, to vex and harraſs their ſubjects with Placards, 1621.
'on account of the exerciſe of their religion, or to ſuffer them to be perſecuted by
'officers and ſoldiers, or puniſhed with fines, impriſonments and exile.

'VIII. 'Tis contrary to all right and reaſon, that in ſuch a country as the *United-*
'*Netherlands*, in which the *Lutherans*, the *Anabaptiſts*, and other ſects have hither-
'to enjoyed the free uſe of their religion (which alſo ought to be allowed them)
'the *Remonſtrants* only ſhould be denied liberty of conſcience, and ſo violently per-
'ſecuted; whereas, on the contrary, they ought not only to be tolerated as well as
'other ſects, but likewiſe to be maintained in the poſſeſſion of the publick churches
'as well as the *Contraremonſtrants* themſelves.

'IX. As the *Remonſtrants* cannot with a ſafe conſcience hold any religious commu-
'nion with the *Contraremonſtrants* whilſt they remain as they now are; ſo neither
'can they depart from the doctrines they profeſs, nor ceaſe from holding their ſepe-
'rate Aſſemblies for the exerciſe of religion.

'X. It is no new thing, or without example, for Emperors, Kings, Princes and
'other Powers to qualify or ſoften, to alter and even to revoke the Placards which
'they publiſhed, to the grievance of their ſubjects in matters of religion, or other-
'wiſe; tho' many of them have not taken thoſe ſteps, till they found their kingdoms,
'countries and cities either almoſt or altogether reduced to utter deſtruction.

At the end of theſe ten Poſitions, and their Proofs, are added three Addreſſes; the *firſt* of which is directed to the ſupreme and ſubordinate Rulers of the *United-Netherlands*. The *ſecond*, to the *Contraremonſtrant* Clergy. And the *third*, to the *Remonſtrant* Miniſters and their people. In the *firſt*, the author endeavours to perſwade the government to moderate or abrogate the Placards about Religion; on which occaſion, among other things, he ſays. 'It may yet happen (oh! that it might ſoon come
'to paſs,) that your Lordſhips and your inferior Officers, imitating the example of *His addreſs to the Government.*
'* *Nebuchadnezzar*, will ſay, praiſed be God who has incouraged and ſtrengthened
'his faithful ſervants the *Remonſtrant* Miniſters, and other inhabitants of theſe
'Provinces, without regarding our Placards, or fearing the ſeverity of their execu-
'tion, even at the hazard of their lives and fortunes, to preach the ſaving truths
'of the Goſpel, to ſtand up for liberty of conſcience, and preſerve our whole na-
'tion from the ſlavery of *Calviniſm*. If this be not done, the word of the Lord
'will ſtill remain; *Wo to thoſe that make unrighteouſs laws, who call evil good, and*
'*good evil!* wo likewiſe to thoſe that oppreſs the innocent, and bring guiltleſs blood
'upon themſelves and the nation! Be upon your guard, my Lords, and do not
'henceforwards fight againſt God; he will be found too mighty for you. The do-
'ctrine and religion of the *Remonſtrants* is from God, planted by his own hand, and
'conſequently no mortal can pluck it up. If your High Mightineſſes think other-
wiſe, God will judge between us with a righteous judgment.' As to that objection, *that the circumſtances of affairs could not bear the doctrine of the* **Remonſtrants**, he ſhowed in how flouriſhing a condition the Provinces were, when the *Remonſtrants* were indulged in the publick exerciſe of their religion without obſtruction: 'How,
'*ſaid he*, can the exerciſe of their religion be hurtful to the State? Is their doctrine
'ſeditious? Is it calculated for the encouragement of immorality or diſobedience to
'the government? All their ſermons prove the contrary. Their very adverſaries
'bear witneſs to this, whilſt they accuſe them of preaching up *Good-works* too much.
'Their peaceableneſs, which ſhows the nature of their doctrine, has appeared upon
'many occaſions, and many think it, and not without reaſon, a wonder, that the
'*Remonſtrants* of ſeveral towns, where they were undoubtedly the ſtrongeſt, and
'where many were intermixed with them who were not altogether ſo good as could
'have been wiſhed, have nevertheleſs undergone ſo much contempt, ſuch great
'oppreſſions, and ſuch ſevere injuries, with ſo much patience and conſtancy.
'Ought not this, next to the grace of God, to be imputed to the nature of their
prin-

* Dan. 3. 28.

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‘ principles, by which they are exhorted and encouraged to all chriſtian virtues.——
‘ *And again*, My Lords obſerve it, and lay it to heart before it be too late; as long
‘ as your Placards remain in force, there can be no ſolid peace under your government.
‘ The *Remonſtrants* cannot in conſiſtence with the commands of God, forbear the
‘ exerciſe of their religion; and they will all of them rather ſee themſelves, their
‘ wives, and children maſſacred, or expelled their native country, than by neglect-
‘ ing the exerciſe of their religion, provoke God's wrath, and ruin their own ſouls.
‘ Religion cannot be extirpated by force or cruelty; if therefore you are reſolved to
‘ proceed in this method, conſider what will be the conſequences. It will ſerve to
‘ impreſs their religion the more deeply on their minds; the auditories of the *Calvi-*
‘ *niſts* will decreaſe; the *Remonſtrants* will daily grow in zeal and in numbers; and
‘ in the concluſion, both *Remonſtrants* and *Contraremonſtrants* will be utterly ruined,
‘ together with our native country; which may God in his mercy prevent! Put a
‘ ſtop therefore to your career; do not rage any longer againſt the members of that body,
‘ of which you are the head. The ſafety of the people ought to be the ſupreme law.
‘ They were not made for you, but you for them; and your duty is to defend and
‘ protect them. Shew by your actions that you are their fathers and ſhepherds; take
‘ pity of the oppreſſed communities; take pity of the whole land; take pity of your
‘ own ſelves; for God is not on your ſide, your proceedings contradict his holy will.
‘ ——God has armed himſelf againſt you, he has ſtretched out his hand, he has
‘ bent his bow againſt you, in order to overthrow you, and to make you feel thoſe
‘ ſorrows and ſufferings which you have unjuſtly brought upon his people. Where-
‘ fore looſen the bands of the Oppreſſed, and diſcharge the Impriſoned; recall the
‘ Exiles, aboliſh your Placards, and let not the memory of 'em continue in the
‘ *Netherlands*. Give glory to God, and liberty to his people. Humble yourſelves
‘ before the Almighty; meet his wrath, and aſſwage it with your tears, and implore
‘ his pardon, to the end he may be gracious both to you and us.’——In his *ſecond* addreſs he repreſented to the *Contraremonſtrant* Miniſters, who promoted the ſubſcribing to the Decrees of the Synod of *Dort*, the injury which, as he thought, they had done, and continued ſtill to do, to the *Remonſtrants*; and at laſt adviſed and exhorted them, ‘ to humble themſelves before the moſt High God, with hearty ſorrow
‘ for all their paſt and preſent bitterneſs, for their ſin in condemning the truth of God,
‘ in caſting out the ſervants of Chriſt, and in being the occaſion of ſuch rigorous Pla-
‘ cards; and moreover, ſolemnly to vow to God and Chriſt, that for the future, for-
‘ bearing all ſuch unchriſtian proceedings, they would ſincerely apply themſelves to
‘ ſeek the truth in the holy ſcriptures, yield to it when found, ceaſe tyrannizing
‘ over men's conſciences, inſtruct every one in the ſpirit of meekneſs, receive in-
‘ ſtructions from others with the ſame ſpirit, patiently bear with thoſe that differed
‘ from them in opinion, and aſſiſt in procuring them the liberty of divine worſhip.’

His exhortation to the Contraremonſtrant *clergy.*

In the *third* Addreſs, he exhorted the *Remonſtrant* Clergy and their people, both men and women, with great earneſtneſs and various arguments, not to leave off their ſeparate religious meetings, but to perſevere ſtedfaſtly in the exerciſe of their religion, in preaching, in hearing, and in a good life, without being terrified at fines, impriſonments, or other methods of perſecution: ‘ Let us not, *ſaid he*, fear the
‘ Fear of man, nor be in the leaſt terrified. If the Placards of the Government are
‘ againſt us, we obey the commands of God and Chriſt. If the Magiſtrates or
‘ Officers uſe us cruelly, the grace of God will ſtrengthen us. If they ſpoil us of our
‘ eſtates, we are ſure we have more valuable treaſures in heaven. If they baniſh us,
‘ *the earth is the Lord's, and the fullneſs thereof.* If they ſhut us up with thieves
‘ and vagabonds in work-houſes, or priſons, Heaven will be open to receive us.
‘ If they force us from the arms of our wives and children, we are bound to forſake
‘ them for the cauſe of Chriſt, and he will provide for them. If they ſlay us,
‘ Chriſt will raiſe us up from the dead, and give us everlaſting life. But let us not
‘ ceaſe in all theſe ſufferings to put up hearty prayers to God, for all Magiſtrates both
‘ ſupreme and ſubordinate, who unjuſtly perſecute us with ſo much bitterneſs, tho'
‘ we have offended not againſt them, to the end that by their timely repentance they
‘ may prevent that terrible wrath which hangs over their heads. And you, my
‘ brothers and ſiſters in the Lord *Chriſt Jeſus*, laying all this to heart, do not faint
‘ nor be diſcouraged; keep what has been committed to you; follow that which God
‘ has commanded you; perſevere therein with zeal; give all due aſſiſtance, and furniſh

His advice to the Remonſtrant *Miniſters.*

‘ all

'all ſuch means as are neceſſary to that end, do not ſhift it off from one to another, 'but rather prevent each other by ſetting a good example. The truth of God, the 'ſincere ſervice of Chriſt, the liberty of conſcience for your ſelves, for your 'children and poſterity, and your everlaſting welfare too, are all at ſtake. Venture 'therefore, as becomes chriſtians, all you have in the world for ſuch a cauſe. *Fight 'the good fight, finiſh your courſe, and ſo, having kept the faith, you ſhall obtain a 'crown of righteouſneſs.*——Relying upon theſe hopes, poſſeſs your ſouls in pa-'tience, and let your patience have its perfect work. The maſter you ſerve is faith-'ful, and he will not ſuffer you to be tempted above what you are able to bear, 'but with the temptation, will make a way for you to eſcape. He knows how to de-'liver his own out of all their ſufferings. Depend upon him, for he draws near, 'he is at the door, in order to help you.——

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Hitherto the Directors of the *Remonſtrant* Society, namely, *Uitenbogart*, *Epiſcopius*, and *Grevinkhovius*, reſiding, during the Truce, at *Antwerp*, had managed the common affairs within the *United Provinces* by letters and meſſages; but the end of the ſaid Truce, which happened in the month of *April* of the current year, involved them in new perplexities. They foreſaw that the approaching war would render their reſidence in that city (ſo near and convenient for them) entirely uſeleſs. They therefore deliberated which way to bend their courſe, eſpecially *Uitenbogart*. They talked of *Staden*, *Holſtein*, *Sweden*, *Denmark*, the Duchy of *Cleves*, *Weſel*, *Cologn* and *France*. But difficulties occurred to them every where. *Uitenbogart* himſelf was moſt inclinable to ſeek a retreat in *France*, where he expected to meet with moſt friends, and the beſt reception. Whilſt they were thus conſidering, the *Spaniards* did their utmoſt to retain them in *Brabant*; eſpecially *Uitenbogart*, to whom they offered a penſion if he would ſtay, without impoſing, or exacting from him any conditions. But he declined it, telling them it was impoſſible for him to ſtay there, unleſs they would allow the *Remonſtrants* the free exerciſe of religion in their own private houſes, well knowing at the ſame time that this would not be granted them. After this the Marquis of *Queva*, the *Spaniſh* Miniſter in *Flanders*, hearing that he deſigned to retire into *France*, deſired he would come and ſee him at *Bruſſels*, where he made uſe of many arguments, and large promiſes, to induce him to ſtay in that country; to which he replied, 'That he returned his moſt humble thanks to their High-'neſſes for the favourable reception and ſhelter they had ſo long granted to him and 'his friends; but added, that it would be impoſſible for him to continue there any 'longer, in caſe the war were renewed with *Holland*, for the following reaſons: '*Firſt*, Becauſe the States would always ſuſpect that the *Remonſtrants* were hatch-'ing miſchief againſt them in *Brabant*; whereas he was reſolved to be free not only 'from any ſuch act, but even from the ſuſpicion of it. *Secondly*, Becauſe his wife's 'eſtate in *Holland*, which he was ſtill allowed to enjoy, would be declared for-'feited. To this the Marquis anſwered, that the loſs ſhould be doubly repaid. 'But he replied, that neither he nor his wife deſired it. *Thirdly*, Becauſe, as long 'as he ſtay'd in *Brabant*, he ſhould be always ſuſpected of holding a private correſ-'pondence in his native country, to the prejudice of the States, tho' he neither 'acted nor adviſed any thing againſt them. And, *Fourthly*, Becauſe he could not 'continue in *Brabant* without ſettling there, and enjoying the exerciſe of religion, 'which he was ſenſible would not be granted to the *Remonſtrants*.' Then the Marquis began to talk about the war, which was about to be revived againſt the *Dutch*, aſking *Uitenbogart* what he thought of it, and of its ſucceſs? He made anſwer, that he knew not what to ſay to it, being ignorant of the means which the *Spaniards* would or could employ: But that, however, he could not forbear ſaying, with his Excellency's leave, that although the King of *Spain* were the moſt powerful Prince in the world, it would be no ſmall attempt to make war upon the *United Provinces*, whoſe force he had felt for ſo many years, and, as he thought, would ſtill feel to a greater degree. The Marquis aſked him, whether then there could be no means thought of for peace? *Yes*, ſaid he, *if you will let them alone.* The Marquis: *They might be ſure of that, if they would but own the King.* Uitenbogart: *Our people will never do that.* The Marquis: *Why not, if we grant them all they deſire without any exception?* The other: *If the King grants them every thing upon condition of their recognizing his title, he in effect deprives them of all that he grants; for the recognition he deſires, is the owning him for Sovereign, which alone will in time*

Conſultations of the Remonſtrant Directors *at* Antwerp, *occaſioned by the expiration of the* Truce.

An offer made to Uitenbogart.

His Conference with the Spaniſh Ambaſſador *at* Bruſſels.

His reaſons againſt ſtaying in Brabant.

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time annihilate all the reſt. *But*, ſaid the Marquis, *in* Spain *and other countries the King is acknowledged for Sovereign, and yet the ſubjects retain their privileges, and his Majeſty keeps his word with them.* The other: *I do not deny that; but the* Hollanders *will not by any means be perſwaded, that what is promiſed will be performed, eſpecially in the buſineſs of religion, on many accounts; one is, becauſe 'tis a matter not depending on the King, but wholly and ſolely on the* Pope. *But*, reply'd the Marquis, *the* Pope *will grant him a diſpenſation. I believe that*, ſaid t'other, *but the ſame Pope too has power, in caſe his Majeſty promiſes, to diſpenſe with his breach of promiſe, if it be judged proper. This jealouſy is ſo deeply rooted in the hearts of the* Hollanders, *that I do not ſee any likelihood of its being ever removed; and yet, whilſt it laſts, nothing is to be done with that people.* The Marquis: *Is there no way to remove this jealouſy?* The other: *I can think but of one, and yet I am doubtful whether that will be ſufficient; and I am perſwaded the King will never hear of it.* The Marquis preſſing him to ſay what it was, *Uitenbogart* begged pardon for the freedom of his ſpeech; but the Marquis aſſuring him that he was not diſpleaſed at it, he went on thus: 'If his Majeſty, and the Archduke would con-'deſcend of their own accord, to grant a toleration in matters of religion to the '*Reformed* in *Brabant*, *Flanders*, and the reſt of the *Spaniſh Netherlands*, at the 'ſame time taking the neceſſary precautions for ſecuring the *Romiſh* religion, and 'for preventing faction and ſedition, if they would maintain inviolably all the privi-'leges belonging to thoſe their ſubjects, and in caſe of any infractions already made 'on theſe privileges, would redreſs the ſame, to the end that all might be fully 'convinced of their good intentions. —— His Majeſty, *I ſay*, granting theſe things 'freely and unconſtrainedly to his ſubjects, and out of his pure goodneſs, it would 'perhaps be believed, that he would keep his word with the *Hollanders* in caſe he 'ſhould enter into any obligations by a treaty confirmed with his oath. If there be 'any way in the world to remove their jealouſy, this is it. But I know it will be 'ſaid, *that his Majeſty's conſcience will never ſuffer him to do it.* As alſo, that nei-'ther the Church of *Rome*, nor thoſe ghoſtly Confeſſors, who have the direction 'of the conſciences of the King and Archduke, will by any means agree to ſuch 'a propoſal, tho' the ſame has been done elſewhere by ſome Princes of the Roman-'Catholick perſwaſion.' *But*, ſaid the Marquis, *what if his Majeſty make a ſolemn declaration, promiſing to reſtore all privileges, and to obſerve them for the future, even thoſe which have been abrogated by the new Government? They would laugh at ſuch a declaration*, ſaid *Uitenbogart*, *for they are already in poſſeſſion of thoſe privileges; and tho' the new Governours broke through ſome of our privileges, in order to bring about the late Revolution, conformably to the mind of the Prince of* Orange *and the* Contraremonſtrant *Clergy, yet they declared that it ſhould not be a precedent for the future; which is ſufficient to maintain them in the direction of publick affairs, tho' not ſufficient to remove the jealouſies which ſome people have entertained on account of religion.* The *Spaniſh* Marquis ſtood amazed at this free diſcourſe of *Uitenbogart*; but what he added, with the old plainneſs of the *Hollanders*, ſounded yet more ſtrange in his ears. Now, ſaid he, let me ſay one word to your Excellency freely, for the ſervice of his Majeſty, and their Highneſſes the Archduke and Ducheſs; to wit, that I am not ignorant that your Excellency, and other great men, and even the Clergy themſelves, endeavour to keep me and my brethren in this country, not out of any kindneſs to us, or our cauſe (tho' I believe you look upon us to be a peaceable ſort of men, and obedient inhabitants, and by no means inclined to raiſe riots and tumults under the cloak of religion, which former experience may have taught you to apprehend from the Calviniſts, and conſequently that you fear nothing like this from us) but only in hope that we may ſome time or other, by the means of the people of our perſwaſion, which are very numerous, raiſe a rebellion or inſurrection in this or that city, againſt the government there, in order to ſide with you, and to ſtrengthen your hands, if the war ſhould go on. This I firmly believe is expected from us, as alſo that we who have the management of the affairs of the Remonſtrants, ſhould from hence make ſome ſuch attempts. I think it therefore my duty to acquaint your Excellency in the plaineſt terms, but with all due reſpect, and for the ſervice of the King, that thoſe expectations are vain, and that the people of our perſwaſion in the United Provinces will never be brought ſo far as to attempt to ſhake off that yoke which their new Lords, by de-

His free Declaration, with reference to the Deſign of the Spaniards *in ſeeking to detain him and his Colleagues in* Brabant; *together with his Juſtification of the* Remonſtrants, *as to their Faithfulneſs to their native Country, and their love of Liberty.*

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paving them of their Paſtors, and conſequently of the free exerciſe of their religion, have put about their neck, and to exchange it for a yoke which they judge to be ſo much worſe. None of us will adviſe them to do it, and I am ſure they would not take ſuch advice, if it were never ſo much in their power; for all of them have too much love for liberty, and too great an averſion for your nation, ever to be perſwaded to endeavour it. For tho' both they and we have been greatly wronged, yet are we not as yet obliged to embrace another religion, which we cannot in conſcience approve of. *I am amazed at your conduct*, ſaid the Marquis; *other Exiles, and people driven out of their native country, have been uſed to try all means to get in again, and to promote whatever methods had a tendency to that end.* To this *Uitenbogart* reply'd, *Thoſe perſons had nothing in view but their own intereſt, or revenge; but we aim at neither; chuſing rather to live upon bread and water, and in the utmoſt diſtreſs in foreign countries, than to endeavour to return into our own by unlawful means. For we are* Chriſtians, *and our hopes are raiſed to a better life; and therefore we dare not do what God has forbidden us. Could we be reſtored to our country by the means of a good Peace, by which our religion and privileges might be preſerved, we ſhould then be pleaſed; but if not, we muſt have patience. You ſpeak very plain*, cry'd the Marquis. *Yes, Sir*, ſaid the other, *I ſpeak the thing as it is, and with intention to ſerve his Majeſty; to the end that he may not count upon any inſurrection or revolution to be brought about by our people, which will never happen.*

The Remonſtrant Confeſſion, *compoſed by* Epiſcopius, *is approved by ſeveral Miniſters at* Antwerp.

Before all this, about the beginning of *January*, the *Confeſſion*, or Explanation of the doctrines of the *Remonſtrants*, with a Preface to it, written in *Latin* by the Profeſſor *Epiſcopius*, was for the firſt time put into the hands of ſeven Miniſters of that perſwaſion, to the end they might peruſe it, and afterwards declare their judgment freely concerning it, who for that purpoſe were come to *Antwerp*; for the ſervice of the ſeveral churches in the *United Provinces* would not admit of inviting all the Members of the Brotherhood at once. The next day after thoſe ſeven Miniſters had conſidered it, they propoſed their objections to *Epiſcopius*, to which he gave ſuch anſwers as were entirely to their ſatisfaction; whereupon they returned him thanks for the pains he had taken, not doubting but the work would be found very uſeful to the promoting the common cauſe. *Goulart*, who was one of them, profeſſed in particular, that he was extreamly well pleaſed to find that the *Confeſſion* contained ſo many matters relating to practice, or the exerciſe of chriſtian duty, which were not to be found in other *Confeſſions*; believing that this would add a luſtre to the good cauſe in the opinion of all pious men. After this, thoſe ſeven Brethren declared their approbation in the preſence of the Directors, who immediately regiſtred the ſame. On the 8th and 12th of the ſaid month the afore-mentioned *Confeſſion* was read and approved by four more of the Brethren, who afterwards arrived at *Antwerp*; on the 13th, by ſix more; and on the 28th, by three others. Whilſt this *Confeſſion* was under conſideration, the Preface, or Preamble to it was compleated. Four or five of the Miniſters, who ſcrupled at ſome things in the *Confeſſion*, waved their objections as ſoon as they had ſeen the Preface. At one of the meetings holden upon this account, *Uitenbogart* largely explained the reaſons and motives that induced them to draw up this Confeſſion: As *Firſt*, The approbation of the Brethren aſſembled at *Antwerp* for that purpoſe. *Secondly*, The preventing diſorder and confuſion. *Thirdly*, The gratifying the deſires of many. *Fourthly*, The better cementing and keeping together the body of the Society. *Fifthly*, The neceſſity there was of a *Confeſſion*, in order to their living with ſafety, and being tolerated in the exerciſe of their religion elſewhere; by making it appear, that they maintained none of thoſe hereſies which were generally condemned by chriſtians. At this Meeting there was a Letter read, which was writ by *Kamphuſen* to a certain *Remonſtrant* Member, tending to oppoſe the drawing up and publiſhing a *Confeſſion*, and containing much the ſame arguments with thoſe uſed by *Johannes Geeſteranus* in his printed Letter. The Aſſembly were of opinion, that both thoſe Letters were written without any cauſe given on their part; that the writers were to blame to excite uneaſineſs among thoſe who gave them no diſturbance, thoſe from whom they had ſeparated, and with whom they intended to have no further concerns; that there were no ſufficient reaſons for changing their reſolution with reſpect to that matter, but ſeveral reaſons for the contrary. 'Twas therefore reſolved to go on with the

The Reaſons for drawing up a Confeſſion.

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An Aſſembly of Remonſtrant *Miniſters at* Antwerp *conſent to the publication of the* Confeſſion.

After this, about the middle of *March*, there were ſummoned upon different days, ſeven Miniſters to meet at *Utrecht*, and others at other places, in order to peruſe a copy of the *Confeſſion*, and to make their remarks upon it. This was the method they took to cauſe this Formulary, which was to be publiſhed in the name of all the *Remonſtrant* Clergy, to be approved by them all; which alſo was brought to paſs, with ſome alterations and amendments of ſmall importance.

At the above-mentioned Aſſembly at *Antwerp* they treated about the management of their publick affairs, and the ſame was again committed to the care of the three Brethren, *Uitenbogart*, *Epiſcopius*, and *Grevinkhovius*, who had been appointed before in the year 1619; and it was agreed, that in caſe they could not proceed in the ſaid management out of their country, becauſe of the war, or upon other accounts, they might ſubſtitute others of the Brethren within the *United Provinces*, and devolve upon them the whole, or part of the ſaid direction and management, as they thought convenient.

At the ſame meeting a report was made of all that had been negotiating the laſt winter, with reſpect to the offer of a place of retreat made by the Duke of *Holſtein* to the *Remonſtrants*. The Directors further acquainted the Aſſembly with a propoſal of the King of *Sweden*, *Guſtavus Adolphus*, who was inclined to ſettle a Colony of that people at his new town of *Gottenburgh*, but without any expreſs promiſe of allowing them free exerciſe of religion, tho' he gave ſome hopes of it too, in caſe they would depute ſome body to make that requeſt in the name of the whole fraternity; for which purpoſe he ſent a Paſſport by the Heer *Giles vander Eyke*, in which however there was the following clauſe: *Provided that the perſons whom they ſhould ſend, had not committed any crime againſt the Government of the States of the United Provinces.* This reſtriction or limitation in the Paſs did not at all pleaſe the *Remonſtrants*: for the Governors of the *United Netherlands* were at that time of opinion, that all the Miniſters of that party, and eſpecially the Directors of their concerns, tranſgreſt every day, by promoting their private meetings, which were forbidden by the Placards; and if the King of *Sweden* ſhould prove of the ſame mind with the States, they thought it would not be ſafe for them to wait upon his Majeſty. For this cauſe it was agreed to deſire a Paſs without any limitations, and to give his Majeſty, by way of Memorial, an account of the ſtate and circumſtances of their affairs and perſons; of what the Government had to object againſt them, and what they could alledge in their own defence.

This

This Memorial drawn up by *Uitenbogart*, was as follows.

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A MEMORIAL.

Thoſe of the Clergy who have drawn up this written Declaration, have tranſmitted it to the Heer Giles vander Eyke, *to whom they are known by name.*

A Memorial of the Remonſtrant *clergy, preſented to the King of* Sweden, *relating to his invitation to come and ſettle at* Gottemburgh.

'THE underwritten having heard and maturely conſidered that which was propoſed to them a few days ago in the City of *Antwerp*, by the Heer *Giles vander Eyke*, relating to the royal privileges and favours which the moſt illuſtrious Prince and Lord *Guſtavus Adolphus*, King of the *Swedes*, *Goths* and *Vandals*, Great Prince of *Finland*, &c. is diſpoſed to grant to the *Netherlanders* who have a mind to ſettle themſelves in his royal Majeſty's town of *Gottemburgh*; according to the tenor of what was communicated to them; and having likewiſe ſeen the Paſſport, or Letter of ſafe conduct, graciouſly ſigned by his ſaid royal Majeſty, in virtue whereof one Prieſt or Miniſter of their religion is allowed to repair to *Sweden*, in order to give his ſaid Majeſty an exact account of their religion; in which Paſs they find a clauſe importing, that, *The ſaid Prieſt or Miniſter ſo to be ſent, muſt not be one who has done any thing againſt the Government to which he belonged*; which ſaid Paſs bore date from the Royal Caſtle at *Stockholm*, the 12th of *September*, 1620. They therefore give thanks to God, (who, as the wiſe man ſays, holds the hearts of Kings in his hand, and turns them like the rivers of waters, according to his pleaſure) for having inſpired his royal Majeſty with theſe truly noble ſentiments, and they moſt heartily beſeech him to ſtrengthen more and more his Majeſty's royal mind in the ſame; and the ſaid Clergy think themſelves bound, on account of the aforeſaid royal favour and bounty, always to recommend the welfare and happineſs of his Majeſty and his Government in their prayers to Almighty God, and to acknowledge moſt humbly and obediently in the Lord, this his royal goodneſs, upon all occaſions.

'But ſince the greater part of thoſe *Netherlanders*, who are deſirous to put themſelves under the protection of his Majeſty, by ſettling at the town of *Gottemburgh*, in order to ſerve God with liberty of conſcience, are (as the aforementioned Heer *Giles vander Eyke* has declared, and as the ſaid Clergy have been otherwiſe apriſed) of the *Reformed* religion, according to the perſwaſion of thoſe, who, in the *United Netherlands*, are called *Remonſtrants*; they therefore moſt earneſtly deſire, that in caſe they ſhould ſettle at *Gottemburgh* in the kingdom of *Sweden*, they may be moſt graciouſly allowed the exerciſe of the ſaid *Chriſtian*, *Reformed*, *Remonſtrant* religion in the ſaid town; and the aforeſaid Clergy, being all of them Teachers, Preachers, or Prieſts of the aforeſaid *Chriſtian*, *Reformed*, *Remonſtrant* religion, would by no means have omitted to ſend one or more of their body, with the ſaid Heer *Giles vander Eyke*, to his royal Majeſty, to the ends and purpoſes mentioned in the Paſſport, and by virtue thereof, had it not been on account of the aforeſaid reſtraining clauſe, or exception contained, in the ſaid Paſſport, to wit, *Provided they had not done any thing directly againſt the Government.*

'For although none of the *Remonſtrant* Miniſters, whether they be thoſe who have reſided for a while in the City of *Antwerp*, or thoſe who now teach and preach the word of God in the *United Provinces*, are conſcious of having ever tranſgreſſed againſt the Government of the ſaid Provinces, (their dear native country) either directly, or indirectly, or of having had the leaſt thought of ſo doing, (on which account they call God, the ſearcher of the heart and reins to witneſs) yet nevertheleſs they are apprehenſive, that in caſe his royal Majeſty of *Sweden* ſhould not be fairly and fully inſtructed of the true circumſtances of their affairs by the Ambaſſadors of the States-General, or others reſiding at his court on their behalf, ſome inconveniences might befall thoſe that ſhould venture to come into the kingdom of *Sweden* with ſuch a Paſs, by reaſon of the treaties and agreement between his ſaid royal Majeſty of *Sweden*, and the High and Mighty Lords the States-General of the *United Provinces.*

'For which cauſe, the aforementioned Clergy could not but think it proper, for their neceſſary juſtification, to deſire the ſaid Heer *Giles vander Eyke*, moſt humbly

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'to acquaint and repreſent in their names to his ſaid royal Majeſty, that all the *Remonſtrant* Teachers and Miniſters, without exception, (amongſt whom, there are 'ſome of forty, fifty, ſixty, ſeventy years and upwards, who have likewiſe exerciſed 'their ſacred function, twenty, thirty, and more than forty years in divers famous 'Cities and Univerſities) have been publickly and lawfully called, according to the 'Statute and Ordinances of the State and Church, to their reſpective eccleſiaſtical and 'academical offices in their native land, with the entire knowledge and conſent of the ſu-'preme and ſubordinate Civil Magiſtrates; neither have they ever committed the 'leaſt fault, or been guilty of any kind of diſobedience againſt any of the Laws, 'Statutes, Orders, or Reſolutions of the ſaid Magiſtrates; but in all things, without 'exception, have behaved themſelves at all times, as pious Miniſters and faithful 'Subjects ought to do, towards God and their lawful Sovereigns: And they chal-'lenge any man to name any one Law, Statute, Ordinance, Command, Reſolution 'or Direction ſignified to them by the ſupreme or ſubordinate Magiſtrates, who were 'in the adminiſtration, till the month of *July*, or *Auguſt*, of the year 1618, which 'the ſaid Prieſts or Miniſters ever oppoſed, or which they have not ſtrictly obeyed; 'ſo far were they from attempting, or endeavouring to attempt any thing againſt the 'Government of their country, which on the contrary, they always laboured to ſerve 'to the beſt of their mean capacities, being ready to venture their lives and fortunes 'in defence of it.

'And of this their innocence, obedience to their lawful Governours, and faithful 'ſervice rendered to their Country, all the aforeſaid Prieſts and Miniſters, and eſpe-'cially thoſe who are moſt obnoxious to the preſent Government, and who have 'alſo been the moſt blackened and miſrepreſented to his royal Majeſty, are able to 'produce ſuch certain teſtimonies, documents and evidences, in caſe of need, that they 'by no means doubt, but that in caſe his ſaid Majeſty ſhould ſee or hear them, he 'would declare the ſaid Prieſts or Miniſters innocent, and their adverſaries, or thoſe 'whom their adverſaries have ſtirred up againſt them, to be meer calumniators and 'defamers.

'If likewiſe the teſtimonies of all thoſe Magiſtrates, both ſupreme and ſubordinate, 'belonging to the Provinces of *Holland* and *Weſt-Freeſland*, of *Utrecht*, *Over-Yſſel*, 'and ſome parts of *Gelderland* (whoſe adminiſtration was aboliſhed in the year 1618, 'by the deprivation of ſo many of them, contrary to the laws, cuſtoms, and privileges 'of the land) might be of any force (as without doubt they ought) they would all 'of them give ample certificates, and freely declare how much they always approved 'of the perſons and ſervice of the ſaid Miniſters, eſteeming them even as the beſt and 'moſt faithful ſubjects. Neither can their teſtimony, with the leaſt ſhadow of rea-'ſon, be rejected, foraſmuch as their adminiſtration was, beyond all controverſy or 'diſpute, and even according to the confeſſion of thoſe who ſucceeded them, lawful 'and juſt; they were alſo the ſame Governors who had a very great, if not the 'greateſt part of the adminiſtration in their hands, when the States-General firſt 'treated with his Majeſty; and it was under their government that the aforeſaid 'Prieſts and Miniſters for many years together exerciſed their functions, and conſe-'quently they could beſt judge of their fidelity and obedience.

'But if it be objected, that the leſs credit is to be given to the teſtimony of thoſe 'Gentlemen, becauſe they have been depoſed, and others put in poſſeſſion of their 'places; we anſwer, that this was brought about by a civil faction among ſome of the 'great men (the cauſes and motives of which we deſignedly paſs by now, in order 'to give no offence) which faction however could not make the former government 'null and void, nor prove that the allegiance and ſubjection which the *Remonſtrant* 'Prieſts and Miniſters paid to them, as their lawful Governors, was not a true and 'bounden duty; to which may be likewiſe added, that when the New States of '*Holland* and *Weſt-Freeſland* approved of ſuch alterations as had been made in the Go-'vernment, and of that part which his Excellency the Prince of *Orange* had acted in 'bringing them about; they expreſsly and ſolemnly declared, that the depoſition or 'deprivation of the Magiſtrates was without any impeachment *to their honour, good 'name or fame, in any manner whatever*; by which therefore their teſtimony in this 'matter is yet more corroborated and confirmed.

'And they, the ſaid Prieſts and Miniſters, have ſtill perſevered in the ſame allegi-'ance and obedience ſince the revolution that happened in the Government in the

year 1618, with respect to the new Magistrates, in all things consistent with a good conscience, without ever having been justly charged with having transgressed in any point against this new Government, if they must be accounted the States of the land. ANNO DOM. 1621.

But whereas these new Governors have deprived the aforementioned Priests or Ministers of the exercise of their lawful functions, at the instigation of the Synod of *Dort* (which the said Ministers for good and valid reasons do look upon as partial and unlawful) and transported and banished them out of the land, some, without even declaring the reason, and others, because they could not obey certain orders sent them by the States-General, with respect to the exercise of their ecclesiastical functions, which orders were contrary to the word of God, and against their consciences: And whereas they the said Ministers being driven out of their country, could not wholly abandon the care of their flocks, which were intrusted to them by the Lord *Jesus Christ*, to the number of many thousands, which they had, and still have in their native country; and for that reason returned into the Provinces contrary to the orders of the said Governors, with no other design than to visit their distressed flocks, and feed them with God's holy word, conformably to their former lawful vocation (of which they could not be deprived by the unjust treatment of the Synod of *Dort*;) it is on this account that they are described by cruel and severe Placards as disturbers of the publick peace, as riotous, seditious and factious persons, though they never concerned themselves in any riots or tumults, nor set up any factions, nor were guilty of any things which might deserve such appellations; but always exercised their functions, as it became christians, giving to God what was his, and to their rulers, whatever belonged to them, and labouring incessantly with all zeal and earnestness after peace and unity; of all which his royal Majesty might be more fully satisfied, in case he would vouchsafe any of the poor exiles a more ample pass, and a gracious audience. And in truth, if such mens coming into their own country, and preaching there to their scattered and persecuted flocks, and endeavouring to comfort them with the doctrine of godliness, without ever taking up arms, or using the least violence, or stirring up sedition, should be misrepresented as an offence against the State, what must we then say of the first *Reformers?* Especially of those in the *Netherlands*, who not only sent their Ministers every where contrary to the commands of the King of *Spain*, but even supported them by force of arms (which we never did, nor ever intended to do) whereupon that war immediately ensued with the said King, of which that very liberty of religion, whereof these new Governors have deprived the *Remonstrants*, was understood to be the foundation.

And yet, if all this, and whatever else in consequence thereof has been done by the said *Remonstrants*, should be understood by his royal Majesty, as *done directly* or otherwise, *against the Government* (as the present States-General, with whom his Majesty is in alliance do understand the same) in such a case the Priests or Ministers of the *Remonstrant* persuasion, coming into *Sweden* to inform his Majesty of the principles of their religion, would not be sufficiently secured by such a Pass.

Wherefore the said Ministers do earnestly intreat the abovenamed Heer *Giles vander Eyke*, most humbly to represent all this on their part to his said royal Majesty of *Sweden*, whom they likewise beseech in the most submissive manner, that he would vouchsafe to keep one ear open for the poor, banished, oppressed, and persecuted *Remonstrants*, and not to give credit to those who accuse them with attempting any thing against their dear country; but on the contrary, that he would be pleased to grant a free, sure, and absolute Pass for such Priests or *Remonstrant* Teachers and Ministers, (to wit, one, two, or more, without exception) as the abovementioned ecclesiastical persons shall think proper to send from among themselves, into the kingdom of *Sweden*, in order to give his Majesty some account of the religion of those who may be inclined to leave the *United Provinces*, and come and settle in his kingdom in the town of *Gottemburgh*, and at the same time, fully and expressly to apprise him of the whole state of the affairs of the *Remonstrants*. And they doubt not but by the grace of God, his said royal Majesty, after having favourably heard their whole relation, will be entirely satisfied in all points; and chearfully and graciously, out of his truly pious and christian benevolence, allow them the desired liberty of conscience, and free exercise of their religion within the said town.

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'By which means alſo there will be laid a ſure and ſolid foundation for the ſucceſsfully effecting his royal Majeſty's heroick and laudable deſign, of finiſhing and peopling his new town of *Gottemburgh*; foraſmuch as it is not to be doubted, but that many of the inhabitants of the *United-Netherlands*, as ſoon as they ſhall underſtand that his Majeſty, upon a previous information of their condition, from the mouths of their own Miniſters, has granted them the free exerciſe of their religion, in his ſaid town of *Gottemburgh*, will, to avoid the preſent violence offered to their conſciences in their own country, the rather repair thither; and it is to be hoped, that the gracious and merciful God will thereupon pour down the richeſt of his bleſſings on the perſon of his royal Majeſty, and upon his family and adminiſtration, as alſo upon the ſaid town of *Gottemburgh*; cauſing it to abound, according to his divine pleaſure, with trade and all manner of proſperity, to his own glory, and to the honour of his ſaid royal Majeſty.

Done at Antwerp, *the* 13*th of* February, 1621.

It does not appear what was further done by the King of *Sweden* upon this Memorial; but it is certain, that ſeveral Miniſters, and others of the *Remonſtrant* party, repaired afterwards to the ſaid town of *Gottemburgh*, and dwelt there for a time, enjoying the publick exerciſe of their religion.

The Duke of Holſtein's *invitation is renewed.*

At the beginning of *March*, the Heer *Henſbeck*, Chamberlain to the Duke of *Holſtein*, came again to *Antwerp*, in order to give the Directors of the *Remonſtrant* affairs, and the reſt of the Miniſters there preſent, an account by word of mouth of the good diſpoſitions of that Prince, and to invite them to his country. And after ſeveral deliberations of the Directors among themſelves, as alſo with him the ſaid *Henſbeck*, he received the following verbal anſwer from *Uitenbogart*; that, *The brethren found themſelves oblized to act with great caution in this matter, for fear of quite diſcouraging the good people at home, by making them ſuſpect that the hope of ever obtaining any liberty of conſcience in their own country was entirely at an end; beſides, that they, the Directors, could not poſitively reſolve on any thing during the uncertainty of affairs, with reſpect to the continuance or expiration of the truce with the* Spaniards. *For which reaſons they begged it might not be taken amiſs, that they could not as yet return a ſatisfactory anſwer.* Afterwards it was thought proper to ſend over to *Holſtein*, *Carolus Niellius*, formerly Miniſter of the *Walloon* Church at *Utrecht*, and *Wilhelmus Lomannus*, formerly of *Nordwick*, on the part of the Fraternity, in order to inform themſelves more fully of the ſtate of affairs, and to enter into a cloſer treaty with that Prince concerning his offer and invitation. Theſe Gentlemen ſet out for *Holſtein* in *April*, as did *Uitenbogart*, together with *Adrianus Borrius*, late one of the Miniſters of *Leyden*, in the middle of *March*, for *Paris*, with the conſent of the Brethren, partly, in order to juſtify the *Remonſtrants* there, in caſe the Miniſters of the States-General reſiding at the *French* Court, ſhould attempt any thing to their prejudice, as likewiſe to try whether by the help of their friends in that kingdom, the King might not be moved to offer his mediation in favour of the oppreſſed *Remonſtrants* in the *United Provinces*, and withall, to learn whether his Majeſty would take them into his protection, and allow them to ſettle in *France* in caſe of need. Being arrived in that kingdom, he met with great favour and civility from ſome of the moſt eminent of that King's Council; and diſcourſing with Monſieur *de Boiſſiſe* (late Ambaſſador from *France* to the States-General) he chearfully offered to enter into a conference even before his Majeſty in a full Council, and in the preſence of the States Miniſters, in order to defend that cauſe for which the *Remonſtrants* were then ſuffering, either in reſpect to the civil, or eccleſiaſtical part of it. This his offer was well received, but it was not judged convenient for him to deſire a hearing in Council, as being unneceſſary; foraſmuch as the Council had been fully informed of thoſe matters, by the Sieurs *Jeannin* and *Boiſſiſe*. As to the civil or political part of it, the caſe of the *Remonſtrants* was juſtified and perfectly approved by the Court of *France*, but as to the eccleſiaſtical part, they did not take cognizance of it; though it appeared plainly enough that the prudent moderate behaviour of the *Remonſtrants* was very agreeable to many. *Uitenbogart* ſollicited likewiſe, that the ſaid Court would interpoſe on behalf of thoſe his Compatriots, who, as he thought, had been, and

Niellius *and* Lomannus *are ſent to* Holſtein.

Uitenbogart *goes to* Paris.

He offers to defend the cauſe of the Remonſtrants *before the King and Council.*

were oppreſt; it being his opinion, that the deſign of the Embaſſy from *Holland*, tho' other things were pretended, was to renew the alliance between *France* and the *United Netherlands*, now that the truce with *Spain* was drawing to its end. ANº DOM. 1621.

After this *Boiſſiſe* told *Uitenbogart*, that thoſe of the Council, who had been appointed to treat with the States Miniſters (*viz.* the Preſident *Jeannin*, and the Sieurs *Boiſſiſe* and *Puiſieux*) having entered into a conference with them, had expreſly declared, 'That his Majeſty was willing to gratify the States, and to ſhow 'them all kindneſs imaginable, provided that they gave him previous ſatisfaction, 'not only for what they had attempted againſt his authority, and for the wrongs 'they had offered to his Privy-Counſellors and Subjects, but alſo, *on account of* 'their rigorous proceedings againſt the late *Advocate* Oldenbarnevelt, *and all thoſe* 'of his party; *and that his Majeſty expected that the widows and children of thoſe* 'who had ſuffered, *together with* Uitenbogart *and others ſhould be reſtored to their* 'eſtates, *the impriſoned be releaſed, and the baniſhed recalled; that ſome forbearance* 'ſhould be ſhown to the reſt of their ſubjects; *and that a ſtop being put to all further* 'ſeverities, *every man ſhould be reſtored to his own, and particularly the Heer* Van-'der Myle, *to the end that none might complain of the late Revolution.*

A Declaration of the French *Council to the* Dutch *Ambaſſadors in favour of the Widow and Children of* Oldenbarnevelt, Uitenbogart, *the impriſoned Gentlemen, the Exiles, and the* Remonſtrants *in general.*

Some relate that the *Dutch* Ambaſſadors were treated very roughly by the King's Council, who complained particularly of the States ingratitude towards the King; of the promoting of the Heer *van Aerſen*; of the ill uſage of the *French* in the *Eaſt-Indies*, and elſewhere; and of what they had done to the Advocate, and the other impriſoned and baniſhed Gentlemen. They were told, that if they would give ſatisfaction for theſe things, and behave themſelves for the future, with reſpect to his Majeſty, as they ought, he would continue his former affection for them: but as for renewing the alliance, nothing could be done till it were known whether they aimed at peace or war; and beſides, *England* muſt be firſt conſulted. And when the ſaid Ambaſſadors waited on the King to take their leave, his Majeſty ſpake to them in the following manner: *That when the States ſhould give him ſatisfaction for the injuries done to his Subjects, and to his Council, and ſhould be favourable to their own people, he might be induced to renew the alliance with them.* Of this the Preſident *Jeannin* informed *Uitenbogart*, adding, that the Ambaſſadors had given hopes of doing every thing. But *Uitenbogart*, according to his great penetration into matters, was of opinion, that nothing would come of theſe negotiations; for being ſufficiently convinced, by what he heard from the King's Miniſters, that he did not intend to ſuffer the States to be ruined, but make uſe of them to guard againſt the houſe of *Auſtria*, which aimed at univerſal Monarchy; and obſerving too, that the ſaid King was not pleaſed that the States ſhould be ſo cloſely united to *England*, he wiſely concluded, that *France* would bear with a great deal from them, in order to draw them from their dependance on the *Engliſh*; and on the other hand, that the States being ſufficiently aſſured, that *France* would not deſert them for her own ſake, would grow more ſtiff, and have leſs regard to the King's mediation; and moreover, do their beſt to make him believe, that the reſtoring ſuch as they had injured, would be the ruin of their Government. He therefore deſpairing of any redreſs for the *Remonſtrants*, by the intervention of *France*, aſked the Sieur *Boiſſiſe*, 'Whether in caſe the States were inexorable, and thereupon ſome of their *Remon-'ſtrant* ſubjects ſhould leave their country, and come and ſettle at *Calais*, or *Dieppe*, 'or ſome other towns on the ſea-coaſt of *France*, his Majeſty would take them un-'der his protection, and allow them the ſame liberty as to others of his ſubjects?' That Gentleman replied, *That this had been debated in Council, and they might ſafely come.* Then *Uitenbogart* aſked him again, 'Whether, in caſe of ſuch an 'event, they the ſaid *Remonſtrants* might enjoy the free exerciſe of their religion 'ſeparately and diſtinctly from the *Hugonots*: As alſo the uſe of the Preſs, to pub-'liſh what they ſhould judge neceſſary againſt their adverſaries, and in their own 'defence, on condition of their ſubmitting their writings to be previouſly peruſed 'by ſuch as his Majeſty ſhould appoint; upon condition alſo, that they enjoying ſuch 'freedom, ſhould live peaceably and quietly under his ſaid Majeſty's obedience?' On this occaſion *Uitenbogart* entered into diſcourſe with the Sieur *Boiſſiſe* touching the *Reformation*, and touching the *Forbearance* and *Moderation*, ſo neceſſary to be practiſed, in order to the putting an end to the diviſions and ſchiſms among *Proteſtants*; in which conference, there paſt a great many remarkable things worthy to

The King of France's *Declaration to the ſame purpoſe.*

Uitenbogart's *Judgment of the* French *Mediation.*

A remarkable Conference between him and Monſieur Boiſſiſe.

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be here mentioned. *Boissise* said, 'That the *Remonstrants*, who inclined to come 'and settle in *France*, might have the exercise of their religion in their own houses, 'without being troubled upon that account; but as for their holding separate meet-'ings, he feared that it would hardly be granted them; and that in his opinion it 'would be better to join with the *Hugonots* as far as possible, without making more 'rents: that they ought not entirely to abandon the hopes of being once more uni-'ted with their adversaries upon reasonable concessions, and of returning into their 'own country: that he himself, and many more moderate *Catholicks*, much lament-'ed the divisions among *Christians* on account of religion, and that they had con-'ceived some hopes, that through the *Moderation* which the *Remonstrants* had shown 'in the late differences, much good would have accrued to *Christendom*, in case mat-'ters could have been settled upon such a foot in *Holland*, that notwithstanding some 'differences with respect to principles not relating to salvation, unity in worship 'might have been observed, and mutual forbearance practised in their churches; 'the *French Hugonots* might in that case have been brought to hearken to modera-'tion, and the differing parties might by degrees have gone further, especially in '*France*, on account of the liberties which the *Gallican* churches had always en-'joyed, which rendered their dependance on the Pope less than that of others.' *Uitenbogart* reply'd, 'That such considerations were laudable, but that there was 'no moderation or temper to be expected from the *Calvinists* or *Hugonots*. That 'this was sufficiently evident from their late behaviour, with respect to the *Remon-'strants* in *Holland*, whom they refused to tolerate in their scriptural, gentle, and 'edifying doctrines, to the end they might promote their own pernicious notions, 'to which they had set their seals at the Synods of *Dort* and *Alez*; wherefore other 'measures must be taken for obtaining the desired moderation, and healing of the 'divisions both in *France* and *Holland*. As for the latter country, if the re-admis-'sion of the *Remonstrants* could be brought to pass, the exercise of their religion, 'distinct from that of the *Calvinists*, would follow at the same time; for that could 'not be refused them with any justice. This being once obtained, they did not 'doubt but God would so bless and prosper them, that the churches of the *Contra-'remonstrants* would become empty, or at least that the numbers of their adherents 'would much decrease. Or if it should come to a union of the parties, with the 'repeal of the Decrees of the Synod of *Dort*, the whole strength and power of '*Calvinism* would then be broken. The *Remonstrants*, *he said*, would not show 'themselves backward, if a union could be effected, so as that they might remain 'in full possession of the truth, with the liberty of teaching it, without condemn-'ing such different opinions as concerned not points necessary to salvation, which 'they judged to be but few. No union that might tend to the welfare of christia-'nity was to be made on any other foot. And as for *France*, if the King would be 'pleased to grant the *Remonstrants* liberty of conscience in his kingdom, separately 'from the *Hugonots*, it would be, as he thought, the most proper method to curb 'them, and consequently might pave the way to a further and more extensive union: 'for as for the advantages that some expected by gaining now and then a convert to 'the church of *Rome*, out of the whole body of the *Hugonots*, or even of the '*Remonstrants*, whom *Bertius* had lately forsaken, they would find themselves 'much deceived; for that would rather hinder than promote the desired cure of 'schism; especially when it were found that such sort of conversions, for the most 'part, proceeded from humane and worldly views, and not from pure motives of 'conscience. But in case there were a whole body of men making a publick pro-'fession of moderation, separate at first from the *Hugonots*, but which in time might 'draw many of the *Hugonots* to them, and dispose them to hear the truth preached 'without so rigidly condemning all other doctrines, in such a manner as might tend to 'the maintaining charity and good correspondence in some measure even with the 'Church of *Rome*, this would give hopes, in time, of a closer union; especially 'if the *French Catholicks*, in consequence of the liberty of their church, would 'likewise comply a little.' *Boissise* heard *Uitenbogart* with attention, owning that there was a great deal of reason in his remarks, and promising to consider of them; but he did not think it adviseable to make any such proposals at that time; and so the matter rested.

At another conference, which they had had before, *Boiſſiſe* ſaid to *Uitenbogart*, that he was a good Catholick, and hoped to die in that religion, yet could not help lamenting the diviſions he obſerved among Chriſtians; having ever been of opinion, that they ought to think of uniting; but that he perceived the *Reformed* were too violent as well as the *Romaniſts*; and that ſince the *Reformed* would not tolerate the *Remonſtrants*, there was little proſpect of their bearing with the *Catholicks*. Hereupon *Uitenbogart* repreſented to him, 'That they differed not only about the *truth*, 'but alſo about the *neceſſity* of the controverted points: And that if the *Contrare-* 'monſtrants had not urged the affirmative, and the eſtabliſhment of their opinions with 'ſo much warmth, the *Remonſtrants* had not ſo ſtiffly held the negative, nor oppoſed 'them with the ſame vigour. That the former went further yet, by raiſing their 'doctrines to articles of faith, and endeavouring to compel the latter to preach and 'teach the ſame doctrines as they did, tho' againſt their conſciences. It was great 'boldneſs, *he ſaid*, in *Calvin*, to venture the maintaining ſuch an abſurd opinion, 'in oppoſition to all antiquity. St. *Auſtin* indeed, behind whom he ſought to ſhelter himſelf, had aſſerted ſomething like it, but had not carried matters near ſo far. 'Yet, notwithſtanding the credit St. *Auſtin* had, the Church never received his doctrine, but only determined the point of *Grace*, in oppoſition to *Pelagius*. But 'the Synod of *Dort* had preſumed to eſtabliſh what had never been determined by 'the Primitive Church; and the Synod of *Alez* had cauſed the Decrees of *Dort* to 'be ſworn to by an oath, which was very extraordinary, and till then unknown 'among *Proteſtants*. But the *Remonſtrants* had yet another controverſy, *added* 'Uitenbogart, with their adverſaries; that was, *concerning the authority of the* 'Civil Magiſtrate in matters of religion. The *Remonſtrants* were not thoſe who 'ſought to eſtabliſh *Imperium in Imperio*, or an Eccleſiaſtical power independent on 'the Political, as the Preſident *Jeannin* had not long ſince affirmed to be the deſign 'of the *Reformed* in *France*: neither was it their principle, that *Subjects might take* 'up arms againſt their Sovereigns, on account of religion; for which reaſon, if his 'Majeſty the King of *France* would be pleaſed to take the *Remonſtrants* under his 'protection, he would ſoon find that none of his ſubjects were more faithful than 'they.

A^N^ DOM. 1621.

Another Conference.

After this, *Uitenbogart* having applied to the aforeſaid Preſident *Jeannin*, to obtain leave for the *Remonſtrants* to come and ſettle in *France*, with liberty of conſcience, the Preſident told him as follows: 'That the Chancellor, and the Council had di- 'rected him to ſay, that if he, *Uitenbogart*, had a mind to retire to *France*, he 'ſhould be welcome, and aſſured of the King's protection; but as for the reſt of 'his party, he hoped they would be allowed to return freely into their native coun- 'try, conſidering what the King had deſired of the *Dutch* Ambaſſadors on their account, and the incouragement they had given his Majeſty to expect it. *The Pre-* 'ſident told him further, that the widow of *Oldenbarnevelt* had ſent a Petition to 'the King, and Letters to ſome of the Lords of the Council, but that it was not 'judged proper to move his Majeſty about her affair; becauſe if the States ſhould 'hear of it, ſhe might fare the worſe for ſeeking help from a foreign Prince; for 'which reaſon, *he added*, the ſaid Lords would keep her Petition and Letters till a 'better opportunity offered; but that in the mean while, they would not ceaſe do- 'ing her and him, and all their friends, the beſt offices in their power.

The above-mentioned Preſident, *Jeannin*, endeavoured likewiſe, on that occaſion, to allure *Uitenbogart* to the Church of *Rome*, telling him, *That he was further inſtructed to ſay, that if he would be reconciled to the King's religion, his Majeſty would receive him very graciouſly, and he ſhould live as he pleaſed. I love you*, added he, *and ſo we do all, believe it freely*. The other begged that he would not ſpeak any more of that matter: The Preſident anſwered, *Conſider it with your ſelf, you might be very happy with us, and do us great ſervices; but we will not force you, we force no body*. A few days after *Uitenbogart* waited on Monſieur *Jeannin*, to take his leave of him, who then ſaid, *You may be aſſured, that the King will do nothing with the States until he has procured redreſs for your people, eſpecially for the children of the late Advocate; this his Majeſty is fully reſolved upon*. The Sieur *de Boiſſiſe* gave him the like hopes. But *Uitenbogart* continued to be of the ſame mind ſtill, and ſaid, *He feared nothing of it would come to paſs, in caſe the States were once aſſured that the alliance would be renewed with them*. To which *Boiſſiſe* replied,

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plied, *They have been told such things here, that I doubt not but they will give you redress.*

Grotius *escapes out of* Looveſtein, *and comes to* Paris.

Whilſt *Uitenbogart* was thus negotiating at *Paris*, he received the news from *Holland*, that *Grotius* had eſcaped out of the Caſtle of *Looveſtein* in a cheſt, by the contrivance of his wife; and hearing afterwards that he deſigned to come to that city, he delayed his departure, to the end he might ſee him firſt. He arrived at *Paris* the night after the Ambaſſadors of the States had left it, accompanied with his brother, *William de Grote*, and was received there with great demonſtrations of joy by all his friends. *Uitenbogart* gave him a full account of all that he had been tranſacting, and of the ſucceſs. He was extremely pleaſed with all his proceedings, eſpecially with his offer of appearing in the Council, to juſtify the cauſe of the *Remonſtrants* in the preſence of the States Ambaſſadors, telling him, *That it would be of uſe to him, in order to his knowing how to act in his particular affair.* He ſaid at the ſame time to *Uitenbogart*, *That he approved of every ſtep the* Remonſtrants *had hitherto taken, and of all their writings, eſpecially that in which the Placards had been examined; and that he judged it neceſſary, at all adventures, to keep up, and adminiſter to the* Remonſtrant *Churches, as now ſeparated from the Eſtabliſhed Church: and that therefore the Directors ſhould continue their care in theſe matters, he being of opinion more particularly, that their affairs would run to ruin, if* Uitenbogart *ſhould withdraw his helping hand.* This declaration of his affection to the cauſe of the *Remonſtrants* was very agreeable to *Uitenbogart*, and encouraged him to go on with zeal in maintaining the ſame. On the 27th of *April* he left *Paris*, and began his journey towards *Bruſſels* and *Antwerp*.

He approves of whatever had been done by Uitenbogart, *and declares his affection to the* Remonſtrant *Cauſe.*

In the mean time *Grotius* received a great many complements and congratulations upon his deliverance and arrival at *Paris*, by letters from all his abſent friends, and even from ſome whom he had never ſeen, but who eſteemed him for his great learning. —— One of the firſt letters he received, was from the Heer *Hogerbeets*, dated the 23d of *March*, and privately ſent to him from *Looveſtein*, importing his thanks to God for his miraculous deliverance, intreating him, now at liberty, to remember *Joſeph*'s bands, and beſeeching God to take him under his further protection, and to guide and direct him for the honour of his own name, and for the good of the land.

Benjamin Aubert, Lord of *Maurier*, Ambaſſador from the King of *France* to the States at the *Hague*, who had always loved him as a true friend, and had laboured for his releaſe, during his impriſonment, ſent him the following Letter, bearing date the 28th of *March*.

SIR,

Grotius *receives a congratulatory Letter from Monſieur* Maurier, *the* French *Ambaſſador in the* Hague.

'HAving not long ſince, by the means of the Heer *Reigerſberg*, ſent you an 'anſwer to the conſolatory Letter which you were pleaſed to write me from 'your confinement; I was no leſs ſorry to direct it to a place ſo diſagreeable to you 'and all your friends, than I am now pleaſed to hear that God has opened the priſon 'doors for you, thereby teſtifying that your truſt in him was not vain, ſince without breaking doors or locks he brought you out of that place, in which cruelty and 'ſeverity had ſhut you up; on which account my thanks to him have been 'as ſincere as thoſe of any of your friends. Neither have I been wanting to write 'this news immediately to our Court, where, to prevent any further inſtances for 'your liberty, it has been (as you know) very artfully inſinuated, that you had 'made away with yourſelf. I beſeech God, who has given you a much better lot, 'to continue his goodneſs to you many years, for his own honour, and the good of 'the publick. In the mean while, underſtanding that you have ſteered your courſe 'towards *France*, I have done, as it were proviſionally, all the good offices you 'could wiſh, by writing both to his Majeſty, and the principal Lords of his Council, and hope they will not be wanting in whatever is due to your merit. I have 'writ moreover to my brother-in-law, the Sieur *Marbault*, and begged him to wait 'on you, to offer his ſervice, and my purſe, of which he has the keeping; and I 'deſire you to uſe it as freely as your own; for by this I ſhall be convinced that you 'love me. I hope *Franchemont* will bring me back ſome news of you; and that 'you will always believe, what I profeſs to you with the greateſt ſincerity, that I 'am, with all my heart,

Your moſt humble and faithful Friend and Servant,

From the *Hague*, 18th of *March*, 1621. DU MAURIER.

Grotius received the like congratulatory letters from the learned *Johannes Wouwerius*, of *Antwerp*; from the famous Jeſuit *Andreas Scottus*, who added to his compliments an invitation to the *Romiſh* Church; from *Nicolaus Burgundius*, ſufficiently known by his *Latin* poetry, and the Hiſtory of the *Low-Countries*; and from *George Michael Lingelſhemius*, Counſellor of the Elector *Palatine*. From *Holland*, he was congratulated by his faithful friend *Gerardus Voſſius*; by the brave *Petrus Schriverius*; by the Heer *vander Myle*; from the place of his exile, the Iſland *Gooree*; and by many more, too numerous to be here recited. But ſome of theſe letters were of a later date. Being come to *Paris*, and having conferred with *Uitenbogart*, as we have ſhown above, he received a letter from the Preſident *Jeannin*, which had been directed to him at *Antwerp*, in anſwer to one that he had writ to the ſaid Preſident. Beſides the marks of a ſincere affection, we find in the ſaid letter an honourable teſtimony of *Grotius*'s innocence, the tenor whereof is as follows: AN. DOM. 1621.

Famous Sir,

'YOur letter has given me the greateſt pleaſure, by informing me of your delive- *From the Preſident* Jeannin *&c.*
'rance from your loathſome priſon, and undeſerved bondage, not by the con-
'nivance of the Government, but by the favour of fortune; or, to ſpeak more truly,
'as well as chriſtianly, by the providence of the moſt High God, who always pow-
'erfully aſſiſts the innocent. Your confinement was not occaſioned by any real crime,
'but only by the friendſhip you bore to one of the honeſteſt of men, a man to whom
'your Republick was ſo highly obliged, and who having been overwhelmed with
'calumny and fictitious crimes, was cut off by a no leſs than *jewiſh* malice and vio-
'lence. And leaſt he ſhould have appeared to be wrongfully condemned, in caſe he
'who was accuſed of treaſon, had been found to have no accomplices in a crime that
'could neither have been projected, nor well executed without accomplices, it was
'neceſſary to make others partakers of the ſame crime: the ſuſpicion of which, has
'involved his beſt friends; and ſince you were eſteemed the chief of them, neither
'the reputation of your paſt life, nor your piety, nor ſtrict obſervance of the laws,
'which you always practiſed, were able to ſecure you from that danger. Now have
'you happily obtained your liberty, and if you are inclined to come into this king-
'dom, whether it be for a time, or even to ſpend the remainder of your life, you
'ſhall find here a quiet *azylum*; for we have a Prince upon the throne who loves
'juſtice and equity in the higheſt degree; and who has been informed by many cre-
'dible and worthy perſons, that the perverſe malice and injuſtice of your Judges, were
'the occaſion of your condemnation. Your many uncommon qualifications render
'you very acceptable to all; I mean, that learning wherewith you are adorned, the
'civility of your deportment, and the innocence of your life. All theſe cannot fail
'of alluring many eminent perſons to contract a friendſhip with you, nor of inducing
'them to aſſiſt you in your misfortunes. I, among others, though not of the firſt
'rate, will give place to none in a faithful friendſhip, which I openly profeſs for you.
'The Heer *Uitenbogart*, your companion in exile and miſery, viſits me often. I
'have offered him every thing in my power towards alleviating his misfortunes, but
'he preſſes more for advice than aſſiſtance, and aims at nothing more than that he
'may ſpend the remainder of his life ſilently and quietly in ſome town or other of
'this kingdom. I have told him that he needed not much doubt of that. If you
'will come to us, I promiſe you all aſſiſtance. The Miniſters of the States-General
'having now received an anſwer from our Court, are upon their departure. We
'have complained to them of their ill uſage of you and your friends, and of their
'having not only diſpoiled our ſubjects of their merchandizes, but likewiſe purſued
'them like mortal enemies with violence and arms. They make us a great many
'fair promiſes: if they keep their word with us, they ſhall have our friendſhip, as
'ſoon as the alliance is renewed. Farewell, and love me always.

Dated at Paris, *the 3d of* April, 1621.

Your moſt affectionate

PETRUS JEANNIN.

ANNO DOM. 1621. *His transactions in France.*

After this, *Grotius* largely represented his innocence to Messieurs *de Boissise*, *de Vich*, and the President *Jeannin*, at *Paris*, in the absence of the King and his Council, and withall declared his love to his native country, intreating those Gentlemen to their best endeavours with his Majesty, to the end that he might preserve that affection which both his father, and himself, had always born to *Holland*, and the rest of the *United Netherlands*, and might have their peace and prosperity always at heart.

He was very kindly received by all those Gentlemen, who made him offers of their favour and friendship, telling him, that his love to his country would be very pleasing to the King, who was desirous to give some tokens of his good will for those Provinces, in case they who had the administration of affairs there, behaved themselves towards his Majesty as they ought.

Soon after this, the Heer *van Langerak*, the States Ambassador in *France*, writ a certain letter to their High-Mightinesses, in which we find the following expressions: '——— I think it my duty, to acquaint your High-Mightinesses, that *Hugo Grotius* 'came hither some days ago, and having conferred with some of the Lords of the 'King's Council, before their departure for *Fountain-bleau*, told them amongst other 'things, *That he had humbly asked your High-Mightinesses pardon for his escape out of* 'prison, *and that for the future, he would always so behave himself in all his words,* 'actions, *and conversation, as should be satisfactory to your Lordships. To which* 'likewise, *those of the Council have told me that they exhorted him the said* 'Grotius, *very seriously, informing him, that the King would not suffer him otherwise* 'to abide in his dominions; *but that if he would behave himself peaceably and quietly,* 'to the satisfaction of your Lordships, *he should be supported and protected by his* 'Majesty.' The copy of this letter, which past from hand to hand in *Holland*, and was inserted in all the publick papers, as a singular piece of news, came at last to *Grotius* at *Paris*. He thought that some enemy had contrived this matter privately, and was much troubled at it, insomuch that he writ to *Du Maurier* about it, telling him that he could never have expected such treatment from one whose ill will he had never deserved. He wished that such a letter had proceeded from a declared enemy; since the dignity of the writer, who past for his friend, would make the lie, for so he called it, pass for truth. He was therefore of opinion, that the concern for his honour, which he valued above all earthly possessions, obliged him to contradict these rumours; and that he was deprived of his privilege of being silent by one who was chiefly interested in his silence. For which cause he forthwith published a short account in *Latin* and *French*, of all that had past in relation to him, since his arrival at *Antwerp* and at *Paris*; together with a copy of his letter to the States, as also his conference with the King's Council, mentioned above; adding, 'That the account con-'tained in this letter, was nothing less than the truth, and no better than a malicious 'fiction; and declaring, he was so far from doing any thing like it, that he could not 'be induced so to do, in the midst of all his troubles and dangers; but that he put 'his trust in God, and was satisfied in his own conscience, of the sincerity of his in-'tentions, and of the legality, or justice of his actions, as by God's assistance he 'should clearly prove to all, who being deceived by false reports, were ignorant of 'the truth. Neither had the King's Council exacted any promises or conditions of 'him, being satisfied that he did not come into *France* with any other design than to 'comport himself like a true and faithful subject of the King, as long as he staid there, 'and even to be as serviceable as possible to his native country. * *He added*, that he 'could evince this, by the testimony of persons of great credit.' In the aforesaid *Latin* and *French* account, the name of the Heer *van Langerak* is not expressed; but in the Preface to the *Dutch* Translation, which was likewise published, it is said, that he, the said *Langerak*, upon the publishing of this account, denied to some Gentlemen that he had ever writ such a letter, but that he laboured afterwards to hush up the matter, though in vain. After this, some did not fail to report that *Grotius* retired to *France*, under pretence indeed of religion, but in reality, with a design to serve the enemies of his nation, or to attempt making a revolution in the Government. But he called God to witness to his innocence in these matters; and his apology met with so much favour and kindness from the King and his Ministers, that his Majesty not

* Vid. Grot, Epist. ad Gal. p. 110, 111, &c.

not only permitted him to wait on him, and received him very graciously, but granted him an honourable pension, as shall be hereafter related. And not only so, but, at his desire, the King was kind to other persons who sheltered themselves in his dominions on account of conscience. It was likewise a great consolation to him whilst in *France*, that Prince *Frederick-Henry*, brother to the Prince of *Orange*, still continued his favours to him, as appeared not only by his making use of him in his particular affairs, but also by the letter he writ him the following year, of which, as translated out of *French*, this is the substance or import: ANNO DOM. 1621.

SIR,

A Letter from Prince Frederick Henry, *to* Grotius.

'I Thank you for the good services you have done me at *Paris* with some of the King's Council, and beg you will continue the same, not only with them, but others too, as you shall judge proper; assuring you, that I shall not fail to own them upon all occasions wherever I have any power to serve you. I desire you therefore to count upon my friendship, and to assure yourself, that I shall ever persevere therein, being obliged to it, by the affection you have always shown me. I desired your brother-in-law, the Heer *Reigersberg*, to write to you about a particular affair, in which I would gladly have your advice. By this you will much oblige me, as you have already done by the Memorial which you sent me, and for which I thank you heartily. I only wish I could do you some service here; I would endeavour it with all my heart; but you know, that the situation of affairs is such at present, that neither I myself, nor any others of your friends, are able to render you the services we desire. I hope that time may produce some alteration, and that I shall see you again in these Provinces, in as great honour and esteem, as your uncommon qualities deserve; which will be no less pleasing to me, than the news of your being at liberty. In the mean while, I wish you all satisfaction, happiness, and prosperity, you can desire, at such a distance from your native country: This I beseech God to grant to you, and to me the opportunity of actually convincing you how much I am,

Hague, 4, August,
1622.

Your very affectionate to serve you,

FREDERICK-HENRY of NASSAW.

A few weeks before this, *Grotius* received another letter, which was very agreeable to him, coming from the Sieur *William de Vair*, Bishop of *Lizieux*, Keeper of the Seal, or Vice-Chancellor of *France*, sufficiently known by the works he has published, for his learning, eloquence, and virtue; in which letter were found these expressions:

Another from Monsr. Du Vair, *Bishop of* Lizieux.

'——People of your quality and temper, think themselves obliged with the least civilities. From the time that I first heard of you, I have always admired your excellent wit and very uncommon learning; and since then, as much lamented your ill fortune and sufferings for your great love to the liberty of your country, and favour to those who endeavoured to restore truth there. I have endeavoured, as far as the circumstances of my station, and the service of the King my Master allowed, to ease your miseries, and procure your deliverance. But it has pleased God, that you should owe it entirely to him, and not to any human interposition.'—— The rest was an exhortation to him to employ all those talents, which God had bestowed on him, in promoting that work, which without doubt, was most pleasing to his Divine Majesty, namely, the General Peace of *Christendom*. This Letter was dated the 8th of *June*, and the Bishop died on the 7th of *August* following, having in his last Will left this very remarkable Testimony:

A remarkable Clause in the Bishop's Will.

I have lived, and declare that I die in the communion of the Catholick, Apostolick Roman *Church, and in the participation of the intercession of the Glorious Virgin, and of all the Saints, and the Faithful that are living; having nevertheless always had a great concern, which I shall likewise carry to my grave, in observing how the reformation of the Church of God, and the edification of his people had been hindered by*

ANNO DOM. 1621. *by the covetouſneſs and ambition of thoſe whoſe duty it was to promote the ſame. I beſeech the Divine Goodneſs powerfully and effectually to move their hearts to that end.*

About this time it was reported all over *Holland*, that *Grotius* was about to embrace Popery in *France*; which induced the learned *Gerard Voſſius*, in his congratulations upon his deliverance, to make ſome mention of it, writing to him as follows:

Incomparable Sir,

A Letter from Voſſius to Grotius.

'IN the firſt place, I bleſs the immortal God for mollifying the long adverſities of theſe times, with the moſt acceptable benefit of your deliverance; which I 'eſteem the greater, becauſe I durſt not expect it upon any other terms than the 'intervention of ſome foreign power, upon certain conditions. But my courage 'failed me, as often as I reflected that there could hardly be propoſed any terms, by 'which you might ſatisfy your own conſcience, and the deſire of the States at once. 'But now it has pleaſed God that you are become your own maſter entirely, and 'owe the advantage to none but him. That you are therefore the more obliged to 'his Divine Goodneſs, I need not tell you. But ſince our life here upon earth ſeems 'to be nothing but a continual warfare, you may eaſily obſerve how much you ought 'to be on your guard, and to take care, that being graciouſly releaſed by God out of 'thoſe corporal bands, you be not allured by the common enemy of mankind, into 'a cloſer and viler priſon, I mean a ſpiritual one, by any careſſes whatever. I 'ſpeak thus, becauſe your enemies have entertained ſuch hopes, as if they ſhould 'quickly hear that you, like *Bertius*, have abjured all that is profeſſed by the *Re-* 'formed churches, or that you have declared all thoſe to be *Hereticks*, who are not 'in all points of the opinion of the Church of *Rome*. As for me, I am under no 'apprehenſions of your acting thus, for I know your piety, and the ſteadineſs of 'your mind. But alas! who can anſwer for men, when *Solomon* himſelf fell ſo 'ſhamefully? Wherefore I beſeech God, not to ſuffer you to be drawn away from 'the truth and a good conſcience, either by hopes or fear. And you, Sir, remem- 'ber me likewiſe in your prayers, that neither by the deceits of ſome, nor the adula- 'tions of others, I may ever do any thing inconſiſtent with the keeping a conſcience 'void of offence.——

Grotius his anſwer to the above letter is worthy of notice, and of the following tenor:

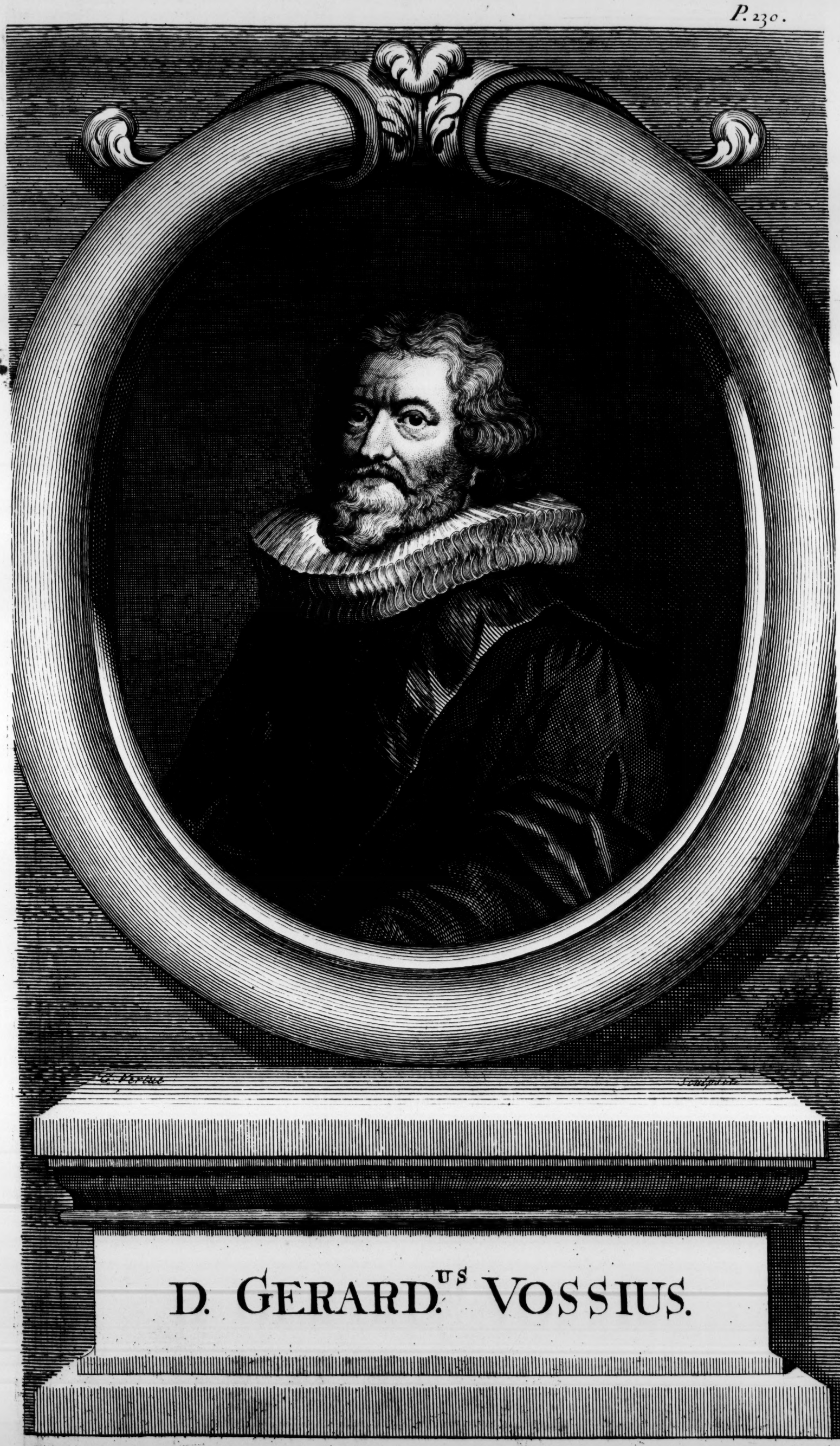
Dear Friend,

The anſwer of Grotius.

'MY liberty is ſo much the ſweeter to me, ſince you tell me it is ſo pleaſing to 'you; though indeed this is what I never doubted of. It is no leſs agreeable to 'me, that you aſſiſt me both with your prayers and counſels, to the end that I ſhould 'do nothing in the matter of religion, which might ſeem unworthy of me. But I, 'who have called upon God for his aſſiſtance, deſire you to be at eaſe in that matter. 'For if I had been capable of acting againſt my conſcience, that terrible ſentence 'would not have been paſt upon me, neither had I needed to have undergone ſuch a 'tedious impriſonment. And even now, if I were inclined to paſs over from the weaker 'party, by which I have been ſo barbarouſly uſed, to that which has more ſtrength 'and reputation, many more temporal advantages offer themſelves to me here, than I 'can ever expect in my own country. But I, who had courage enough to undergo 'a priſon, can alſo bear with exile, poverty, and contempt, according to the example 'of him who choſe rather to undergo the ſame with the people of God, than to be 'called the ſon of *Pharoah*'s daughter. As for you, Sir, I cannot admit of the leaſt 'doubt in relation to your conſtancy.——

Remonſtrant Meetings in and near Rotterdam.

But it is time now to return to other events which happened among the *Remonſtrants* in their own country. At *Rotterdam*, in the month of *January*, they held their religious aſſemblies ſeveral times in the open ſtreets; among the reſt, at the end of the *Lumbard-ſtreet*, without any diſturbance; afterwards in *February*, in the fields again; but for the moſt part, in a houſe upon the *Bloomerſdyke*. There was the ſe-



D. GERARD.^us VOSSIUS.

vereſt winter this year that ever was known by any then living. It began to freeze very violently at the end of *January*, and continued ſo to do a whole fortnight without any abatement. The froſt turned all the waters into bridges, and the ice was ſo thick, that people ventured on it with carts and horſes, even where they durſt not go in the froſt of 1608. They rode from *Freeſland* to the *Fly*, from the *Fly* to the *Texel*, and from the *Texel* to *Wieringhen*. The *North-Sea* was frozen over as far as the depth of *eight and thirty fathom* along the ſhore. The cold was ſo fierce, that men could not bear it in the ſtreets, or high-ways, inſomuch that many were frozen to death. On the 12th of *February*, the froſt began to abate a little, but it ſtill continued freezing with fair weather, till the 20th, and then it began to thaw; but the ice was ſo thick, that it continued in the water till the month of *March*. Thus the Truce with *Spain*, which began with a hard winter, expired with a much harder. ANNO DOM. 1621.

Whilſt the abovementioned froſt laſted, and people could paſs the *Maeſe* both on foot and horſeback, the *Remonſtrants* of *Rotterdam* concerted a Meeting at *Charlois*, at which place *Adrian Simons* preached before about two thouſand perſons. They continued their meetings after this manner on the other ſide of the *Maeſe*, for a while, one of which was held near the Toll-houſe, and all without any obſtruction.

On the 16th of *February*, they held another Meeting likewiſe out of town, at the houſe on the *Bloomerſdyke*; but before the ſermon was half over, the Dykegrave *Dune* fell upon them furiouſly with a number of Soldiers. They who could not ſave themſelves by a timely flight, were plundered. The women were ſtript even to their under-petticoats, and the men were robbed of their cloaks, and what money they had about them. The Soldiers attacked them, as if they had had to do with the common enemy; and ſome were even dragged along the fields by the hair of their heads. Two Soldiers ſeized a young woman, one of which ſupported her body, whilſt the other dragged her all uncovered, by the legs, along the rugged ice, juſt as a ſledge is drawn. In ſhort, they uſed the poor girl ſo cruelly, that ſhe died of it ſoon after. But upon this diſturbance, the whole town was in confuſion, as ſoon as the Soldiers returned, which they did by ſeveral gates. Some of the hotteſt among the *Remonſtrant* Burghers, loſing all patience, fell upon the plunderers, and overpowering them, recovered ſome of the booty. This cauſed many to apprehend worſe conſequences, but the tumult was ſoon calmed. After this, the *Remonſtrants* met again ſeveral times in the fields. *A young woman is treated ſo barbarouſly, that ſhe dies.*

On the 15th of *February*, there was a publick meeting at *Newport*, about half a league's diſtance from *Schonehoven*, of the *Remonſtrants* belonging to both thoſe towns; and *Richard Bome*, who came thither accidentally, preached before them. When ſermon was ended, they ſung the laſt verſe of the firſt Pſalm. *Meetings at* Newport *and* Schonehoven.

On the 16th, 18th, 19th, and 22d days of the ſaid month, *John van Galen*, formerly Miniſter of *Schonehoven*, preached without that town, ſometimes before a ſmall, and ſometimes before a larger congregation; ſo that in thoſe few days, not only all the *Remonſtrant* Members, but many of their friends were preſent at the ſermons. But ſome few kept away from the Meetings, which could not be carried on ſo privately, but that they were diſcovered by their adverſaries, eſpecially the laſt of the 22d, which was a very great one, conſidering the condition of the town. Upon this, the Bailiff, *Roger Hugen*, with his companions, and a pair of piſtols under his cloak, went out the next day in the evening, an *Arminian-hunting*, as they phraſed it in thoſe times. *Van Galen*, who was well informed of it, deſired preſently that ſome might follow him. He likewiſe cauſed warning to be given to the man of the houſe where the people were met, deſiring him at the ſame time to keep them together, till it could be ſeen which way the Bailiff ſteered his courſe. The Bailiff went firſt to one of thoſe houſes where *van Galen* had preached before, but hearing no ſtir there, he turned back, and after having walked through two or three ſtreets more, he went home, leaving the Sergeants and ſome Informers to proceed without him. *Van Galen* being appriſed of this, and having ſet ſome perſons the about Bailiff's houſe, to watch his motions, went to the meeting, where he performed divine ſervice without any further trouble. After this, the Bailiff and the Commanding Officer of the Soldiers which were quartered in that town, took care that good watch ſhould be kept every night, to look after and diſturb the *Remonſtrants*. But the *Remonſtrants* ordered matters ſo well, that they watched a good while in vain; they being not a little favoured by the moon, which about the end of this month gave ſo much

AN° DOM. 1621. much light, as was ſufficient to prevent a ſurpriſe. About this time there happened to be ſome Commiſſioners at *Schoneboven*, on the part of the States, in order to rate the goods of the inhabitants, towards raiſing the 1000th Penny. This rate was very unequally and partially laid, with reſpect to the new Members of the Senate, and thoſe which had been diſplaced. The old or diſcarded Senators, who were moſtly of the *Remonſtrant* party, and rich, and whoſe means, conſiſting chiefly of real eſtates, were eaſily known, were rated very low; whereas the new Magiſtrates, who were moſtly bare and poor, and whoſe debts, inſtead of real eſtates, were well enough known, were rated much higher than the former. This ſeemed very ſtrange to many. Some ſaid that the new Governors had proſpered more than the former. Others believed that the new ones, tho' greedy enough of gain, yet could not have thus inriched themſelves in ſo ſhort a ſpace, but that being no leſs deſirous of paſſing for rich men, they were contented to purchaſe the name to their own damage. This was moſt probable; and the diſplaced Gentlemen were ſo wiſe, as not to complain of being taxed too low, becauſe they found their account in it. Thus each had what they wiſhed for, but the new ones comforted themſelves with the management of affairs, by which they were indemnified in ſome meaſure from the loſs which their own pride had occaſioned.

Unequal Taxation at Schonehoven.

The Remonſtrants *ſeverely treated at* Horn.

At *Horn*, about the end of *February*, at a time when the new Tax of the 1000th Penny was about to be laid, a Meeting of the *Remonſtrants* was diſturbed. This occaſioned great complaints, many people declaring openly, that they who bore the common burdens, ought likewiſe to partake in the common liberty. At the change of the Government in this Town, which happened upon a *Good-Friday*, the *Bean-people*, that is, they who drew *Black-beans*, and upon that account became the *Electors*, were required by a Letter ſent them from the Prince of *Orange*, to chooſe no Magiſtrates but from among the Members of the Senate; whereupon the election fell out in ſuch a manner, that even *Olfert Barentſon* himſelf, one of the old Burgomaſters, was aſhamed of it. But ſomebody, to whom he complained of it, anſwered him, *You have made Boors Bean-men*, (or Electors) *and whom ſhould they chooſe but Boors?* Of theſe new Governors, *Velius* ſays in his Chronicle of *Horn*, that knowing nothing of the art of government, and being violent *Contraremonſtrants*, they were animated by the Clergy to great ſeverities againſt the other party, as ſoon as they came into the Magiſtracy. The Scout apprehended a certain Baker, and threw him into priſon, accuſing him that he had ſuffered a meeting in his houſe. He denied it, and tho' the proof againſt him was not clear, yet they would force him to pay the fine. The priſoner himſelf had nothing; and in caſe any one had aſſiſted him, he would have incurred the penalty for ſo doing. There was therefore no way of procuring his diſcharge. When application was made to the Burgomaſter, he referred the matter to the Scout, and the latter referred it to the former. This laſted for the ſpace of ſeven or eight weeks; ſo that the poor man, not being able to go on with his trade for ſo long a time, was utterly ruined.

After this they ſurprized a Meeting of the *Remonſtrants* in the houſe of a certain widow, and immediately quartered Soldiers upon her, without citing her before the Senate, as ſhe earneſtly deſired them to do: But her requeſt was ſlighted, and they threatned her that the number of Soldiers ſhould be doubled the next day, in caſe ſhe would not pay the fine. Another woman died before the Scout could proceed to an indictment againſt her; but her heirs, who had not been charged with any offence, were compelled to pay the fine for her. Children of ten or twelve years were cited before theſe new Magiſtrates; but the conſideration, whether they ſhould pay, or not, was ſuſpended or adjourned till they could receive directions from the *Hague*, from whence they were informed, that ſuch children were liable to be fined; and accordingly one of them was forced to pay the penalty on the 28th of *May*, by the Soldiers. All this the Scout did, ſays *Velius*, by the advice of *N. N.* and the Miniſter *N.* By which ſome underſtand the Heers *Otgar Jacobſon*, at that time a Burgomaſter, and *Olfert Barentſon*, the Preſident of the Senate or Town-council, together with the Miniſter *Rippertus Sixtus*. And that they might imitate the method of perſecution uſed by the *Papiſts*, the Scout, *ſays the ſame Author*, was uſed to go to the Tavern with the Military Officers, whilſt the Soldiers were ſent about to extort the fines from the people. The Soldiers commiſſion was contained in a little note, which the Scout ſigned with his own hand, and which ran thus:

Cornelius

AN° DOM. 1621.

'COrnelius Janſon ſhall maintain ſix common Soldiers and an Officer with 'meat and drink, on account of his having been at two forbidden Conven-'ticles; once at his brother Balkweide's, and another time at Matthew Matthews, 'the Joyner's. And the ſaid Soldiers ſhall remain quartered upon him, till ſuch 'time as he gives ſatisfaction to the Scout, conformably to the ſentence of the 'Schepens.

Done at *Horn*, the 3d of *June*, 1621.

ALLART BOOLIS.

The ſaid *Cornelius Janſon*, late Schoolmaſter of the Hoſpital, or Orphan-houſe, (in whoſe hands I have ſeen the very original note of the Scout) being a couragious and reſolute man, ſtood it out with him and the Soldiers, retiring himſelf from his houſe, and conveying away all his proviſion of meat and drink, inſomuch that the Soldiers were obliged to faſt, for they could find nothing in the houſe proper to be turned into money for their ſupport. The Scout endeavoured to terrify him with threats, till at length being tired with the charges, he withdrew the Soldiers. Some time after the Scout demanded that *Cornelius* might be obliged at leaſt to make good what the Soldiers had ſpent on this occaſion; but the other would not ſubmit, and found means, by pleading his poverty, to ſhift it off entirely. About the ſame time the Magiſtrates of the ſaid town of *Horn* were divided into two parties; the one of *Moderate*, the other of *Rigid*, or *Violent*. Thoſe of the former ſort were moſtly ſuch as had been formerly in the Government; the others were ſuch as had been newly choſen, and theſe had the majority of the Clergy on their ſide. Each party endeavoured to ſtrengthen themſelves as much as they could, either by the choice of new Members of the Council, or by the diſpoſal of places, or otherwiſe, which uſually paſt with great violence and animoſity. This laſted for the ſpace of three or four years, till at length the *Rigid* got the whole power into their hands, as we ſhall ſhow in the proper place.

Connivance uſed in ſome Cities, with reſpect to the Remonſtrants.

But in ſome other towns, in the months of *April* and *May*, the *Remonſtrants* met with great connivance with relation to their meetings. At *Eaſter* their Miniſters preached in the City of *Leyden*, almoſt without being regarded. *Dwinglo* was known to be there, but not meddled with. At *Utrecht* the *Remonſtrants* aſſembled once or twice a week, out of town, not being able to get convenient houſes within; and neither the Preacher nor the Hearers were called to account for it. They met at firſt a little timorouſly, and in ſmall numbers, of about ſeventy or eighty at a time; afterwards they increaſed to one, or two hundred; and at length their congregations ſwelled to three, four, and five hundred people, who ſung pſalms, as well as heard ſermon. On *Aſcenſion*-day their aſſembly was at leaſt a thouſand ſtrong, and it was not leſs about a week after *Whitſuntide*. One of the City Miniſters having been aſked, why they let them go on thus? Reply'd, *What would you have us do? They are too bold, and too ſtrong for us; and if they were oppoſed, the City might be turned into a bath of blood.* Their Miniſter, *Iſaacus Fredericus*, was known to be at his wife's houſe, and ſuffered to be there without moleſtation.

After the ſame manner things paſt at *Alkmaer*, and with much quietneſs.

At *Rotterdam* the *Remonſtrants* ſhowed great zeal in the month of *June*, and with tolerable ſucceſs.

At *Weſop* too they begun to beſtir themſelves, and the meetings viſibly increaſed. Not a few who upon account of the late ſeverities durſt not appear, ſhowed themſelves openly now, and joined with the multitude. This ſeemed very ſtrange to many: they could not tell what to ſay. Some of the *Remonſtrants* were of opinion, that they ought to be the more upon their guard, and that this was a feint of their enemies to make them negligent, and ſo to ſurprize thoſe whom they could not come at by any other method. Others conceived that the mediation of *France* might be the cauſe of this change; others, that perhaps the Government had reſpect to the preſent circumſtances of the times, and finding that they could not continue their ſeverities, in caſe the war broke out again, had a mind to try more gentle ways for the time to come. It was moreover believed, that the * Prince himſelf inclined to mode-

** The Prince of* Orange *ſeems to incline to moderation.*

ANº DOM 1621. ration. It is related, that two Elders of the Church of *Utrecht*, both of them rigid *Contraremonſtrants*, entring into diſcourſe with his Excellency about their private concerns, happened to make ſome mention of the *Remonſtrant* meetings, ſaying, that there was not ſufficient care taken to prevent them. The Prince aſked, *Whether they ever aſſembled with arms?* They anſwered in the negative: Whereupon the Prince reply'd, *Why then do you trouble me with ſuch frivolous ſtories? We have other affairs now upon our hands, which are of much greater importance.* And when a certain Miniſter came to make ſome complaints to the ſaid Prince, his Excellency ſaid, in a kind of paſſion, *That he ought to mind the ſervice of his church, and not concern himſelf with other matters.* 'Tis likewiſe certain, that *Feſtus Hommius*, and *Collonius*, when the Prince took the field, followed him thither, to deſire ſomething of him; but that he being informed of their arrival, burſt out into theſe expreſſions, to one who was preſent, and who has repeated the ſame ſince; *What the devil will the Miniſters have now? Have they not got all they aimed at? Did they not do whatever they had a mind to at* Dort? Thus have *Heidanus* and *Cupius*, Miniſters of *Leyden* and *Rineſburg*, related it from the mouth of the ſaid *Feſtus Hommius*. But this connivance, of which we have been ſpeaking, was only a lucid interval of the *Contraremonſtrants*, which was ſoon ſucceeded by the former rage and fury.

The Severities againſt the Remonſtrants *renewed.*

There were no uniform proceedings in theſe matters againſt the *Remonſtrants*, but every Magiſtrate acted according as emergencies either puſhed him forwards, or held him back. Thoſe of *Utrecht* obſerving the great liberty taken by the people of that perſuaſion, ordered their Scout to have an eye upon their aſſemblies. The ſame command was given by the States of that Province to the Officers throughout the country; but moſt of them were ſlow enough in the execution of a Commiſſion for which they had ſuch an averſion. This made the *Remonſtrants* yet more zealous, and ſome lent their houſes again for meeting-places. But when upon the 17th of *June*, O. S. they went out of town to a Meeting, notwithſtanding the weather was bad, the Under-Scout, attended by Sergeants and Soldiers, and other violent people, followed with deſign to diſturb them. However, the *Remonſtrants* going further off than was at firſt intended, they did not meddle with them then, but waited for them on the way, as they ſhould return home. But many eſcaped, by returning different ways into the town, tho' ſome were met by the Soldiers. Theſe were ordered by the Soldiers to ſtop, who threatened otherwiſe to fire among them. But the people ſtill went on, and eſcaped them without any miſchief. The next week the Magiſtrates of the City of *Utrecht*, and afterwards the States of the Province deliberated about inforcing the Placards againſt the *Remonſtrants*. Some ſay that it was propoſed to prohibit the going to meetings upon pain of baniſhment, and forfeiture of eſtate; and that in order to convict thoſe who were only ſuſpected, 'twas moved, that they ſhould purge themſelves upon oath; and all who refuſed to do it, ſhould be deemed convicts. It was moreover propoſed, to oblige all perſons in offices and places, to ſubſcribe the Canons of the National Synod; and in caſe of refuſal, to diſcharge them. This ſcheme was ſaid to have been communicated to ſome great men at the *Hague*, who thought it not adviſable to put it in execution.

The Remonſtrants *keep a* Day of Prayer.

In the mean time the *Contraremonſtrant* Clergy of the City of *Utrecht* were not idle. They complained againſt the *Remonſtrants*, and their Aſſemblies, ſaying, that ſomething ought to be done, to put a ſtop to them. But theſe on the other hand, having learned that the States intended, on the 19th of the afore-mentioned month, to take their caſe, or the buſineſs of the Placards relating to them, under conſideration, agreed among themſelves to keep a ſolemn day of Prayer and Faſting at the ſame time, in the City, and throughout the Province, either in aſſemblies, or elſe in their reſpective houſes, and to beg of God a happy iſſue. They went on accordingly with their faſt, and were ſoon after informed, that the States of *Utrecht* having conſulted the *Generality*, and deſired them to explain ſome matters touching the execution of the Placards made againſt the *Remonſtrants*, had received the following anſwer:

Noble,

AN° DOM. 1621.

A Letter of the States-General *to the* States *of* Utrecht, *containing an Explication of the Placards against the* Remonſtrants.

Noble, Learned, Wiſe, Good, and very Circumſpect Lords, and our Worthy Friends:

'WE have been informed, with great concern, by your Miſſive of the 12th 'inſtant, O. S. that your City and Province are every day more and 'more infeſted with the Meetings of the Arminians, and the people of their faction, 'who are grown more bold, to the great contempt of the publick authority, and 'of the Placards which we have enacted againſt them, which is the cauſe that your 'Lordſhips find yourſelves obliged to provide all poſſible remedies in that matter; 'upon which account you have intreated us to let you know our mind, with reſpect 'to the putting the aforementioned Placards in execution, and particularly thoſe 'parts of them mentioned in your Letter. Upon all which we having maturely 'deliberated, and having likewiſe examined the Deputy-Scout of Utrecht con'cerning the preſent ſituation of affairs there, have thought fit to return for 'anſwer, That we find thoſe matters to be of ſo great moment and conſequence, 'that the beginnings and progreſs of the ſame ought to be timely oppoſed, for the 'obviating and preventing the dangerous extremities which may happen. It has 'therefore been unanimouſly agreed by us, that as often as the Attorney-General, 'the Marſhals, Scouts, Bailiffs, their Deputies, or other ſworn Officers, ſhall 'happen to diſcover any of the Meetings or Conventicles which have been prohi'bited by our aforeſaid Placards, and can learn the names of any perſons fre'quenting the ſame, the perſons ſo diſcovered ſhall be obliged to anſwer categori'cally to the complaints made againſt them before the Provincial Court, or other 'Tribunals and Judicatures, on pain of paying the fines appointed by the afore'mentioned Placards, and to declare at the ſame time upon oath, that they were 'not preſent at any ſuch Conventicles; which, in caſe they refuſe to do, it ſhall be 'taken for confeſſion, and the ſame penalties ſhall be inflicted on them as are ap'pointed by the Placards on that occaſion. As to the other part of your Lord'ſhip's Letter, we have likewiſe unanimouſly agreed, that all the ſaid Courts 'and Magiſtrates ſhall proceed againſt perſons diſcovered or ſuſpected to have ſo of'fended, who ſhall refuſe to clear themſelves upon oath, and ſhall by their own au'thority inflict ſuch further pains and penalties upon them, as they ſhall judge fit 'and proper for the preſervation of the publick peace and tranquillity, and for 'the maintaining the power and authority of the States of the Province, and 'juriſdictions of the reſpective Towns. And moreover we think it proper to ac'quaint your Lordſhips, that our intent and meaning is, that when any tranſ'greſſor of the aforeſaid Placards ſhall plainly appear to be ſo poor, as not to be 'able to pay the pecuniary mulcts, or fines; thoſe fines ſhall be converted into other 'kinds of puniſhments; as for inſtance, he may be kept upon bread and water for a 'time, and nevertheleſs be obliged to pay as far as he has any effects. And in caſe 'any of the Delinquents ſhould fly for it, our pleaſure is, that they be cited to ap'pear, from eight days to eight days, and upon failure, be puniſhed as ſhall be 'judged proper. And we intreat ſuch of your Lordſhips as belong to the Provin'cial Court, or any of the other Courts or Tribunals afore-mentioned, that they 'will do their utmoſt to render thoſe our good intentions as effectual as poſſible, and 'thereby ſupport the publick authority. Upon which relying, we recommend your 'Lordſhips to the protection of the moſt High.

Given at the *Hague*, this 24th of *June*, 1621.

S. van HARSOLTE, *&c.*

And below,

Your Lordſhip's good Friends, the States-General of the United Provinces.

And by order of their High Mightineſſes,

Signed,

C. AERSSENS.

ANNO DOM. 1621.

The States of the Province of *Utrecht* tranſmitted this Letter to the Court of Juſtice of their Capital, to the end that as they ſignified to them in writing, they might regulate themſelves conformably to the tenor of it, and puniſh the offenders as their reſpective caſes ſhould require; authoriſing the ſaid Court, in caſe of neceſſity, to baniſh them out of the City and Province of *Utrecht*. —— But about this time there happened a great miſunderſtanding between the City of *Utrecht* and the States. The Memoirs of thoſe times tell us, that it came ſo far, that the Deputies, or Repreſentatives of the City, kept away from the aſſembly: that the diſpute was about the diſpoſal of offices; and that the City inſiſted upon the caſſation of the firſt Member of the Government, which was an antient quarrel: that each party ſent Deputies to the *Hague*: that the City threatned to arm the Burghers; and the others, that they would oppoſe the regular forces againſt them. In the mean time the *Remonſtrants* remained unmoleſted: but they lay very ſtill, to avoid worſe miſchiefs than they had hitherto ſuffered. However, they reſumed their Meetings not long after. During this diſpute, the Prince of *Orange* was heard to ſay, *That he feared nothing but the domeſtick factions.* About this time the Miniſters of the Biſhoprick of *Utrecht*, who had ſubſcribed the Act of *Ceſſation*, preſented a Petition to the States, praying the continuation of the Penſions that had been allowed them. But the States declined giving an anſwer, till they ſhould hear whether the Deputies of the Synod had any thing to object againſt it. But having ſeen the approbation of the ſaid Deputies, they ordered the Subſcribers of the Ceſſation to enter into an amicable conference with the Deputies, and to ſhow their inclination to ſubmit to the judgment of the *Reformed* churches, to be docile and tractable, and to give ſome proofs of it at the approaching Provincial Synod; granting each of them at the ſame time the ſum of ſixty pounds *Flemiſh*, after the rate of forty groats, or twenty ſtyvers to the pound; but it was once for all, and not to be a precedent. Thus they found that they were to expect no further help from the Government, unleſs they forſook the opinions of the *Remonſtrants*, and ſubmitted themſelves to the directions of the Synod.

A Miſunderſtanding between the City of Utrecht, *and the* States *of that Province, which contributes to the repoſe of the* Remonſtrants *there.*

A Petition of ſuch Miniſters, who had ſign'd the Act of Ceſſation *in the Province of* Utrecht.

At this time there was much diſcourſe of making a change among all kinds of Officers, upon the ſame foot as had been purſued in *Holland*, and this was ſoon put in execution. The Yonkers *Gerrard* and *Gilbert van Ryſenburgh*, and *David van Sulen van Natewiſh*; the firſt of whom was Marſhal of *Abkoude*, the ſecond of *Eemland*, and the third of the *Upper Quarter*, were diſcharged from their employments in *July*, and others advanced to their ſeveral poſts. This was followed with a further reformation in the country towns and villages, at many of which the Scouts, Secretaries, and other Officers were diſmiſſed. The Memoirs which I make uſe of, do not ſay when theſe alterations happened; but I look upon them as the conſequences of that great Revolution which happened in the year 1618.

A change of Officers in the Province of Utrecht.

On the 11th of *June*, *Iſaac Welſing*, formerly Miniſter of *Horn*, fell into trouble at *Gouda*. This man having revoked his ſubſcription to the Act of Ceſſation, and reſided for ſome time at *Leyden*, where he had done good ſervice among the *Remonſtrants*, went one day from thence to *Gouda*, to viſit his Aunt; but being ſeen by one *Stermont*, Miniſter of *Haſerwoude*, the houſe to which he went was preſently beſet with Soldiers, and he taken priſoner, and ſo carried to the Stadthouſe. After which he was conveyed under a ſtrong guard to the *Hague*, in order to be tried there. His impriſonment occaſioned much grief to the *Remonſtrants*, who loſt in him a well-gifted Teacher. But *Jacobus Triglandius*, who happened to be at the *Hague* when *Welſing* was brought thither priſoner, hearing the news whilſt he was at dinner with ſome of his friends, could not contain his ſatisfaction, but cried out in a tranſport of joy, *God be praiſed that this Rogue is taken. If I had known the news an hour ſooner, I would have ſent it to my wife; it would have been the beſt ſhe ever heard in all her life. If none of theſe fellows have yet worked in the Raſphouſe,* (or *Bridewell*) *I will take care that this* Welſing *ſhall. Now come on. Such news as this will reliſh a rummer of wine.* Upon which *Triglandius* and all the company drank heartily. Whilſt he was impriſoned at the *Hague*, the Counſellor, *Henry Roſa*, ſaid to his wife in a paſſion, upon occaſion of her mentioning *Uitenbogart*, *I wiſh I were to ſit in judgment upon* Uitenbogart *and* Epiſcopius, *who ſend others into the country to foment troubles and factions, but keep out of harm's way*

The Miniſter Welſing *is ſeized.*

Trigland's joy at the ſeizure of Welſing.

way themſelves; I would certainly condemn them to be hanged, and ſee the ſentence put in execution. ANº DOM. 1621.

Welſing was four times examined by ſome of the Judges, and found means to communicate his examinations to his friends. He behaved himſelf very couragiouſly, refuſing to own or confeſs any thing that might tend to another's prejudice; and in the letters which he got to be conveyed out of the priſon, he aſſured his friends, that nobody ſhould be involved in the leaſt trouble through his fault. At his laſt examination, *Uitenbogart* happen'd to be ſpoken of. One of his Examiners called him a Troubler of the Land, and a Serpent, who bit or ſtung the States in their heels by his poiſonous Letters, and otherwiſe. *Uitenbogart* having underſtood this, writ again to *Welſing*, and told him, that his brave and chriſtian behaviour had given the Directors an occaſion of thanking God with tears; and that the temper, prudence, and good arguments which he uſed in his defence, not only ſerved as patterns to all the *Remonſtrants*, but muſt needs make a deep impreſſion on the hearts of his very Judges, and excite in their minds, pious reflections. But when his examination was laid before the States of *Holland*, and read in their Aſſembly, it was unanimouſly reſolved that the Placard, which had been made againſt ſuch offenders, ſhould be put in execution with reſpect to him. Inſomuch that he who had been exerciſing his Miniſtry contrary to the Placard, had nothing to expect but a perpetual confinement. In theſe melancholy circumſtances, his wife and his mother were permitted to viſit him; who having diſcovered the means of freeing him from his impriſonment, gave notice of it to *Dwinglo*, one of the *Remonſtrant* Miniſters, then at *Leyden*. *Dwinglo* prevailed upon *Abraham Blanſard* and *William Partly*, two Silk-weavers of that place, to be aſſiſting to him in this matter. He diſpatched them both to the *Hague*, and quartered them in a publick houſe called the *Helmet*, at the North-end. There they found perſons who brought them in the night to the priſon, where two Ladders were raiſed againſt the wall, by the help of which, they climbed up to his room, which was a little chamber uſed by the Goaler's wife when ſhe lay in. Thus the priſoner eſcaped the very day before he was to receive his ſentence, and went home to his wife and ſix children, where he returned thanks to God, and his good friends for his deliverance. This enterprize had been attempted twice in vain, but ſucceeded the third time. *Blanſard* and *Partly*, were each of them rewarded with a preſent of 50 Gilders. Some were of opinion, that this deliverance of him was agreeable to his Judges, who were a little embarraſſed upon his account, he having been one of thoſe ſix Miniſters, concerning whom the diſpute happened with the Heer *Brederode*, as may be ſeen above in the 50th book. For if they had condemned him, whom they had neglected to baniſh, to a perpetual impriſonment, purſuant to the laſt Placard, it would then have appeared plainly, that the Heer *Brederode* was in the right, in what he maintained, and conſequently that he was unjuſtly diſcarded. And if they had only baniſhed him, the Placard would not have been executed, and the States would have been offended. But his eſcape delivered them from this *dilemma*. However, it is not to be doubted, but that they would have proceeded againſt him according to the tenor of the Placard, and condemned him to perpetual impriſonment; for the reſolution of the States lately mentioned, had that in view. The ſame night that *Welſing* got out of priſon, which was the night between the 1ſt and 2d of *July*, the *Remonſtrants* had a Meeting at the houſe of one *Ewout Adrianſon*, a Whitſter. But about one o' clock, at midnight, the houſe was ſurrounded by the Watch of the town, being about 100 in number, with the deſign of keeping all the congregation, and the Miniſter too, in the place of their meeting, till the Scout could come, who was not very forward to riſe. The *Remonſtrants* being in this diſtreſs, were reſolved not to ſtay for the coming of the Scout, but to ſally out all together, placing their Miniſter, *Paſchier de Fyne*, in the ſecond rank. But upon opening the door, in order to iſſue out, the Watch thruſt with their half-pikes againſt the defenceleſs Burghers, and wounded ſome of them; crying, *Stand, ſtand, or this ſhall go through your bodies.* Thus were they forced to retreat into the houſe; and the Watch finding themſelves not able to maſter a place where ſo many people were, ſent to the Stadthouſe, deſiring the aſſiſtance of the Burghers who kept the guard there, but they refuſed it. Whilſt this paſt, the *Remonſtrants* reſolved, without loſs of time, to attempt an eſcape a ſecond time. Some of the men (the whole number of the Aſſembly being four times as ſtrong as thoſe that beſieged them) climbed to the top of the houſe, who, whilſt the

Couragious and prudent behaviour of Welſing.

He is releaſed by means of his wife and mother.

A Remonſtrant *Meeting at* Leyden *diſturbed.*

ANNO DOM. 1621. the people within were endeavouring to force their way out, and the Watch ſtanding ready with their arms to hinder them, rained down ſuch a ſhower of tiles and ſtones upon their heads, that the Watch were driven from the doors; upon which, thoſe within ruſhed out with all their might together, and diſarmed as they were, preſſed ſo hard upon the armed Watch, and with ſuch a ſhow of courage and reſolution, that their adverſaries finding ſo many more men than they expected, betook themſelves to their heels; ſome of them in the crowd were trampled under foot, and ſome threw down their weapons, begging for quarter and pardon. Accordingly, they were ſuffered to go away without any other harm than being diſarmed of their half-pikes and ſwords, which were either broken, or thrown into the water. Eight of thoſe Watchmen were wounded by the ſtones thrown down upon them. Some affirm, that they were not ordered to diſturb this Meeting. In this confuſion they had not been able to diſcover who was at the Meeting, notwithſtanding the moon-light; ſo that the Scout had no opportunity to charge any one. But *Ewout*, the Whitſter, was condemned to pay 200 Gilders, and baniſhed the town beſides, by ſound of bell, for the ſpace of ſix years, becauſe he had ſuffered the *Remonſtrants* to meet at his houſe.

The zeal of the Remonſtrants.

About this time, or ſoon after, *Poppius* deſcribed the condition of the *Remonſtrant* churches in a letter to *Uitenbogart*, after the following manner: *The Cauſe of* Chriſt *grows and flouriſhes under perſecution, to the aſtoniſhment of many. The number of our friends increaſes, and zeal ſhows itſelf on every ſide; though in ſome places, where the perſecution is hotteſt, the effects of it do not appear ſo plainly as one could wiſh.*

Tranſactions of Niellius *and* Lomannus *in* Holſtein.

We have already ſhown how the Directors of the *Remonſtrant* affairs deputed two Miniſters, *Carolus Niellius*, and *Wilhelmus Lomannus*, to *Holſtein*. Theſe Gentlemen arrived at *Tonninghen*, on the 27th of *April*. The Duke being informed of it, immediately invited them by letters to come to *Gottorp*, where he kept his Court, ſending to them his Chamberlain, the Heer *Hensbeke*, whom he ordered to be their conductor, and to lodge them in his own houſe. On the 4th or 5th of *May*, they were ſent for to Court, and had an audience of the Duke. After preſenting their Credentials, they delivered to him their meſſage, conſiſting of four heads. The *Firſt* was, 'That they were come to return his Princely Grace their thanks for his goodneſs and favour to the *Remonſtrants*, and to beg the continuation of it. *Secondly*, 'That they came to finiſh with him, the negotiations they had begun with the 'Heer *Hensbeck*, as well in reſpect to their ſettling in his territories, as to the exerciſe of their religion, and the management of all their affairs, of which they gave 'an account, deſiring his concurrence. *Thirdly*, That they were ſent to enquire 'whether the direction of their common affairs could be conveniently managed from 'thence. And, *Fourthly* and *Laſtly*, To give his Princely Grace as full and plain an 'account as they were able, of certain matters relating to their fraternity, in caſe he 'ſhould deſire the ſame.

The Duke received them very obligingly, and ſaid, *That what he had done, was in compaſſion to the oppreſſed people. That he would conſider of what had been further propoſed, and take the advice of his other Counſellors*; (for he was at that time attended but by one of them, whoſe name was *Poddewitz*) *and that in the mean time, they were at liberty to view the ſituation of his country.*

The deputed *Remonſtrants* having been informed, that the Ducheſs-Dowager, the Mother of the Duke, and Siſter to the King of *Denmark*, being a zealous *Lutheran*, was diſpleaſed, *That her Son ſhould offer his protection to all kinds of unknown Sects*, for ſuch was the report; and perceiving it would be neceſſary to furniſh the Duke with ſome arguments on the part of the *Remonſtrants*, in order to ſatisfy this old Princeſs, who lent her ear to the advice of the hotteſt and moſt violent of the Clergy; they informed the Duke, that his Princely Grace needed not ſcruple to take the *Remonſtrants* under his protection, foraſmuch as the doctrine, for which they were perſecuted, was the ſame that was contained in the *Auſburgh-Confeſſion*; adding, that the *proteſting* Princes, among whom he himſelf was a conſiderable Member, had always declared, that they would be the defenders and protectors of the aforeſaid Confeſſion. Hereupon the Duke took occaſion to aſk, *Whether they could not briefly draw up an account of thoſe points that were in diſpute between them and the* Lutherans? *They replied*, 'I. That they could eaſily do it, if it might be of any conſide-'rable uſe or advantage in this affair; but ſince they were but private perſons in that 'reſpect, they apprehended leaſt what they ſhould do therein, might be prejudicial to

'thoſe

'thoſe who had ſent them, but who had not given them any inſtructions upon that 'head. II. That their opinions had ſufficiently appeared by their writings, in which 'the things in queſtion were ſet forth. III. That they, the *Remonſtrants*, approved 'of that *harmony of the Confeſſions of all the Evangelical Churches*, which had been 'publiſhed at *Geneva*. And, IV. That they themſelves had drawn up a full Con-'feſſion of their Faith, and hoped to publiſh the ſame in a ſhort time. AN° DOM. 1621.

The Duke declared his ſatisfaction in this anſwer, and even ſhowed by the queſtions he put to the *Remonſtrants*, that he was no novice in theſe religious controverſies; aſking them further, *Whether, in the exerciſe of their religious worſhip, they could not accommodate themſelves to the eccleſiaſtical ceremonies and uſages of his country, ſince this would be the way to endear them to the people?* They replied, *That they were not as yet ſufficiently acquainted with thoſe ceremonies.* The Duke told them, *They were the ſame which they had ſeen exerciſed in his Chappel, where they had been preſent the day before.* The *Remonſtrants* acknowledged that they had ſeen nothing there that ſhocked them, but added, *That there were ſome things in the* Lutheran *Church which gave offence; ſuch as the* Exorciſm, *for inſtance.* The Duke made anſwer, *I don't approve of that any more than you. Otherwiſe*, proceeded they, *we could not only come into thoſe ceremonies, but even bear with the diverſity of opinions; this being the view or end of our religion, to tolerate in charity all thoſe who confeſs* Chriſt Jeſus, *who agree in fundamentals, and lead a godly life, though they happen to differ in matters that are not fundamental.* The Duke declared, the deſign was laudable, and ſo did thoſe about him, eſpecially his Privy Counſellor *Poddewitz*, being a very worthy, religious, and wiſe Gentleman, a perſon well verſed in theſe matters, of a ſound judgment, and very much inclined to moderation. The *Remonſtrants* ſubjoined, *That there were ſome among them who ought not to be ſcandalized, by being overloaded with ceremonies; but that mutual prudence and charity might induce people to make great advances towards each other.* The Duke entirely approved of this.

As ſoon as he had been informed of the arrival of theſe Deputies, he ſent an expreſs to *Lunenburgh*, where were his Ambaſſadors at the Dyet of the Circle of *Lower-Saxony*; ordering one of them, the Heer *Ægidius vander Lank*, upon whoſe wiſdom and experience he depended very much, and without whoſe approbation he would do nothing of moment, to return immediately to Court. The Deputies of the *Remonſtrants* having viewed all the Countries, Towns, and Harbours belonging to the Duke of *Holſtein*, they deſired to communicate ſome matters to his Highneſs, before the Heer *vander Lank*, his chief Miniſter, was returned, and according entered into a conference with the Counſellor *Poddewitz*. They repreſented at large, the reaſonableneſs of their requeſt, and diſcourſed him likewiſe about a School, and the liberty of Printing, with reſpect to which the ſaid Counſellor made but little ſcruple. But the toleration of thoſe of other opinions being propoſed, he let them know, that the Government would not eaſily be brought to tolerate people of the perſwaſion, *that a Chriſtian ought not to exerciſe the office of a Magiſtrate.*

In the mean time the Duke's chief Miniſter, the Heer *vander Lank*, being arrived, they ſoon perceived that there would be nothing done in their buſineſs, without the knowledge and conſent of the old Ducheſs; for he immediately repaired to *Huſum*, where ſhe reſided, to conſult with her. As ſoon as he returned, the Duke aſſembled his whole Council, which conſiſted of five Lords, of whom his Chancellour *Chemnitius* (ſon of the famous *Lutheran* Divine *Martinus Chemnitius*) was one, in order to deliberate upon the Propoſals of the *Remonſtrant* Deputies. Theſe were likewiſe ſent for to Court, and the Counſellors *vander Lank* and *Poddewitz* coming out of the Council-Chamber, acquainted them, 'That there would be no difficulty in obtaining 'their requeſt, provided they would oblige themſelves to two conditions: The *Firſt*, 'was, That in caſe the *Remonſtrants* ſhould be ſettled in *Holſtein*, the Directors of 'their affairs ſhould not concern themſelves with any other matters but ſuch as re-'lated to their eccleſiaſtical functions, without having any hand in raiſing diſturban-'ces in their own country, or doing any thing beſides, which his Princely Grace 'could not protect them in with a ſafe conſcience. The *Second* was, That they ſhould 'promiſe, in return for this his favour and protection, to aſſiſt in improving his 'country. *The Deputies made anſwer*, 'That as to the *firſt* point, They did not 'doubt, but that the treatment their party had met with, and the condemnations 'thun-

An° Dom. 1621.

'thundered out againſt them, were known to the whole world; that they had been 'perſecuted for matters purely religious; that they had never been guilty of raiſing 'tumults, neither would they; and that it was owing to their peaceable principles, 'that their adverſaries were become their maſters. They then deſired to be informed 'what their Lordſhips meant, by diſturbances? And whether the Duke would think 'them criminal, as often as their enemies, or thoſe who had the adminiſtration of 'affairs in their country, ſhould perſecute them by letters or meſſages, and repreſent 'them as criminal to him?' The Lords replied, *That they could not be moleſted for any thing which had happened before their condemnation; for that was a matter already determined, neither were they any longer under the ſame juriſdiction.* And one of the Lords added, 'That it was well known their adverſaries had overturned the 'foundation of the union among the Provinces.' The ſame perſon had read Uitenbogart's *Free-Examination of the Placards.* The Deputies deſired to be informed, *Whether the things which the Prince had underſtood from them to belong to the office of the Directors, would be reputed as crimes or offences?* The others replied, *That they did not look upon thoſe matters as political or civil, but as merely eccleſiaſtical, as appertaining to their Miniſterial Office, and tending to the defence of thoſe truths which they maintained; and that the Duke had only propoſed theſe conditions to them, to the end that it might not ſeem as if he had promiſed an unlimited protection of the* Remonſtrants, *in whatever they might attempt; whereas he only intended to protect them, as far as reaſon and juſtice allowed. As for the reſt, the Duke,* they ſaid, *was content, that they ſhould promote and defend their cauſe; and this ſtipulation would not only be a ſufficient ſecurity to them, but would likewiſe ward off from the Duke all the obloquy and miſrepreſentations of their enemies.* When the *Remonſtrants* hereupon endeavoured to ſhow, what pains had been taken by the preſent Governours of the *United-Netherlands* to deprive them of all reſidence, and liberty in other countries, they were told, *That the Duke would never deliver them into the power of their enemies, though it ſhould be deſired, but that he himſelf would be their judge, and treat them as his own ſubjects; nay, that he would rather warn them, to the end they might look to themſelves, than ſuffer any harm to be done them from thoſe parts.* The Deputies reply'd to the *ſecond* condition; *That their profeſſion would never ſuffer them to promiſe to induce their countrymen to leave their native land; that this would be attended with many difficulties, and would indeed be impracticable to them; that every man ought to be left at liberty in that matter; but that, however, if any ſhould be diſpoſed, or obliged to come away, and ſhould deſire their advice, they would give it, to the beſt of their judgments, and readily acknowledge the favours of the Duke, whenever ever they had any opportunity to do it.* This conference being interrupted by the dinner which was ſerved up in that place, the *Remonſtrant* Deputies aſked the Duke's leave, and obtained, that they might draw up in writing all that had paſt between his Counſellors and them, and put it into the hands of the Heer *Hensbeke*, in order to be laid before his Council, and conſidered by them; that ſo the intent of his Princely Grace might be the better underſtood. The writing conſiſted of Six Articles, of which the Fifth concerned the *Anabaptiſts*; and this was the Article that occaſioned the greateſt difficulty. The Duke told *Hensbeke*, that his Council vehemently oppoſed his tolerating that ſect, and wiſht the *Remonſtrants* would not urge it ſo much; *but added*, that he might do ſomething by way of connivance. The Deputies acquainted the Duke by the ſaid Gentleman, that they did not eſpouſe the intereſts of the *Anabaptiſts*, as approving their doctrines, or deſiring to ſee them propagated in his country, but becauſe they judged it to be a means of improving trade, and of promoting the building of the new Town upon the *Eyder*, in which thoſe people might be uſeful; and conſequently, that what they propoſed, tended to advance the deſigns and views of his Princely Grace. Whilſt theſe things were tranſacting with the Council, and the *Remonſtrants* were made to hope that they ſhould be diſpatched by the Duke, and carry back with them his orders in writing, the old Ducheſs arrived at *Gottorp*, in order to accompany the Duke to *Kiel*. That day the Deputies could have no acceſs to him, and the next day being called to Court, in order to ſpeak with him, he acquainted them by his Secretary, after the Privy Counſellors had paſt ſeveral times between him and his mother, that by reaſon of the arrival of the Ducheſs, and his own ſudden journey to *Kiel*, he could not ſee them, as he ſhould have been otherwiſe glad to do. It ſeemed as if that old Lady, and ſome of the

Duke's Council did not care he ſhould converſe much with the *Remonſtrants*, because they thought him too open-hearted in diſcovering his kindneſs for thoſe people. However, juſt before the Duke and Ducheſs took coach, the Secretary came to the two Deputies, who were attending at the Council-Chamber, to give them an anſwer to their ſix Propoſitions, which he accordingly read to them out of a written paper. The Deputies begged that the ſaid Propoſitions might be amended conformably to the anſwer returned them, and that they might have them ſo amended in writing; but being informed that the Secretary was ordered to depart immediately with the Duke, and that he had not time to draw it all up in writing, they deſired only a copy of what he had read to them out of the paper. The Secretary having inform'd the Duke of it, got leave for them to tranſcribe it, provided they would promiſe to leave the Original at the Heer *Henſbeke*'s houſe after his departure. As the Duke was juſt going away, he called for *Henſbeke*, and charged him to tell the *Remonſtrants*, that he intended to have given them an audience, but that the time did not permit it; wherefore he wiſhed them a good journey, and deſired them to ſalute the Directors in his name. The Copy of the above-mentioned ſix Articles or Propoſitions, and the Explanation, was of the following tenour: AN° DOM. 1621.

Six Articles propoſed to the Duke of Holſtein *on the part of the* Remonſtrants, *with his Conceſſions thereupon.*

Whereas the Illuſtrious and High-born Prince and Lord, the Lord Frederick, by the Grace of God, Hereditary Prince of Norway, Duke of Sleſwick, Holſtein, Stormaria and Ditmarſh, Count of Oldenburgh and Delmenhorſt, &c. has been addreſſed to on the behalf of the oppreſſed body of the Remonſtrants in the Low-Countries, who have humbly implored the favour and good intentions of his Princely Grace; his ſaid Princely Grace declares as follows; of which a faithful relation is to be made to the Directors of the affairs of the ſaid body:

'I. His ſaid Princely Grace has granted, that the Directors who were at *Antwerp* 'may come and ſettle themſelves within his Territories and Towns, and order all 'matters, in ſuch manner as they have moſt humbly propoſed to him. And his 'ſaid Princely Grace does hereby take their perſons under his protection, provided 'that they peaceably and quietly tranſact ſuch matters only which ſhall tend to the 'preſervation of their Society and Churches in their own country, and the defence 'of their religion, without intermeddling in any other matters which may render 'them juſtly obnoxious to the cenſure of good and wiſe men.

'II. His ſaid Princely Grace does likewiſe grant liberty to the reſt of their Sect 'or Perſwaſion to come and ſettle in his dominions, and to meet and exerciſe their 'religion in private.

'III. They may carry on their reſpective Trades and Manufactures in the ſame 'manner as the reſt of his own ſubjects, provided that they ſubmit to the ſame 'Taxes and Impoſts as others, purſuant to the general Laws of the land.

'IV. And in caſe any ſhould deſire to leave his territories, after having reſided 'here a while, they ſhall be free to do it, and to go to other countries, without being charged with *Exit*-money on the ſaid account.

'V. And foraſmuch as it is rumoured, that ſome other perſons, as well as the '*Remonſtrants*, are diſpoſed to retire from the *Netherlands*, and come and ſettle in 'this country; particularly the ſo called *Mennonites*, a people of a quiet life, and 'irreproachable behaviour, his Princely Grace may likewiſe conſent thereto, pro'vided they behave themſelves peaceably, and ſubmit to government, but without 'the exerciſe of their religion, till the building of the new Town upon the *Eyder* 'be advanced; at which time they ſhall be allowed the exerciſe thereof, and to 'hold their meetings together with the ſaid *Remonſtrants*, by the approbation how'ever of his Princely Grace, and with the advice of the Magiſtrates of the ſaid 'town.

'VI. But his Princely Grace's further intent and meaning is, that as often as any occa'ſion preſents itſelf for the improvement of his Lands and Territories with Merchants,

ANNO DOM. 1621. ‘ and uſeful Handicrafts-men, and for promoting the foundation of the aforeſaid new ‘ Town on the *Eyder*, or otherwiſe; in all ſuch caſes, the afore-mentioned Dire- ‘ ctors, in acknowledgment of the favour and protection they enjoy from his Prince- ‘ ly Grace, ſhall hold themſelves obliged to prefer the intereſt and welfare of his ‘ country (next to their own) before all others, as far as is conſiſtent with their ‘ profeſſion, and to give all poſſible demonſtrations of their gratitude to his ſaid ‘ Princely Grace.

The anſwer returned to theſe propoſals by the Secretary, in purſuance of the Duke's orders, was as follows:

I. His Princely Grace conſents that the Directors of the affairs of the Remonſtrants may come and ſettle in his dominions, and obliges himſelf to take them under his gracious protection in all juſt and chriſtian matters, and to defend them againſt all injuries and wrongs.

II. The ſecond Article may ſtand as it is.

III. And ſo likewiſe the third.

IV. When people are ſettled together, they ought to agree as to the external exerciſe of religion.

V. When the Town is built, his Princely Grace will tolerate them in the exerciſe of their religion, on condition of the aforeſaid agreement.

VI. The ſixth Article may ſtand as drawn up.

Niellius, one of the *Remonſtrant* Deputies, ſays, in a certain Letter, that there were many reaſons to cultivate the good diſpoſitions of this Prince, by all proper methods; adding, that the ſaid Duke was extreamly well inclined to yield to reaſon and truth, being young, and hardly arrived at the 24th year of his age: that great things might be expected of him, he being naturally of a ſweet temper, religious, and of a ſober life, which was ſomething rare in thoſe parts: that he was much inclined to letters, and inflamed with ſuch a zeal for attracting the moſt famous men to him, that he did not value at what price he purchaſed them. He tells us likewiſe, that he had obſerved, by divers tokens, that if that Prince could have followed his own inclinations, he would have granted the *Remonſtrants* whatever they could have deſired, eſpecially if he had been ſure, that *Uitenbogart*, *Epiſcopius*, and *Grevinkhovius*, would have come and reſided in his country; and above all, if they could have given him any hopes of gaining *Grotius*, for he was conſidered there as the wiſeſt and moſt learned man in the world.

The Character of the Duke.

The two *Remonſtrant* Deputies had ſome converſation, during their abode in *Holſtein*, with ſome of the Clergy there, of whom they related, but without naming any particular perſon, that ſome of them declared, *That they were not averſe to the admitting the* Remonſtrants *into their country, but feared they would bring* heretical *notions along with them.* As alſo that *ſome took their part, but others were much diſſatisfied at their coming.* And indeed the Duke himſelf had had a great deal of trouble, and warm debates with ſome of the moſt violent of his Clergy, eſpecially with the *Superintendant*, or *Provoſt*, as he is there ſtiled, who was alſo his Chaplain. Him he at length commanded to draw up in writing his Reaſons againſt tolerating the *Remonſtrants.* This paper he laid before his Council, where contrary arguments were drawn up, and both of them communicated to the Ducheſs Dowager. This Princeſs having read and conſidered them, replied, *That if her ſon could improve his country by the eſtabliſhment of ſuch people as were deſcribed in thoſe papers, ſhe ſhould agree to it, and be well enough pleaſed.*

The next day after the Duke's departure, the *Remonſtrant* Deputies, *Niellius* and *Lomannus*, who had been lodged and defrayed at the houſe of the Chamberlain *Henſbeke* for the ſpace of three weeks, ſet out towards *Holland*, by the way of *Tonningen* and *Bremen*, where *Niellius* waited on his old maſter, *Matthias Martinius*, and

and found him very well diſpoſed in favour of the *Remonſtrants*. From *Bremen* they travelled by land to *Embden* and *Freeſland*, and from thence to *Amſterdam*, where *Lomannus* arrived the 11th of *June*, but *Niellius* was detained at *Harlingen* for ſome days by ſickneſs. After this they tranſmitted an account of all their proceedings to the Directors at *Antwerp*. But they did not think it adviſable to go to *Holſtein* on the terms above-mentioned. There were ſeveral things which kept them back. Moſt of the Towns of that Dukedom were entirely open, without Walls or Gates, like *Sparta* of old, ſo that any body might go in or out, by day and night. For which cauſe it was not ſafe abiding there. Beſides, the King of *Denmark* had great power in that country, and many of the Towns were under his juriſdiction, on which account he had preſided for above two years at the Dyet. It was likewiſe believed, that that King was endeavouring to unite more cloſely with the States of the *Low-Countries*, and that he kept a ſtrict correſpendence with the Prince of *Orange*; wherefore it was to be feared, that he might draw off the Duke his Nephew from the intereſts of the *Remonſtrants*, eſpecially if deſired by the ſaid States; and that perhaps the Duke might not have courage or conſtancy enough to undertake their defence againſt ſuch powers as thoſe. Add to this, that it was not very eaſy to keep up their correſpondence from thence, with their friends in *Holland*; between which country and *Holſtein*, there was but little dealing at this time, and that few letters went from thence to *Hamburgh*; tho' from this laſt place to *Holland*, and other parts, there were regular Poſts eſtabliſhed. It was moreover apprehended, that the King of *Denmark*, who was aſſembling a great body of troops, and about to break with the Emperor, might bring the war into *Holſtein*, in which caſe the ſubjects of the Duke would be involved, and bear a part in the common calamities. There was yet another matter which made them very uneaſy; to wit, that Article in the Convention, in which mention was made *of their improving the Duke's country, and of building a new Town on the* Eyder. They were of opinion that thoſe things were not in their power; that it did not become them to entice people out of their own country for their ſakes; and that if they went by themſelves, no body would follow them perhaps; alſo that they being ſo few in number, would not be welcome, or not maintained there, eſpecially if the States-General ſhould complain againſt them for doing any thing towards promoting their own affairs. And in fine, if all the objections obove-named could have been anſwered and removed, and if no other difficulty had remained but only how to get thither, they would not have known which way to ſteer their courſe; for to go thither by land through *Weſtphalia* was not ſafe; they muſt therefore have attempted the voyage by water, and have found out ſome *French* harbour for that purpoſe; but this would have been likewiſe full of danger, both from ſtorms and pirates, as well as from the accidental meeting of the ſhips of war belonging to *Holland* and *Zeland*. Theſe and ſuch like conſiderations troubled and diſquieted the Directors to ſuch a degree, that after ſeveral conſultations, which way they ſhould take, the ſcale, with reſpect to *Uitenbogart* and *Epiſcopius*, turned towards *France*. As for what relates to the negotiations of *Uitenbogart* there in the ſpring of this year, we have ſpoken of it in the foregoing book. Before he returned to *Antwerp*, *Epiſcopius*, *Grevinkhovius* and *Cupus*, were departed for *Cologn*, where they arrived, not without much danger, on the 10th of *May*. There they endeavoured to be informed, whether they might obtain a ſecure retreat, either by connivance, or otherwiſe, in order to manage and direct the affairs of their body in the ſeven Provinces from thence. *Epiſcopius* ſoon made himſelf known to *Leonardus Marius vander Gooze*, Regent of the *Dutch* College in *Cologn*, and a famous Author among the *Papiſts*. This Gentleman ſhewed him many civilities, and preſented him with his Expoſition of the five books of *Moſes*, which he had publiſhed that very year. However the laws and ordinances of this City againſt the *Proteſtants* were too ſevere and unalterable to tolerate the *Remonſtrants*. One of them was, *That whoever ſhould abide there above the ſpace of fourteen days, muſt either declare himſelf a Roman Catholick, or quit the town.* And accordingly they were ordered to depart by a little note, which was as follows:

ANNO DOM. 1621.

Reaſons againſt ſettling in Holſtein.

Conſultations of the Remonſtrants *at* Antwerp.

An° Dom. 1621.

MONDAY, the 21st of *June*, 1621.

THE Council of this City being informed that three ſtrange Miniſters are come hither; it is reſolved, that they ſhall depart from hence, between this and to morrow morning.

CONSTANTINE FRANCET.

They lingered there however, either by concealing themſelves, or privately obtaining leave, till the 28th of the ſame month, at which time, they ſet out to return to *Brabant*, and arrived ſafe at *Antwerp* on the 7th of *July*, where they met with *Uitenbogart* and *Borrius*, newly returned from *France*. The next day they fell to conſulting about divers matters, and reſolved, before the war broke out again, to retire from *Antwerp*; and being of opinion, that the old Directors could not manage the affairs of the *Remonſtrants* as they ought, at a greater diſtance, it was agreed, purſuant to the reſolution taken at their Aſſembly the laſt *February*, that for the future, the direction ſhould be carried on within the *United-Provinces*. For which purpoſe, three new Directors were appointed, in conjunction with *Poppius*, *Corvinus*, and *Carolus Niellius*, (who reſided at that time within the Provinces, and who had acted ever ſince the year 1619, as aſſiſtants of the Directors, by virtue of a Commiſſion from the aforeſaid Aſſembly) namely, *Adrianus Borrius*, *Dominicus Sapma*, and *Henricus Fredericus*. But *Uitenbogart*, *Epiſcopius*, and *Grevinkhovius*, who had hitherto the direction of affairs, declared their readineſs to aſſiſt, if deſired, with their counſels and good offices in any great emergence, and ſignified that they never intended to ſeparate from the ſociety or brotherhood, nor to withdraw their ſhoulders from any burthen neceſſary for promoting the common good. For which cauſe, theſe laſt mentioned were eſteemed and employed as foreign Directors; and though reſiding in other countries, they kept up a correſpondence with the domeſtick Directors, being conſulted by them in matters which would bear any delay, on which occaſion, they tranſmitted their advice and opinion. Accordingly, in purſuance of this regulation, the old Directors writ to the new ones, exhorting them, and ſuggeſting reaſons to induce them the more freely to take this burden upon them, and they ſent letters likewiſe to incline the churches to acknowledge them as ſuch. But *Corvinus* refuſed to be concerned in the management of theſe affairs, retiring to *Leyden*, where he ſpent his time in drawing up an anſwer to the book of *Du Moulin*, intituled, *The Anatomy of* Arminianiſm, of which we have ſpoken elſewhere. *Sapma* and *Fredericus* likewiſe declined being concerned in the ſaid management, alledging ſeveral reaſons; upon which, *Borrius*, *Poppius*, and *Niellius*, ſcrupled to embark alone in that work. They were of opinion, on the one hand, that the affairs of the *Remonſtrants* could not be carried on without order and direction; and on the other, that they ought not to take upon themſelves alone, a burden that had been laid upon the other three Gentlemen, as well as on them. They therefore ſent circular Letters to all their fellow Miniſters round about, in order to learn their thoughts and advices in this matter. But much the greateſt part of them were for their taking this burden upon them; which induced them at length to ſubmit, leaſt their common concerns ſhould fall into confuſion. *Uitenbogart*, *Epiſcopius*, and *Grevinkhovius*, were likewiſe continued as foreign Directors, who accordingly communicated their advice to the others upon many occaſions.

Some alteration is made with reſpect to the direction of their affairs.

The Miniſter *Slatius*, who had not hitherto been employed in any ſervice of the Community, was become very uneaſy; and in a diſcourſe which he had with *Uitenbogart* ſome time before, complained grievouſly of the ill treatment he received from the *Remonſtrants*, telling him, *That he was drawing up his Defence*; and accordingly, on the 9th of *July*, he preſented a Memorial to the Directors at *Antwerp*, which, together with complaints, contained his requeſt to be diſcharged from his engagements with the *Remonſtrant* fraternity, and to be fur-

furniſhed with a teſtimonial of his life and qualifications; unleſs they, the ſaid Directors, would declare him to be uſeful and proper to be employed in promoting the common cauſe, and likewiſe actually imploy him in a ſhort time, in ſome buſineſs or other, either in, or out of his native country, whereby he might be able to do ſome good. The Directors after having conſidered this his requeſt, did not think fit to diſcharge him. It is believed by ſome, that they knowing the temper of the man, were apprehenſive, that if they had diſmiſſed him, he would have preſently gone and ſubſcribed the Act of *Ceſſation*, and returning into the Provinces, would have occaſioned much trouble and diſorder among the people. They told him therefore, that the brethren were of opinion, that the reaſons by him alledged, were not ſufficient for authorizing them to diſcharge him; neither did they judge it proper, conſidering the danger to which he might be expoſed, to commiſſion him to ſerve any of the churches in the Provinces or elſewhere. But ſince he complained he had ſuffered damage on account of the bad payments for the books which he had ſent into the Provinces, and ſince the brethren, who reſided within the Provinces, were maintained by the reſpective churches, an advantage of which he was deprived, they allowed him 80 Gilders, over and above his penſion. And whereas the ſum of 80 Gilders had been lent him the laſt *April* out of the common caſh, this debt was forgiven him ſoon after, in compaſſion to him, his wife and children, who had been reduced to great ſtraits. By theſe and the like favours and preſents, they endeavoured to keep *Slatius* quiet, and within the bounds of his duty. But the ſequel of affairs taught the *Remonſtrants* afterwards, to their ſorrow, that all they gave him, was ſo much thrown into the ſea, and that they had much better have taken him at his word, and diſcharged him, when he deſired it. AN° DOM. 1621.

About this time, *Uitenbogart*, *Epiſcopius*, and *Grevinkhovius*, adjuſted ſeveral matters relating to the care and ſervice of the churches within the Provinces.

Diſcourſe between Gavarel, *Penſionary of* Antwerp, *and* Uitenbogart.

On the 30th of *July*, the Heer *Gavarel*, Penſionary of *Antwerp*, came to make *Uitenbogart* a viſit, aſking him, among other things, *Which he thought moſt advantageous to the* Arminians, *the War, or the Truce?* He replied, 'He could not tell; 'that his friends had ſaid nothing to him on that ſubject; that he, *Gavarel*, 'muſt not think that the people, whom he called *Arminians*, would give any 'opportunity to the common enemy to invade their native country, to the mu'tual damage of the inhabitants; eſpecially ſince they were perſwaded they had 'no good to expect from the *Spaniards*, and that they were not to be truſted. 'He *added*, That neither he nor his brethren, could encourage people to rely 'on them.' The *Spaniſh* Ambaſſador likewiſe acquainted the three perſons above-named, that if they had a mind to attempt ſomething for their liberty, now was the time; ſince thoſe Towns, which would contribute to their aſſiſtance, ſhould enjoy the free exerciſe of their religion. They received this meſſage with great tokens of anger and diſpleaſure, and told the Meſſenger, *That there was not one ſingle man of their party, who would ſtir a finger for all the liberty which the* Spaniards *offered them.* The Ambaſſador was no leſs diſpleaſed at the hearing of this reply. After this, they ſet one Father *Temple* to perſwade *Uitenbogart* and *Epiſcopius* to ſtay in *Brabant*; but they made anſwer, that they were obliged to be gone. Finally, the Chancellor *Pekkius* invited *Uitenbogart* to *Bruſſels*, where he urged him again to ſtay, promiſing him he ſhould dwell there in ſafety, that he ſhould enjoy the free exerciſe of religion in his family, and even be allowed to admit a few friends, and that whatever he had ſuffered on that account in his own country, ſhould be made good to him; and that for all this, the Government required nothing more of him, but only to labour, as occaſion ſhould offer, for peace and the reuniting all the Provinces under one head, the King of *Spain* but however with excluſion of the *Spaniards* from the Government, as being a nation whoſe temper did not ſuit with that of the people of this country. *Uitenbogart* civilly returned thanks to the Chancellor; but added, *That the propoſal of endeavouring to bring about a peace, was above his underſtanding, power and profeſſion, and that it was not conſiſtent with his circumſtances to ſtay there any longer, or to accept any of the favours offered him*

Means uſed to induce Epiſcopius *and* Uitenbogart *to continue in* Brabant.

ANNO DOM. 1621. *him, which were much too great for him, and had never been deserved by him; but that he was determined to retire in* France.

Uitenbogart *translates the* Remonstrant *Confession, and departs, together with* Episcopius *and* Cupus, *for* France.

Whilst *Uitenbogart* resided at *Antwerp*, he translated the *Latin* Confession of the *Remonstrants*, together with the Preface, in eleven days. This work he perfected on the 15th of *August*, and having revised it on the 22d, left that city on the 24th, (after having returned thanks to the Magistrates for their kind rec tion and shelter afforded him) retiring to *Roan*, together with *Episcopius*, *Petrus* ep*Cupus*, and two more friends, by the way of *Ghant*, *Arras*, and *Amiens*, where they arrived on the 31st of the said month. But *Grevinkhovius* was obliged, by reason of a dangerous illness of his wife, to stay some time longer at *Antwerp*.

3

The End of the Fifty-third Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK LIV.

AT *Kampen*, in the month of *February* of this current year, 1621, four *Remonſtrant* Burghers, who little thought of it, were involved in a great deal of trouble and vexation. The caſe was thus: On the 11th of the ſaid month there came a perſon, being ſent by *Johannes Schotlerus* (formerly Miniſter of the Town, but turned out for being a *Remonſtrant*, and at that time wandering in exile) with a Letter, the ſuperſcription of which was; To Yonker *Otto Tengnagel*, *Marcus Gualtherus*, *Franko Geurts*, and *Lambert Roolofſon*. The Meſſenger carried the Letter to *Franko Geurts*, but *Franko* ſent it unopened to *Tengnagel*. This Gentleman brought it back again to him the next day, where it was opened in the preſence of *Gualterus*, who paſſing by accidentally, was called in to them. The contents of the Letter were an account of the wants of him the ſaid *Schotlerus*, and of his wife and children, who begged a little money to ſupply him in his exile and poverty, and deſired that they would hire a little houſe for his wife. In this was incloſed a note from *Epiſcopius*, containing his deſire, that they would advance the ſum of one hundred Gilders to *Schotlerus* out of the money which he ſuppoſed to have been collected at *Kampen* for the uſe of the *Remonſtrants*. The note was returned to the meſſenger, who was told that they had no money; neither did they give him any. *Tengnagel* kept *Schotlerus*'s Letter, but taking his handkerchief out of his pocket as he was going home, the Letter dropped out at the ſame time, and, as ill luck would have it, fell into the hands of a woman, who being no friend to his party, carried it immediately to one *Antony du Sain*, father-in-law of her brother. *Du Sain*, a *Walloon*, who by his zeal for the *Contraremonſtrants* had raiſed himſelf to the dignity of a Senator, gave the Letter to Dr. *Wilhelmus Stephanus*, one of the Miniſters, who laid it before the Conſiſtory, and afterwards delivered it into the hands of Burgomaſter *Arent Slote*. The Burgomaſter communicated it to a few Gentlemen, ſuch as were leaſt affected to the *Remonſtrant* intereſt, but kept the contents thereof private, by reaſon of the abſence of the late Rector *Gualtherus*, who was moſt obnoxious to them, and who was gone to *Vollenho*, on account of the death of his wife's mother, with the deſign of proceeding, after the funeral, to *Swol*. But upon his return home, which happened on the 17th in the evening, the Senate met the ſame night, and all thoſe perſons, whoſe names were upon the letter, were ſent for up. They

AN DOM. 1621.

Proceedings againſt certain Remonſtrants.

ANNO DOM. 1621. They all appeared, excepting *Tengnagel*, who was not then at home. Here the Burgomaſter *Slote*, who was in the chair, fell violently upon *Gualtherus*, telling him, that his behaviour for ſome time paſt had been taken notice of, reproaching him with promoting the faction, carrying on plots and conſpiracies, and endeavouring to bring all things into the utmoſt diſorder and confuſion; telling him that the Magiſtrates had been lately informed of the ſecret intelligence and correſpondence he kept with the baniſhed *Remonſtrant* Miniſters, and particularly with thoſe at *Antwerp*; wherefore he required him immediately to deliver all the letters he had received concerning theſe matters, or give information of all that he knew. *Gualtherus* replied, he knew of no letters at all. *Slote* ſaid, *Declare it ingenuouſly, for the board knows it already, and do not deny what your own conſcience tells you to be true.* The other continued to deny it, and appealed to God, that he had never kept any private correſpondence with the exiled Miniſters at *Antwerp*. They asked him, if he had not received any letters from *Schotlerus?* He anſwered, No. *Slote* bid him think again. *Gualtherus* being daſhed and confounded with their preſſing him in this manner, replied, that indeed he knew of no letters. Then *Slote* aſked him, Did not that perſon lately write to you yourſelf, to *Franko Geurts*, to *Tengnagel*, and to *Lambert Rooloffſon?* And did you not read that Letter at the houſe of the ſaid *Franko Geurts?* The accuſed perſon underſtanding what letter they meant, owned immediately that he had heard ſuch a letter read, but that it was curſorily, becauſe he was juſt then going away in haſte to his mother's funeral. At this confeſſion all the Gentlemen of the Council cried out in a paſſion, *You have wickedly forſworn yourſelf, having before called God to witneſs, that you know of no letters, and yet you now own that you knew of this.* And afterwards it was given out, that he was publickly convicted of perjury. *Gualtherus* on the other hand declared in his own vindication, that what he had ſo flatly denied related only to the ſecret intelligence and correſpondence with *Schotlerus*, and other baniſhed Miniſters, of which he was at firſt accuſed. That in this laſt ſenſe he knew of no letters, not even of that from *Schotlerus* himſelf, which could not be ſtiled a Letter of correſpondence or buſineſs, but only a requeſt for aſſiſtance, which likewiſe was not granted. At the ſame time, human weakneſs, and the dread and terror he was in through the ſtorming and threatning of ſome of the Magiſtrates (as he afterwards owned) induced him to beg that they would not treat him more ſeverely, nor lay upon him any heavier load, ſince he had been but too much burdened already. This was afterwards underſtood, as if he had acknowledged himſelf to have been perjured, and that he had aſked pardon on that account. Upon his being ordered to withdraw, *Franko Geurts*, and *Lambert Rooloffſon*, were interrogated in like manner. *Franko* owned he had read the Letter from *Schotlerus*, but *Lambert* denied he had ſeen it. Then they were ſeparated, and put into two different rooms, and afterwards examined again three ſeveral times. The Council inſiſted upon knowing more, and required them to give an account of other letters. They were told that they muſt own what correſpondence they kept with the Miniſters of their perſwaſion, reſiding in the enemies country; we know it well enough, *'twas ſaid*, but we muſt have it from your own mouths. The Council addreſſed themſelves in particular to *Gualtherus*, who they ſaid was let into the ſecret; but all of them proteſted, that they knew nothing of the matter. One of the Burgomaſters ſaid, *You intend to bring us back to Popery, and that is all you drive at.* Others cried, *The whole nation is at ſtake*; and treated theſe Burghers as if they had been traytors. Whilſt *Gualtherus* was again withdrawn, and ſtaid in one of the Offices, the Secretary, *Jacob Maler* came to him, and demanded the keys of his deſk, in the name of the Council. He replied, That he had neither deſk nor key; that the room where he ſtudied was open, and that neither his books nor papers were locked up. Upon which the Burgomaſters, *Erneſt Keurbeck*, and *Lubbert van Hardenberg*, attended with the Recorder or Secretary of the Town, and two or three Officers, repaired to his houſe, and ſearched it. They threw all his Letters, Papers, Writings and Memoirs, together with many printed Books in the *Low-Dutch* language, into a cheſt, and ſo carried them to the Stadthouſe. During theſe proceedings, the Burghers began to gather together in the evening about the Stadthouſe, and to ſhow their diſſatisfaction at the ſending for their fellow citizens at ſuch unſeaſonable times. The Council ſent down the Burgomaſter *Weegbwart*, and the Heer *Itterſum*, who commanded the Soldiers in that town, with orders to inquire what was their buſineſs.

Gualtherus, one of them, is accuſed of forſwearing himſelf.

His Papers are ſeized.

Some of them cry'd, *We want to have our fellow-citizens diſcharged, whom you detain above.* The Burgomaſter ſaid, *Get you home, they ſhall ſuffer no hurt.* Then others replied, *We won't go, releaſe them, or we will fetch them our ſelves.* This kind of language, which was none of the civileſt, made the Council begin to fear ſomewhat worſe: But 'tis conceived their fear was greater than the danger, ſince there is always a good diſtance between ſaying and doing; and this was eſpecially true with reſpect to thoſe Burghers, who had not yet caſt off all reverence for their Governours; and who, though animated by a ſudden event, yet upon a little reflection, cooled as faſt as they grew hot. Accordingly it appeared ſoon after, that thoſe very people ſuffered much greater hardſhips to be inflicted on the aforeſaid Burghers, without any other ſhow of reſentment, than by words and complaints. Yet thoſe bold ſpeeches had ſo much influence on the Council, at that time, that the three Burghers were ſuffered to return home, upon their ſolemn aſſurances of appearing as often as they ſhould be required, whom otherwiſe they intended to have committed to priſon. On the 19th of this month the aforeſaid *Gualtherus*, *Otto Tengnagel*, and *Franko Geurts*, were ſummoned again before the Council, where *Gualtherus* was ordered to explain the meaning of *Schotlerus* his Letter, in which they ſuppoſed great myſteries to be concealed under figurative expreſſions. He replied, *That he did not think himſelf obliged to explain another man's letter. But*, ſaid they, *your name is in the ſuperſcription. That's none of my fault*, replied he, *the writer might as well have inſerted the name of any other man; nay, even of any of your Worſhips.* Then they aſked him, *Whether the four perſons, whoſe names were on the outſide of that Letter, were not Overſeers of the* Remonſtrant *Community at* Kampen? He anſwered, *No, for himſelf*, and added, *that the reſt ought to anſwer for themſelves.* They aſked, *What* Remonſtrant *Miniſters had been at* Kampen, *and preached there for ſome time paſt?* He, perceiving they knew it already, owned he had ſpoken one time with *Sapma*, at the houſe of *Franko Geurts*; but that it was before the change of the Magiſtrates, when Count *Erneſt* of *Naſſaw* had required, that all that had paſt ſhould be forgot, and forgiven. Being further preſſed and threatned, he confeſſed that he had once ſeen the Miniſter *Paludanus* at *Tengnagel's* houſe; and that he afterwards ſpoke to another, whoſe name he did not know, at another man's houſe, but without knowing whether any of thoſe Miniſters had lodged in thoſe houſes, much leſs whether they had preached there. They aſked him, *Whether there had not been at* Kampen *a certain Miniſter of the* Remonſtrants, *whoſe name was* Scioppius? He made anſwer, that he never knew any Miniſter of that name. This occaſioned a great debate between them and him; and in order to convince him, they ſhowed him a copy of a certain, letter that he had writ to *Bertius*, and which they found among his papers, wherein was this expreſſion, *Hæret adhuc apud nos* Scioppius *tuus*; that is to ſay, *Your* Scioppius *is ſtill here with us.* Burgomaſter *Slote* aſked him, whether that was not the name of that Miniſter? And whether he had not been at *Kampen* to preach? *Gualtherus* replied, that their Worſhips had miſunderſtood thoſe words, for that they were not meant of a man, but of a book writ by *Caſper Scioppius* againſt *Scaliger*. That *Scioppius* was ſufficiently known, having formerly lived at *Rome*, and afterwards been of the Council at *Milan*. That it was a uſual thing in the *Latin* tongue to call a book by the name of its author, as he doubted not but the Heer *Slote* knew well enough: For example, they who ſpoke in *Latin*, were wont to ſay, I have your *Virgil*, or your *Tacitus*; and even in *Low-Dutch*, 'twas uſual to ſay, I have your *Meteren*, meaning the Hiſtory of the *Low-Countries*, writ by this Author. Some of the Council ridiculed his anſwer, telling him, he knew how to ſet a gloſs upon his lyes, and impoſe his falſe wares upon them. Others hearing that *Scioppius* had been of the Council at *Milan*, cried, We may ſee now, with what people they conſort, with *Papiſts*, and the enemies of the Government. Finally, they endeavoured to get out of him, at what places the *Remonſtrants* had holden their Meetings in *Kampen*, and ſtill held them? His anſwer was, that he could give them no account. Some of theſe queſtions were put to him three or four times, in order, as he thought, to inſnare and catch him in his own expreſſions, and ſo to charge him with prevaricating. They would not diſmiſs him till he had given ſecurity not to ſtir out of town without leave of the Magiſtrates, for which his brother-in-law, the *quondam* Burgomaſter, *Caſper ter Borghorſt*, became bound. *Franko*

AN° DOM. 1621.

He is examined on ſeveral Heads.

ANNO DOM. 1621. *Geurts* was likewiſe examined the ſame day. They ſaid to him, that there muſt needs be more letters addreſſed to the *Remonſtrant* Community, exhorting them (as they were well informed) to perſeverance, and uſing this for an argument, *That things would ſoon mend.* *Franko* anſwered, that he knew nothing of ſuch letters: but this did not ſatisfy the Council: they made him withdraw three times, ſetting a guard upon him. He was even treated by ſome of the Council, as an *abandoned wretch.* At length they commanded him to produce the letter from *Epiſcopius*, incloſed in that of *Schotlerus*, and gave him a week to do it. As for *Lambert Roolofſon*, he was not only charged with having his name expreſſed on the outſide of the letter, but likewiſe with being an Overſeer of the *Remonſtrants* at *Kampen*, and a Manager of their meetings in that town. He deſired to know his accuſer, and what evidence there was againſt him; but they rejected this requeſt, and commanded him not to ſtir out of town without the knowledge of the Burgomaſters, obliging him to give bail for his appearance. They afterwards ſentenced him to pay a fine of 210 Gilders. Yonker *Tengnagel*, fared yet worſe than he. The Burgomaſter *Reinier Ganſneb Tengnagel*, his own Uncle, together with ſome more of the Magiſtrates, prevailed ſo far on him, by their fair words and promiſes, as to make him confeſs that he had harboured one of the baniſhed Miniſters for ſeveral days in his houſe, and that the *Remonſtrants* had likewiſe met there two or three times. He alſo named ſome of thoſe who had been preſent at the meetings. It is related that the ſaid Burgomaſter, after having wheedled his Nephew to make this confeſſion, returned into the Council-chamber with great tokens of ſatisfaction; crying out, *I have now heard and diſcovered what I could not conceal, though it concerned my own father or brother, of ſuch importance is it.* A wonderful change! For this very man, who was then become ſuch a zealous *Contraremonſtrant*, had been as much on the other ſide in the time of the late Government, and in the year 1615 had with no leſs zeal aſſiſted in the executing and maintaining the Decree of the States of *Over-Yſſel*, for preſerving the peace of the Church. Upon this Confeſſion of Yonker *Tengnagel*, the Magiſtrates thought fit to confine him to his own houſe for a while, till further order, ſtrictly forbidding him to ſpeak or converſe with any body, out of his own family, and obliging him ſolemnly to proteſt, and even to ſwear, that he would not reveal to any body in the world, no not even to his own wife, either by word or writing, what had paſt between them and him. Moreover, they condemned him to pay a fine of 700 Gilders, within the ſpace of three days. He ſent his wife to them, to beg that they would allow him a week's time for raiſing that ſum. But the anſwer returned him was, that the fine ſhould be increaſed, if he did not pay it within the limited time. This confinement to his houſe, laſted the ſpace of fourteen weeks; and they ſent an Officer to him at the beginning of it, to warn him that he ſhould obſerve his oath inviolably. *Gualtherus*, the Rector, who was not able to anſwer a large pecuniary mulct, was treated after a different manner. Being ſummoned again on the 23d of the aforeſaid month of *February*, O. S. they examined him a-new about the beforementioned matters, to which he replied as before. They ſaid to him, *Take care we do not catch you in a lie, but conſider well what you do.* After ſome recollection, it came into his mind, that he had ſeen the circular Letter which the Directors of the *Remonſtrant* affairs had writ about publiſhing a *Confeſſion* of *Faith*, and which was afterwards printed. They aſked him what it contained? He repeated the contents of it. Then they cried, but where is the Letter? He ſaid, he could not tell. The Magiſtrates aſked, Whether he had it not? He called God to witneſs that he knew not where it was, but believed that he had left it at the houſe of *Franko Geurts*. Upon that word, they ordered the Secretary *Hoghſtraten*, to produce and read the ſaid Letter, which was found among his papers. This was followed by a confuſed cry, attended with the moſt bitter expreſſions that their paſſion could ſuggeſt. There was nothing to be heard, but, *perjured wretch, you liar, and blaſphemer*, who have ſo ſolemnly denied the Letter, which lay among your own papers. Somebody ſaid to him, *It is a wonder that God does not inflict ſome judgment upon you for your blaſphemy.* Gualtherus *anſwered, I hope that God, who knows my heart, will judge me after another manner than you do, who ſeem to aim at nothing elſe but the ruin of me and mine.* But he could not be heard, and none of all the Magiſtrates ſhowed himſelf more violently againſt him, than the Burgomaſter *Tengnagel*, who did nothing but bawl, ſtamp, knock with his hammer, and ſpit, as deteſting and abhorring him.

He is again examined.

Thus, as *Gualtherus* thought, he endeavoured to obviate all ſuſpicions of his having any remains of kindneſs for his old friends the *Remonſtrants*. *You*, ſaid he to the Rector, *are the ſole cauſe of the factions in this town, by ſtirring up and exaſperating the people againſt the Government. It was you that perverted my Nephew* Otto Tengnagel: *And it is you who endeavour to turn all things topſy turvy.* The other finding that it was not a proper time to ſay any thing in his own defence, kept ſilence. They cauſed him to withdraw, and immediately ordered four Meſſengers to convey him to priſon, where he was put into the Thieves-hole, and before the window of it was faſtened a wooden ſhutter, whereby they deprived him of the comfort both of air and light. And beſides this, they placed a Centinel at the door, to prevent all acceſs of his friends. On the third day after his commitment, the Heers *Roger van Breda*, and *Martin Albertſon*, together with the Secretary *Hoghſtraten*, came to him thither, ſhewing him a ſheet of paper full of queſtions, and moſt of them of the ſame nature with thoſe they had already put to him. To theſe he returned the ſame anſwer as before, and his anſwers were ſet down in writing. Then they put ſome new queſtions to him, to which he replied as follows: Queſt. *Where was your youngeſt child baptized?* Anſw. *I do not know whether it be baptized at all, much leſs where.* Queſt. *What diſcourſe had you with* Schotlerus *on the 15th, 16th, and 17th of* February, *at the houſe of* Frederick van Brakel *at* Swol? Anſw. *I did not ſee* Schotlerus *neither in, nor out of* Swol, *at the time you mention.* Queſt. *On what account was you preſent at the houſe of* Gerard vander Horſt, *when a Paſquil was put upon the door?* Anſw. *I never ſaw, nor heard of that Paſquil.* Queſt. *To what end did you make ſuch a fair copy of the* Union of Utrecht? Anſw. *Becauſe I was pleaſed with the contents of it; and I hope there was no harm in it, foraſmuch as the ſaid* Union *has been printed, and may be ſeen in the hiſtory of thoſe times.* Queſt. *From whom did you procure copies of ſome of the reſolutions of the States of* Holland *relating to the* eccleſiaſtical diſputes *and* differences, *ſince the year* 1614? Anſw. *I do not know whether I got them from ſome friends in* Holland, *or elſewhere.* Queſt. *What ſort of ſubſcription was that, which happened in the year* 1618, *by which the* Remonſtrants *engaged themſelves to each other, to live and die in the defence of their opinions? And who was it that went about from houſe to houſe in order to get hands to it?* Anſw. *Whilſt the* Remonſtrants *were ſtill maſters of the publick churches, the Conſiſtories, both old and new, gave the four Miniſters an honourable Certificate, at their deſire (as the Magiſtrates had done before) and copies of the ſaid Certificate, or Teſtimonials, were offered to many Members of the Community, in order to be ſigned by them too, in caſe they had no objection againſt it; and withall, they were deſired to declare, that they were determined to adhere to the doctrines they had received from their teachers. I ſaw the ſaid Certificate in the hands of the late* John Corneliſſon, *Clerk of the higher Church, but know not that any body carried it about from houſe to houſe.* Queſt. *What is become of the Seal of the Church? And what is the meaning of certain jocoſe and familiar letters written to one* Peter Pierce, *a Bookſeller at* Amſterdam? Anſw. *I know nothing of that Seal; and as for the Letters, there is no harm in them.*

An° Dom. 1621.

He is ſent to the common Goal.

He is examined again, chiefly on the ſame points.

On the 11th day of his impriſonment, being the 5th of *March*, O. S. he was again examined upon the fore-going points; but he refer'd them to what he had already ſaid. Afterwards, upon the ſame day, the Heers *Slote*, *Brede*, and *Maler*, came to him in the priſon, and communicated to him a paper of the following tenor: *That he ſhould ſolemnly promiſe, not to ſtir from his houſe, nor converſe with any body, excepting thoſe of his own family; nor to ſpeak a word of what had paſt between the Magiſtrates and himſelf.* He promiſed to comply with theſe terms, and his brother-in-law *Borgborſt*, was bail for his performance. Before he was diſcharged from the priſon, thoſe Gentlemen who came to him, made the Goaler fetch ſeveral cans of wine to refreſh him, for what with grief and the bad accommodations he found there, he could hardly ſtand on his feet. But this civility was much cenſured by the reſt of their brethren of the Council, as if it had been a kind of juſtification of *Gualtherus*; and it is even ſaid, that they made them pay for the wine, by way of puniſhment. But it did not ſtop here. It had not ſufficiently appeared upon the examination and confeſſion of *Gualtherus*, that he had tranſgreſſed the Placards of the States; and yet they who had puſhed on the matter thus far, were of opinion that there was ſtill ſomething more behind the curtain. In order to diſcover it, they made uſe

He is confined to his houſe.

ANNO DOM. 1621.

of his papers and writings, which they had in their hands; but as moſt of them were in *Latin*, and as there was ſcarce one in the Council who underſtood that language, they put them into the hands of ſuch as they could truſt to tranſlate them. Thoſe they made uſe upon this account, were Dr. *Wilhelmus Stephanus*, and *Daniel Piparel*, both of them Miniſters, as it is thought. Theſe perſons examined all his papers very narrowly, fiſhed out what they judged moſt offenſive, tranſlating it into *Dutch*, and digeſting it into certain Articles of accuſation, which they preſented to the Magiſtrates. Hereupon he was again cited before them, on the 24th of *May*, after having been at home above ſeven weeks; on which occaſion the Burgomaſter *Albert Hof* (who before the change of the Government, was likewiſe a *Remonſtrant*) accoſted him after the following manner: 'I am very ſorry, *Marcus*, to be obliged to 'ſpeak to you as I am about to do. I have had too good an opinion of you, never 'imagining that you were ſuch a wicked and blaſphemous perſon. The Council 'have peruſed your papers, and diſcovered by them, that you have embraced the 'opinions of the *Arians*, *Pelagians*, *Socinians*, and ſuch like hereticks, all which 'are contrary to the word of God, to the Catechiſm, and the Canons of the National 'Synod of *Dort*, where ſuch holy and learned men were aſſembled; and further, 'that you have treated with contempt their High Mightineſſes the States-General, 'his Excellency the Prince of *Orange*, and the Magiſtrates of this town.' He was likewiſe charged with having drawn up a great many objections or remarks upon the *Catechiſm*; whereas the Miniſters *Thomas Goſwinius*, and *Foſkule*, had only made ſome few obſervations thereupon. He was further charged with having entirely rejected ſeveral things in the *Catechiſm* as falſe, and with having ſaid, **That Abraham was not ſaved by faith in Chriſt, but that he had only believed in God.** That he had compared ſome of the modern Clergy with the *Phariſees*. That upon another occaſion he had advanced, *That under the pretext of religion, men often aimed at temporal rule.* That he had examined two queſtions, Firſt, **Whether it was lawful under the new covenant to wage war on account of religion? And,** Secondly, **Whether religion were the foundation of the legal government in the** Low-Countries? The Rector *Gualtherus* obſerving what they aimed at, and having craved leave to ſpeak, ſaid, 'I am likewiſe ſorry to find myſelf treated with ſo much rigour, and ſo much 'pains taken to pick up accuſations againſt me. As for the Letter from *Schotlerus*, 'which was the pretence of the firſt trouble I received, there has been no crime fixt 'upon me in relation to that. Now the Council fall upon me for papers and writings 'drawn up for my own uſe only, and not to the prejudice of any man; papers which 'I have neither communicated to any perſon, nor ever intended to make publick. 'Among thoſe papers, there are ſome remarks and obſervations which I drew up in 'writing, intending to have made uſe of them, when I was deputed as an Elder to 'the Synod of *Follenhoven*, in the year 1618, in caſe of any debate about the points 'in controverſy. Whatever things have been found among my papers relating to the '*Catechiſm*, are only ſome private remarks of my own, with which I have not 'troubled any body. And I hope it is not forbidden to make one's obſervations upon 'that Formulary, or any other human writing, and to keep them for one's own uſe. *But*, ſaid one of the Magiſtrates, *there are ſome things too in your papers againſt the Canons of the Synod of* Dort. To whom the Rector replied, 'If that were never ſo 'true, yet they are only my own private thoughts and obſervations, for which I 'ought not to be moleſted, even according to the Placard itſelf. *He added*, That 'there were ſeveral things in his papers, which he himſelf did not agree to. There 'were extracts of ſentences and expreſſions out of other books made only for inquiry 'and exerciſe, ſome of which were writ down becauſe he liked them, and others for 'juſt the contrary reaſon. And in caſe there were ſome things repreſenting his own 'notions, it might be only a partial, not a full repreſentation. And again, if there 'were ſuch heretical and abominable principles to be found in his writings, as they, 'the Magiſtrates, affirmed, (though he denied it) yet it was a matter which only 'concerned himſelf, to be anſwered for to God alone. For which reaſon, inſtead of 'treating him with ſo much ſeverity, they ought, he ſaid, rather to take compaſſion 'on him. For if he was in an error, it was not wilfull, nor out of pride and conceitedneſs. Chriſtian charity would not allow any man to think the contrary. Beſides, no man had, as yet, endeavoured to convince him of thoſe abominable errors, 'as they were pleaſed to call them.' Some of the moſt violent of the Council, made

Certain articles of accuſation are extracted from his papers.

His defence.

this ſpeech the ſubject of their mirth. Upon their charging him with ſome poſitions, he deſired ſeveral times that they would produce them under his own hand, and ſuffer him to read what he himſelf had writ, to the end that he might explain his own words. As alſo that he might be confronted with thoſe tranſlators of the ſcraps and pieces out of his writings, which were objected againſt him, and which they either had not rightly underſtood, or elſe had unfairly wreſted, and explained contrary to his meaning; and that this might be done in the preſence of impartial people, and ſuch as underſtood *Latin*, to the end that he might anſwer what was objected againſt him, and make his proper defence. But this requeſt, as reaſonable as it appeared, was abſolutely rejected. The box in which his papers had lain, ſtood by them; but notwithſtanding all that he could urge, they would not produce one leaf of his own hand-writing, how often ſoever he referred to it. They were afraid, as the Rector thought, that he ſhould expoſe either the ignorance or partiality of the extractors and tranſlators. This was, without diſpute, a dangerous way of proceeding, to pick four or five words, or ſentences out of any man's papers, and call them his opinions, without taking ſufficient notice of what went before, or followed, or with what views and deſigns ſuch things were writ; eſpecially when the extracts were made by partial men, and when the deſign was not only to accuſe but to condemn the party concerned upon the ſole evidence of thoſe extracts. But whatever arguments *Gualtherus* made uſe of in his juſtification, they did not avail. Nothing was heard but, *You are a liar, a rogue, a factious and ſeditious fellow, a vagabond, a lampoon-maker, and one that ſhall be puniſhed, as an example to others. You are not worthy to live upon the earth, nor to enjoy the benefit of light and air. You have writ and acted knaviſhly.* Sometimes three or four of the Magiſtrates were upon him at once, and after having raved at him long enough, then it was, *Well, what ſay you to this? Why do not you anſwer?* He replied, *I have nothing to ſay at all, for I find plainly, that your worſhips are not diſpoſed by any means to admit any thing I can alledge in my juſtification; for which cauſe, it is in vain for me to ſpeak.* Then they fell again upon the old queſtions, ſuch as, *Where were the Meetings kept*, &c.—? He begged they would not teaze him thus with repetitions of the ſame things, to which he had already anſwered thrice, before a full board, and twice beſides in priſon. The Heer *Martin Albertſon*, aſked him, *Whether he would not own any of his faults, and particularly his having ſpoken contemptibly of the States and the Prince?* He deſired it might be proved upon him, and appealed again to his own hand-writing. One of the ſimpleſt, or weakeſt among the Magiſtrates, cried out, now and then, *O Marcus, Marcus! O Marcus, Marcus!* At laſt, obſerving that the ſtorm grew fiercer and fiercer, and that more terrible threatenings were continually thundered out againſt him, his courage began to fail, and he to beſeech them, that they would ſpare him for the ſake of his wife and children. *I hope*, ſaid he, *that your Worſhips will not take pleaſure in the ruin of myſelf and family.* To which the Heer *Albertſon* replied, *Ay, you Canary-bird, why did you then delight in ſeeking our deſtruction, doing your utmoſt to turn every thing topſy turvy?* But *Gualtherus* called God to witneſs, that ſuch a thing never entered into his thoughts. *Gerard Vene*, and *Lubbert van Hardenberg*, cried, *Do not you know how we were formerly treated by your party?* The Rector made anſwer, That how true ſoever that were, yet it did not concern him. And now he experienced, that his ſubmiſſion had but the more exaſperated ſeveral of the Magiſtrates, and that his begging and praying paſt with them for a confeſſion of his fault. And indeed we find that it is the nature of ſome people to reſpect the courage and boldneſs of thoſe who ſtand upon their innocence, and to deſpiſe the humility of ſuch whom they hate.

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His requeſt.

After this long examination and ſifting of him, upon which they ſaid the welfare of the land ſo much depended, as ſuſpecting there was treaſon at the bottom of his deſigns, they ſent him the ſecond time to priſon, where they let him lie from the 24th of *May*, to the 25th of *June*, O. S. which was four weeks and as many days. On the 25th day, the Heers *Albert Hof*, and *John Saryſe*, with the Secretary *Hoghſtraten*, came to the priſon, to declare to him the ſentence which the Magiſtrates had paſt upon him, namely, *That he ſhould be baniſhed for ever out of the town of* Kampen, *and from the liberties and juriſdiction thereof*; declaring at the ſame time with their heads uncovered, and in the moſt ſolemn manner, how much it grieved them to be the Meſſengers of ſuch ill news; that they had rather have ſeen it otherwiſe, and

He is again committed to priſon.

He is condemned to perpetual baniſhment.

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wiſhing and praying that God would bleſs him wherever he went. *It is no matter,* ſaid the Rector, *I accept it with patience and content, as a part of that croſs which my Saviour is pleaſed to lay upon me.* They then obliged him to take the *Urphede*, that is to ſay, that ſolemn promiſe which they were antiently wont to exact from people diſcharged out of priſon in that town, importing, *That they would never ſeek to revenge the treatment they had received, neither upon the Magiſtrates, nor any of their officers.* The Rector made the ſame promiſe, but added, *That vengeance belonged to God, and he would repay it; and that it was a very hard ſentence, but that ſuch a judgment would be one day followed by another.* He intended to have ſaid more, but at thoſe laſt words, the Gentlemen ran down ſtairs as faſt as they were able. Then he went out of the priſon, and one of the Town-meſſengers attended him to the paſſage of the *Yſſel*, over which he was preſently carried. From thence he travelled firſt to *Yſſelmuden*, the next day to *Swartſluice*, and afterwards to *Elburgh*, a little town in *Gelderland* upon the *Suder-ſee*, where with the leave of the Magiſtrates he ſettled. In the mean time it was given out, *That he was an Atheiſt; that he did not believe* Chriſt *to be the Son of God, or very God; that he denied the Reſurrection of the Dead; and would not allow of the two Sacraments of Baptiſm, and the Lord's Supper; that he was the vileſt Heretick that ever was known; and that he had been the more favourably uſed for the ſake of his wife and children; whereas many Hereticks had been burnt at a ſtake, who had never maintained ſuch impious errors as he.* And when they ſaw that theſe reports had not ſtrength enough to drive him out of *Elburgh*, and further from *Kampen*, the Miniſters of this laſt Town ſought for help from the Claſſis of *Harderwick*, who by a letter to the Magiſtrates of *Elburgh*, intreated them to oblige the late Rector *Marcus Gualtherus*, and *John de Vos*, (formerly the *Dutch* Schoolmaſter of *Kampen*) who were both of them reſiding there, to ſubſcribe the Canons of the Synod of *Dort*, or elſe to quit the town. But the Magiſtrates of *Elburgh* not hearkening to them, they found means to procure a letter from the ſupreme Court of *Gelderland*, requiring them to do it; but this had no effect neither; whether it was that thoſe Magiſtrates would not allow that Court ſo much authority over them, or whether they evaded it ſome other way. In the mean time *Gualtherus* applied to thoſe of *Kampen*, by his wife and letters, that he might have his papers and writings again. But it was refuſed. Then he prayed, that they would allow him copies of them, at his own expence, which being likewiſe denied, he begged that they would only let him have the titles and indorſements of his ſaid papers. But this could not be granted neither, and the Burgomaſter *Keurbech* was at laſt reprimanded for preſuming to make ſuch a motion, at the deſire of the Rector's wife. This preſſing for his own papers, and his endeavours of juſtifying himſelf as much as he could upon all occaſions, and laying the blame upon the Magiſtrates, made thoſe Magiſtrates ſo uneaſy, who ſate in judgment upon him, that inſtead of the ſentence, which they ſuppreſſed, they publiſhed a declaration againſt him in the month of *February* of the year enſuing, (into which I only enter for connexion-ſake) which I have thought neceſſary to be communicated to the reader, to the end that he might know from their own mouth or pen, what they had, or imagined they had to ſay againſt him.

A neceſſary Declaration of the Burgomaſters, Schepens, and Council of the town of *Kampen*, ſetting forth their reaſons, why their Worſhips have baniſhed the late Rector *Marcus Gualtherus* out of their ſaid town, and the liberties thereof.

A Declaration of the Magiſtrates of Kampen *concerning the baniſhment of* Gualtherus.

WHereas the late Rector of this town of Kampen, Marcus Gualtherus, has preſumed to fall upon and cenſure the ſupreme Government of the Land, after the vileſt manner, and to traduce their Placards with falſe and groſs calumnies and ſlanders, comparing their actions to Mahometan or Turkiſh tyranny, charging them moreover moſt maliciouſly, with ruling by deſtructive ſchemes and plans, and even treating the Magiſtrates of this Town, his lawful Governors, after the ſame manner (though it was his duty to defend their name and fame with all ſubmiſſion) endeavouring on all occaſions to leſſen and vilify them; and not only ſo, but (what is yet worſe) has wickedly blaſphemed the pure doctrine of the Reformed Church of God, in oppoſition to the Decrees of the late National Synod holden at Dort, contriving to overturn the foundations thereof, and to render it odious by falſe repreſentations; purſuant to which, he has attempted with the moſt indecent heat and bitter-

bitterneſs, in oppoſition to truth, to propagate his abominable hereſies, ſucked out of the Pelagian, Arian, and Socinian errors, as appears by the Papers and Writings under his own hand, now in the cuſtody of the honourable Council of this Town. And whereas upon his being examined before the ſaid Council, his lawful Magiſtrates and Superiors, touching the premiſes, he has moſt wickedly forſworn himſelf, contrary to his own conſcience, in the ſight and hearing of the Council, as he has confeſſed with his own mouth, having begged pardon of them for it upon his knees: All which being matters of importance, and pernicious to the welfare of our dear country, tending to the rendering contemptible the Civil Magiſtracy in general, as well as to the viſible prejudice of the Government of this Town in particular, to the diſturbance and diſquiet of the peace of this Town, and the good community thereof; and eſpecially to the introducing the utmoſt diſorder and confuſion into the Church of God, and diſhonouring his dear and worthy name, by his perjuring himſelf, and otherwiſe; Therefore the Schepens and Council of the Town of Kampen, for the better preſerving the peace of their ſaid town, could not avoid baniſhing him, the ſaid Marcus Gualtherus, out of the ſaid town and liberties thereof, by the ſentence which they paſſed upon him in June laſt, and which they were inclined to have publiſhed, and made known to all men at the ſame time, but forbore doing it, in hopes that, according to the ſolemn aſſurances he had given them, he would have carried himſelf after a quite different manner. And whereas they find, to their grief, that on the contrary he continues in his wicked diſpoſition, as his Letter of laſt November, which their Worſhips received ſome time ſince, doth ſufficiently ſhow; in which Letter he does nothing but cenſure and revile the laudable Government of this Town. Therefore the Schepens and Council of this Town of Kampen, upon ſerious and mature deliberation, could not omit printing and publiſhing this their Declaration and Juſtification of the Sentence by them pronounced againſt the ſaid Marcus Gualtherus, in order the better to expoſe his impious and factious conduct, and his before-mentioned crimes, and to obviate the daily effects of his malice; as alſo to warn all people againſt having to do with ſuch a turbulent ſpirit. AN° DOM. 1621.

Done at *Kampen*, the 18th of *February*, 1622.

By order of the Burgomaſters, Schepens, and Council aforeſaid;

And Signed by

H. van HOGHSTRATEN, *Secretary*.

When *Gualtherus* had read this Declaration, he complained that they had moſt unjuſtly charged him with many falſities. He likewiſe writ a refutation of it, but did not publiſh it, leſt he ſhould pour oil into the fire of their rage. Not long after this, *Daniel Pipard*, one of the Miniſters of *Kampen*, who ſucceeded in the Rectorſhip, after the deprivation of *Gualtherus*, did, by order of the Magiſtrates, put out a little treatiſe againſt him, under the following title: *A ſhort Repreſentation of the heretical and blaſphemous ſpirit of* Marcus Gualtherus, *extracted from his own papers; with a brief account of the true and wholſome doctrine from the holy word of God, in oppoſition to it.* Some who had ſeen this book, or thoſe extracts, were of opinion, that the very papers of the Rector, without any mutilation or diſtortion, ought to have been publiſhed, to the end that men might have judged of his errors from his own words, ſet in a fair and full light, and not from the explanations of his adverſaries. *Gualtherus* thinking that *Pipard* had moſt highly and maliciouſly wronged him, writ a ſhort Apology againſt the ſaid book, but kept it by him, becauſe the *Remonſtrants* of *Kampen*, whom he had deſired to be at the charge of printing it, failed him, either becauſe they wanted ability, or elſe perhaps becauſe they believed it would not convince his adverſaries, and that his friends did not want conviction, and that therefore they could make better uſe of their money in thoſe diſtreſſed times. Whilſt thoſe things were in agitation with the Rector, *Franko Geurts* was not forgotten. After he had been obliged to give his word, that he would not go out of town, he fell ſick; and having been ſummoned two days following,

One Pipard *writes againſt* Gualtherus.

ANNO DOM. 1621. lowing, before the Council, and each time pleaded his illneſs and inability, they ſent the Town-Phyſician, *Bra*, to ſee whether his ſickneſs was real; and upon his growing worſe and worſe, there came to him, on the 24th of *February*, 1621, the Heers *Slote*, *Rutenburgh*, *Breda*, and *Martin Albertſon*, together with the Secretary *Hoghſtraten* (and two Meſſengers, who ſtaid in the hall) in order to examine him on his ſick-bed. They ordered his wife to withdraw, and then they aſked him, in the firſt place, *Whether he had harboured any Miniſters?* He anſwered, *that* Sapma *had lodged with him, but before the ſecond Placard.* They aſked him, *Whether he had not admitted other Miniſters to lodge at his houſe?* He ſaid, *No.* They aſked again, *Whether a certain Miniſter had not been there, one evening, with the Rector?* He anſwered, *Yes.* They aſked, *At whoſe houſe beſides had that Miniſter been?* He replied, *I do not know.* They: *Was he not at* Gerard Bakker's, Arent Brandt's, John Kus's, *or* Lambert Rolofson's? He replied, *I know nothing of it.* They: *What kind of man was he? Had he not a Buff-coat on?* Anſwer: *He was a young man.* Queſtion: *Where, and in what company beſides, did you ſpeak to that Miniſter?* Anſw. *I beg you, Gentlemen, do not trouble me with ſuch queſtions, for I ſhall not make any anſwer to them.* Queſt. *Was there not an aſſembly at* John Lamman's? Anſw. *I cannot tell.* Queſt. *Were there not two perſons appointed in every Ward, to get ſubſcriptions to ſomething?* Anſw. *It is unknown to me.* Queſt. *Did you not make a collection of money?* Anſw. *No.* Queſt. *Did you never receive any Letter from* Antwerp? Anſw. *No.* Queſt. *Did you read any ſuch?* Anſw. *Yes.* Queſt. *Did you never communicate that Letter to any body?* Anſw. *To no body.* Queſt. *Who communicated it to you?* Anſw. *The Miniſter who brought it to my houſe.* Queſt. *Was the Letter ſealed, or open?* Anſw. *Open.* Queſt. *That Letter being directed to the Overſeers, was you not one of them?* Anſw. *No, no more than any other of the Community.* Having put theſe Queſtions to him, the Magiſtrates left him.

Franko Geurts, another of them, is examined.

On the 17th of *March*, his wife was ordered to attend the Magiſtrates. She attended them accordingly, and was told by the Burgomaſter *Slote*, that the Board had been informed, that ſhe had been at a Meeting, and therefore required her to own it, and declare who were there beſides. This woman behaved herſelf with a maſculine courage; for ſhe ſaid, *I am not bound to tell that. I am no informer. You may get Soldiers wives enough for ſuch purpoſes. My huſband would be as unwilling as any of you all* (pointing to them all round) *that his wife ſhould perform ſo baſe an office.* The Magiſtrates cried, *We will make you tell us.* She anſwered, *I won't tell you; I hope you have not ſo mean an opinion of me, as to think I would accuſe any body.* They ſaid: *This is not* informing, *but only bearing your teſtimony to the truth.* She returned: *I have not ſuch a notion of it.* Then they ordered her to withdraw, and calling her in again, aſked, *Whether ſhe had better conſidered the matter?* She replied: *I ſtick to my firſt anſwer.* One of them, namely, *Martin Albertſon*, cried, *You that have received and entertained ſo many Miniſters in your houſe.* Another, *Puladamus*, ſaid, *The man with the Buff-coat; can you deny that?* Upon her keeping ſilence *Slote* cried, *You did your duty, I warrant you, in adhering ſo ſteadily to your Conventicles.* She thereupon: *I bleſs God, for granting me ſo much zeal and courage in the exerciſe of my religion.* Then *Martin Albertſon* reſuming the diſcourſe, ſaid, *Couſin, won't you anſwer my queſtions?* She: *I cannot anſwer to every lye. But*, ſaid *Slote*, *have you not then been at any meeting?* She: *I don't ſay yes, nor I don't ſay no. If you have any thing againſt me, let it be proved by fair and impartial witneſſes.* Burgomaſter *Hof* made anſwer: *There was ſuch a divine Synod, and ſuch a number of learned men met together, and now a parcel of Ignoramuſſes pretend to undo all their work.* She: *We deſire no more than the free exerciſe of our religion. Your meetings are nothing but faction and ſedition*, ſaid he; *and all your aim is, to get us out of the Government, and to bring others into our places.* She: *I know of no ſuch deſigns, nor do I deſire any thing more than liberty of conſcience.* Then *Slote* returned to the old queſtion, and ſaid: *Tell us what Meetings you were at, and who was there beſides?* She: *I am not obliged to anſwer to ſuch queſtions. Myſelf I will not accuſe; and as for informing againſt my neighbour, that is forbidden by* God. One of the Magiſtrates cried: *You cannot prove that from Scripture.* She: *'Tis at leaſt implied; for Chriſt ſays;* **Thou ſhalt love thy neighbour as thy ſelf.** *Breda*, who had aſked the queſtion, ſaid, three times together:

His Wife is examined about the holding of a Conventicle.

together: *We will make you anſwer.* And ſhe replied as often: *I will not.* They ordered her to withdraw again; and as ſhe was going, ſaid to her: *We adviſe you to bethink yourſelf, or otherwiſe it may fare worſe with you.* She: *I may not give any other anſwers.* At laſt *Slote* told her, in the name of the whole Board, that ſhe might go her way for that time, and conſider of what ſhe had to do, till ſhe was ſent for again, and concluded thus: *You will not now confeſs; your ſilence will coſt you very dear; for you ſhall pay for all thoſe who were with you at the Meeting.* To which, as ſhe was retiring, ſhe replied: *Does the Placard ſay ſo? But you muſt anſwer to God for all your proceedings; and as for me, I am ready to undergo whatever you ſhall do to me, for the ſake of Chriſt.* AN DOM. 1621.

On the 16th of *April*, *Franko Geurts* being juſt recovered of his illneſs, went out the firſt time, to divide a parcel of Oxen which he had bought in partnerſhip with others. Upon this occaſion, he was immediately ſummoned to appear before the Magiſtrates. He begged that he might have a day's time allowed him to prepare himſelf in; but they would not grant it. Appearing then before them, he was again examined about the Letter that came from *Schotlerus*, and anſwered as he had done before. They charged him with being one of the Ringleaders of the *Arminians.* They cried, *You oppoſe the Placards, and are a Manager of the ſeparate meetings. We know it well enough, and who are your accomplices; but we will force you to own it yourſelf, and to tell us who were preſent at the meetings.* He replied, *He knew nothing of thoſe matters.* They: *If you will not confeſs freely, we will try whether the priſon be capable of forcing you.* He: *I muſt then ſubmit to it; but you ought not thus to treat your Burghers.* Some of the Magiſtrates cried, *How did they uſe us?* As much as to ſay, that it was now the time to revenge themſelves; and one of them did not ſtick to ſay ſo openly. In fine, they ordered one of the Serjeants to lock him up in the Tower, where after they had kept him a good while, they ſent for him, and aſked, *Whether he had conſidered with himſelf?* He replied, *He could ſay no more than at the firſt.* *Then,* ſaid they, *You muſt give us bail, and continue confined to your own houſe; for we cannot give you better quarter than to others; conſider of it.* He replied, *He would not give any bail.* Hereupon he was again ſhut up in the Tower; and after the Magiſtrates broke up, he was put into the new Chamber in the Stadthouſe, where they kept him all the night. The next day, being the 17th, he was brought again before the Magiſtrates, and aſked: *Will you not confeſs?* He anſwered: *I will not burden my conſcience.* Then he was aſked, whether he would not give bail, which the Burgomaſter *Hardenbergh* had offered to be for him. He replied, *No; for I ſhould not be able to keep my promiſe of confining myſelf in my own houſe.* *Then,* ſaid the Magiſtrates, *you will be ſent to a more ſhameful confinement, for which you muſt thank yourſelf only.* He anſwered: *I do not count it any diſgrace; and if I did, I am contented to bear it,* **rather than impeach my neighbour.** One of the Board, *Martin Albertſon,* ſaid: *There was a meeting in your houſe; but we will not ſuffer any other doctrine to be taught in our Town, but that which was eſtabliſhed by the Synod. Why will you not anſwer to what we demand of you? Others have not kept your counſel ſo well. Beſides, our Anceſtors always confeſſed as much as they knew, upon the queſtions which the Civil Magiſtrate put to them.* *Franko* replied: *Our books of Martyrs declare quite otherwiſe; they would not bring any body into trouble.* Upon this they all begun to ridicule him, crying: *What, do you compare yourſelf to the Martyrs? Do but obſerve how like a Martyr he looks!* Then they ordered him to be led away to priſon. He begged a little delay, and offered to find bail. But they aſked once again, *Whether he had not thought better of the matter, and would not own what the Council deſired to know of him?* He again pleaded his conſcience, and adhered to his denial. The Magiſtrates told him, that if he would not change his mind, neither would they alter theirs. Accordingly they committed him to priſon, and ordered him to be put into the Thieves-hole, from whence one had been lately hanged. Here they kept him about five weeks, without calling him once before them; for he did not paſs another examination till the 19th of *May.* On that day, the Heers *Keurbeke* and *John Sariſſen* were, with the Secretary *Hogſtraten,* deputed to the priſon, where they aſked him the ſame queſtions as formerly, and received the ſame anſwers from him; only he complained of their rigorous treatment, in keeping him there ſo long, without once inquiring after him. The

Geurts is examined a ſecond time.

He is confined to a Tower, and again examined.

He is more cloſely confined, and further examined.

ANNO DOM. 1621. Gentlemen replied: *We are come now, and it troubles us that we are obliged thus to act.* The other said: *I know very well that you are forced to do it; but God forgive them who have been the cause of it. And let them take care how to answer it at his just tribunal.* He desired to see his accuser, and to know what proofs they had of the things they laid to his charge. *John Sarissen* told him, that it should be granted to him; but nothing came of it. Being able to get no more out of him, he was remanded, and shut up again. Whilst he was thus confined, his wife petitioned that his Physician might be allowed to repair to him once a day, in order to the recovery of his health, he being still indisposed. This was not only refused, but they would not permit her even to bring the medicines to him. After this his last examination, they let him lie there two weeks and five days longer; to wit, till the 6th of *June*, O. S. at which time there came to him in the prison, the Heers *Albert Hof*, and *John Sarissen*, with the Secretary *Hoghstraten*; the latter of whom read to him the sentence passed against him, to the following purpose: 'That he, *He is condemned in a Fine of six hundred Gilders.* 'Franko Geurts, had frequented the forbidden meetings, and had been the manager 'thereof; that he had read letters whereby they were incouraged; and that he had 'harboured Ministers: For all which offences, he was condemned to pay the sum 'of six hundred Gilders, which he must answer before he stirred out of prison, to-'gether with the charges.' The fees of the Gaoler amounted to fifty-two Gilders, and the rest of the charges were not much less. After the reading of the Sentence, he said, that all those who had had a hand in it, would have enough to do, if they pretended to justify it. Then they exacted from him the *Urphede*, or usual promise, that he would not revenge himself upon the Magistrates for what they had done; which he readily yielded to; and added further: *I am a christian, and have learnt not to revenge myself, but to leave vengeance to God, to whom it belongs.* But before he could finish this speech, the Gentlemen ran down stairs from him, as if they had been driven. He was forced to pay the six hundred Gilders before he stirred; and when he came home, he found his wife sick in bed with grief. Thus dear did it cost *Franko Geurts*, and three other Burghers, only for having received a Letter from *Schotlerus*. Since then, the *Remonstrants* of *Kampen* complained in a *A Memorial of the* Remonstrants *of* Kampen *is presented to the* States *and the Prince of* Orange. Memorial to the States and the Prince of *Orange*, (a copy of which I have seen) that four of the best and most considerable of their Burghers had been very unjustly dealt with; giving an account of what they had suffered, only because a Letter had been writ to them, to beg their charity: and particularly setting forth, that they had been excluded from all commerce with their fellow-citizens, and put in danger of their lives too, by being denied the use of proper medicines; that large fines had been extorted from them, to the amount of sixteen hundred Gilders, and more, and they themselves banished out of the land, without any legal process or tryal, or being allowed to make a fair defence; that in order to this, their houses had been searched, and all their papers and writings seized, upon a meer suspicion, without any foundation; and the evidences of their guilt (which could not appear any other way) had been endeavoured to be drawn out of their own mouths, or from their most secret papers, after the manner of the *Inquisition*. They added, that the present Magistrates of the said town treated the Burghers as if they were their slaves; that one of the Military Officers quartered there had owned, *That he durst not have broken and sent away any one of his Soldiers in such a manner*; that some of the Magistrates of *Kampen* had threatened they would use the *Remonstrants* yet worse, so as that people should talk of them and their government a hundred years to come; and that they would not suffer any complaint of their proceedings, either to his Excellency, or the States. At the end of the said Memorial, they besought his Excellency and the States, that they would for the future restrain the like violent proceedings on account of religion and conscience, and give order that the injured Burghers might have the money restored which had been extorted from them; and that those who had been banished, might have leave to return to their own habitations. But this Memorial had no effect.

In the mean time, it was observed in *Holland*, that the interposition of the King of *France*, in favour of the widow and children of the late Advocate *Oldenbarnevelt*, had little influence on the States. We have already mentioned the representations made to the States Ambassadors upon this occasion at *Paris*, and how that King declared

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His Letter and the widow's Petition are rejected, purſuant to the Reſolucion of the States General of the 24th of May, 1619.

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A Memorial and Petition of the Synods of South *and* North-Holland.

The Reſolution of the States thereupon.

AN DOM. 1621.

Further transactions relating to the Ecclesiastical Constitution.

Ecclesiastical Constitution, or Church-discipline, was entirely approved and settled. Afterwards, the business of the said Constitution being again taken into consideration, and the Memorial or Petition of both the Synods again read; it was unanimously agreed by the Nobles, and all the rest of the Members, that it was highly fit and necessary to dispatch that affair as soon as possible, in order to restore peace and tranquility to the churches in this land, and to make an entire end of so good and pious a work. This affair, and the further desires of the Synods, were referred to a Committee consisting of the following Gentlemen; the Heers of *Benthusen* and *Somelsdyke*, with the Deputies of *Dort*, *Harlem*, *Delft*, *Leyden*, *Amsterdam*, *Rotterdam*, *Alkmaer*, *Horn*, and *Enkhusen*, together with the Pensionary *Duik*; who were ordered to enter upon the consideration of it on the 22d of *June*, and the Deputies of both Synods were appointed to attend them in the *Hague* at the same time. After several conferences had been held on the said day, between these Civil and Ecclesiastical Gentlemen, without their being able to come to any agreement, the States themselves took into their consideration, on the 26th of the same month, the remarks and difficulties about the Ecclesiastical Constitution which the Synodical Deputies had offered at the Conference to those of the States. The Nobles and the Towns were of opinion, and resolved, upon a previous deliberation, that the Deputies of the Synod should have leave to return home, and be seriously exhorted, and told, That knowing the good will and intentions of the States, they should use their utmost endeavours in both the approaching Synods, that the abovementioned Ecclesiastical Constitution, as formed and settled with so much pains by the States, with the approbation of the Courts of Justice, might be received by the said Synods; to the end that a work so good and necessary for the peace of the churches of this land, might once be brought to an end, and be no longer interrupted by disputes about matters represented as indifferent in the word of God, and that they should be assured, that they, the States, had no other view but by a good harmony and correspondence between them and the church, to promote the service of God, and to use their authority to the end that all things might be settled and maintained in good order and unity. The States moreover required the aforesaid Deputies, immediately after the breaking up of each Synod, to signify in writing to the Grand Committee, the consent of the Synods to the aforesaid Constitution, or such objections as seemed to make against it; to the end that they might be transmitted to the Nobles and Towns, and that the States in their next Assembly might proceed therein as should appear to be most for the good of the church of God.

Many of the Clergy are discontented at the States insisting on their receiving the Constitution *with the Alterations and Amendments.*

But the alterations which this Assembly had made in the Plan of the Ecclesiastical Constitution, were so disagreeable to many of the Clergy, that they complained, that their present Governors were worse in this respect than their Predecessors. It is said, that the greatest opposition among the States themselves came from the towns of *Dort* and *Amsterdam*, the same which had before shown so much aversion to the *Remonstrants*.

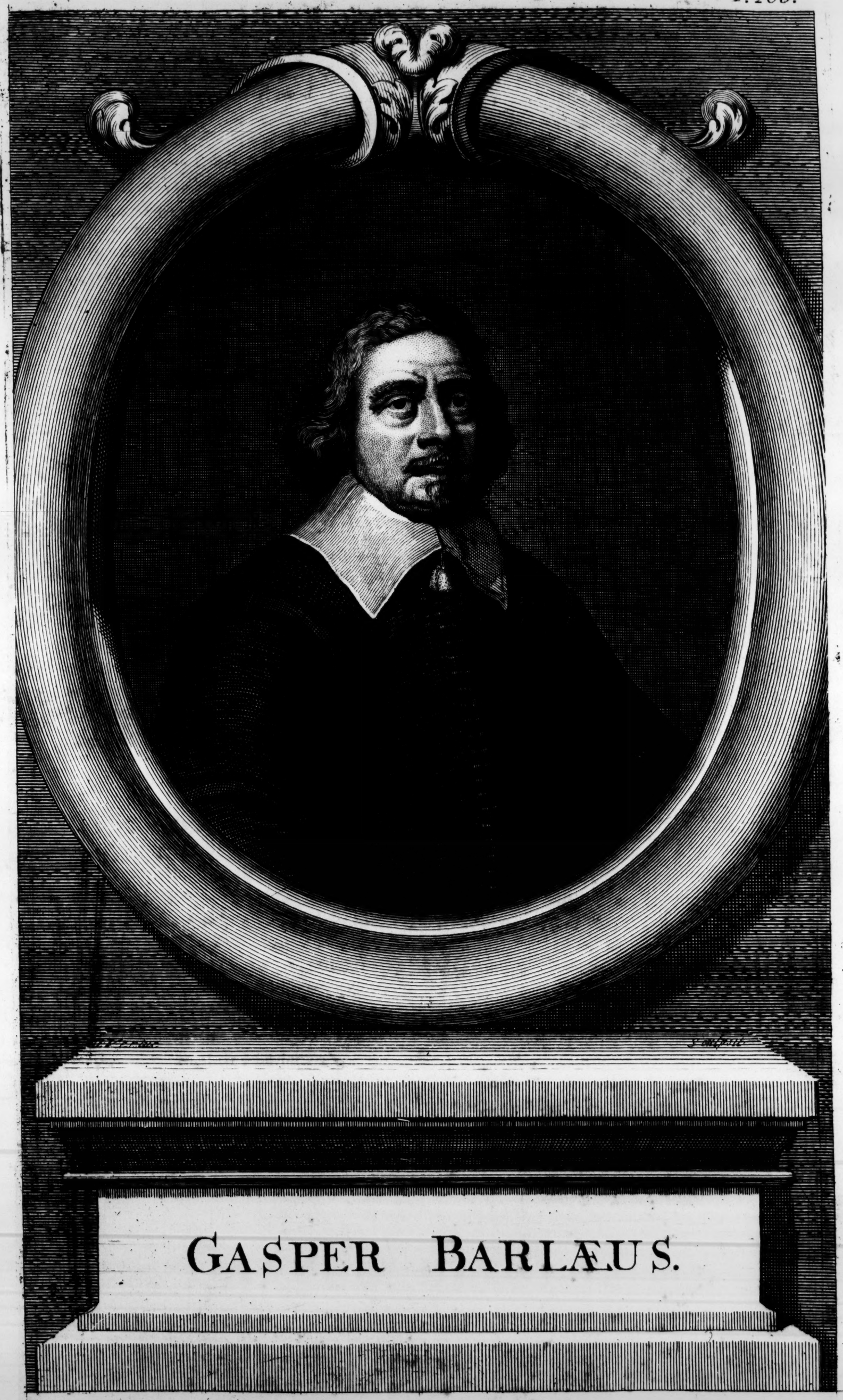
At the Synod of *South-Holland*, which met at *Rotterdam* in *July*, the Clergy offered several reasons against the alterations made by the States in their *Ecclesiastical Constitution*: So that they used their utmost efforts even there, to cause it to pass, as it had been drawn up by the National Synod. There were indeed some of the Clergy in the Synod at *Rotterdam*, who allowed that the States had a right to make Ecclesiastical Laws or Canons, and were for receiving the *Constitution* with their alterations; but the majority were for keeping that power in the hands of the Church only, without suffering the Government to have any other share therein, but only the giving their consent. A certain Minister belonging to one of the most considerable towns of this Province, writ from the said Synod to a man of quality, *That he could not find but that the church, in this affair, aimed at Novelty and Preheminence.*

The Synod of South-Holland *at* Rotterdam *refuse to receive it.*

A report is made in the said Synod concerning Barlæus.

At this same Synod of *South-Holland*, there was a report made by the Assessor *Festus Hommius*, of what had been done by him and one of the Elders of *Leyden*, in relation to *Barlæus* the Professor, and Vice-regent of the Theological College in that City; namely, that they had conferred with him, and exhorted him to retract the furious and scandalous expressions he had published in his writings, and reconcile himself with the church; to which he had replied, 'That his writings related either 'to certain controversial points of doctrine, concerning which, he was still of the '*Remonstrants* opinion, or else to the proceedings of parties. That in case he had

'been



GASPER BARLÆUS.

'been a little too warm in them, he had been provoked to it by the virulent writings 'of his adverſaries. That therefore he could neither retract what he had written, 'nor be reconciled to, nor hold any communion with thoſe of the clergy, who had 'not only turned their brethren out of their benefices, but even driven them out of 'the country, and deprived them of the means of getting their bread.' Upon this account given by *Hommius*, the Synod agreed, that he the ſaid *Barlæus* ſhould be look'd upon as deprived of all eccleſiaſtical offices, in the ſame manner as other Miniſters on account of their adhering to the opinions of the *Remonſtrants*. But being informed at the ſame time by the brethren of *Leyden*, that he had ſubſcribed the Act of *Ceſſation*, and continued to behave himſelf peaceably, and without giving any trouble, they agreed that the church of *Leyden* ſhould uſe all proper methods, and labour, if poſſible, to reclaim him.

AN° DOM. 1621.

The Reſolution of the Synod.

In relation to *Cunæus*, Profeſſor of Law in the ſame city, it was reported to the Synod, that the aforeſaid Aſſeſſor *Feſtus Hommius*, accompanied by *Iſaacus Junius*, a Miniſter, and by an Elder of the church of *Leyden*, had, at the requeſt of the Synodical Deputies, diſcourſed him too, and that he had anſwered, *That he was determined to give full and publick ſatisfaction to the Synod and Churches, as ſoon as poſſible, for the faults he had been guilty of by his writings, whilſt he was young, and without any ſenſe of religion.* Hereupon it was agreed, that the clergy of *Leyden* ſhould exhort him to execute ſo good a reſolution.

A report concerning Cunæus.

At this Synod, there was likewiſe an account given of what had been done with *Gerardus Voſſius*, late Regent of the Theological College at *Leyden*, purſuant to the orders of the laſt Synod holden at *Gouda*; the ſubſtance of which was, that the Deputies of the ſaid Synod, together with the Aſſeſſor *Hommius*, had conferred with him ſeveral times in the Conſiſtory of *Leyden*, in the preſence of certain Deputies of the Claſſis; and that they had exhorted him, for the ſatisfaction of the church, to ſubſcribe the Canons of the National Synod; or elſe to produce his doubts and ſcruples, to the end that it might be known of what importance his ſcruples were, and that though he was a little averſe at firſt, yet he at length conſented to give them his thoughts in writing about the *Five* controverted *Points*. The paper he produced had been before peruſed by the Theological Faculty at *Leyden*, who had declared as their opinion, that *Voſſius* differed very much from the *Remonſtrants*, and at the bottom agreed with the church. The Conſiſtory, and the ſaid Faculty, did at the ſame time declare, that there were ſome things in his paper which required to be explained; adding, that it had not given ſatisfaction to the Synodical Deputies; but that nevertheleſs, becauſe he was without any eccleſiaſtical or theological office, and had promiſed neither to teach nor write againſt the Synodical Canons, but to have at heart the peace of the church, wiſhing and hoping, by the help of grace, to improve more and more in the doctrine of grace; therefore the Synodical Deputies and the ſaid Faculty, had been of opinion, that chriſtian charity required that he ſhould be continued in the communion of the church. The ſame paper having been read and conſidered by this Synod, the Aſſembly was likewiſe of opinion, that certain matters were ſomewhat ambiguouſly expreſſed, and that he ought to ſign the aforementioned Canons, purſuant to the former exhortation; but however, for the reaſons already repreſented to them, they agreed to the judgment of the Synodical Deputies, and the Faculty of Divinity. But it did not reſt there, for ſome of the Eccleſiaſtical Members of the Synod declared, that they had obſerved in his *Theſes*, and *Hiſtory of Pelagianiſm*, ſeveral other *Points*, which going beyond the famous *Five Articles*, ſeemed to differ from the doctrine of the *Reformed* churches; and they produced ſome of the ſaid Points, which were read before the Synod. Hereupon the Synod agreed that *Balthaſar Lydius*, and *Henricus Arnoldus*, Miniſters of *Dort* and *Delft*, ſhould peruſe the ſaid Theſes and Hiſtory, and make an extract of all ſuch points, and then tranſmit them forthwith to thoſe of the church of *Leyden*, who, together with the Gentlemen of the Faculty aforeſaid, and ſome of the Members of the Claſſis, ſhould confer with him, and require him to give a fuller and clearer explanation, as well of the ſaid Points, as of whatever elſe appeared ambiguous in his other paper. Thus the proceedings with *Voſſius* are recorded in the Acts of the Synod: but we find a further account of thoſe matters in one of his letters to *Grotius*, written about this time, which is as follows: * 'The Synod of *Rotterdam* is ſeparated, and 'although that which met at *Gouda* above a year ago, had reſolved that I

A report of the tranſactions with Voſſius.

His opinion concerning the Five Points *is read in the Synod.*

The Reſolution of the Synod thereupon.

* *A Letter from* Voſſius *to* Grotius *concerning what was tranſacted in the Synod with relation to his affair.*

ANNO DOM. 1621.

'should not be admitted to the Lord's table, unless I first retracted my opinion, yet 'this last Synod has thought fit, not to treat me with such rigour. For now it is 'agreed, that I shall be admitted to the same; provided only, that I engage not to 'attempt any thing, either publickly or privately, against the Synod of *Dort*, and not 'to publish any writing till it has been first approved by the Faculty of Divinity. 'In case I comply with these conditions, they will tolerate me, but without any 'theological or ecclesiastical function. But I am informed, there are some who think 'this their treatment of me is much too gentle. For they believe that if I be not 'compelled to sign the Canons of the National Synod, yet I ought at least to retract 'some of those things in my History, and some of my Theses. I perceive their 'design is to render my labours in the service of the church useless for the future. 'However, if I myself can discover any error, I shall not be ashamed to retract it. 'But for these two years last past, they have endeavoured to render me suspected of 'error, without the least proof. I know a person that is taking all the pains in the 'world to find out but one place misquoted or misapplied by me in my history. 'He knows the easiness of my temper. For which cause, all his endeavours tend to 'make me own, that I have not used some of my materials as I ought. But if I 'did but once confess such a thing, they would immediately report, that I had owned 'myself to have erred in my history; and from thence it would be inferred, that no-'body else ought to be moved or affected with what I have written, since I myself 'do not pretend I have strictly adhered to truth in all points, which is the princi-'pal law, and, as it were, the very soul of history. I see I ought to walk circum-'spectly, and be well shod or booted, as the proverb says, to pass through thorns and 'briars. In the mean time, I shall preserve a good conscience, in hopes of a favoura-'ble issue, whether it be my good fortune to overcome evil by a steddy and constant 'virtue, or whether the merciful God shall otherwise provide for me. Though, to 'say the truth, I can hardly see what better fortune I can expect, than what I at 'present enjoy; if I have more regard to my own convenience, than to the good of 'the publick. Now am I not obliged to dance after other mens pipes, nor to walk 'in the tracks of other people. You know what you have formerly writ yourself; '*That among the things which render this life happy, one of the chief is, not to be 'accountable to any man for the spending of our time.* Now I enjoy this happiness, 'and blessing of God, to wit, that those who would not suffer me to live at rest, are 'no longer troublesome to me. *He adds further, in the said letter:* Some, it seems, 'are not satisfied, that my writings must be approved by the Faculty of Divinity, be-'fore their publication, but would much rather see me entirely cease from writing 'upon theological matters; to the end that my history (which they wish were buried 'in the grave of oblivion) might lose all the reputation and credit it has gained in the 'world. Thus it is now no longer in my power to exercise myself in any thing but 'the study of eloquence, or of foreign history or philosophy. Here indeed I have a 'large field to expatiate in; but yet, the nearer I approach to old age, the more ar-'dent desire and inclination I have towards those studies which tend to produce peace 'and unity in the church of *Christ*. However, since I am not allowed to do what I 'wish I might, I am content to turn my hand to what they will allow me to do. Where-'fore I am now publishing two little tracts about Rhetorick.'—— Thus was the learned *Vossius* hindered from writing upon religious or ecclesiastical matters to his great sorrow.

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All the Classes are against receiving it.

The Synod resolve to present a Remonstrance *against it.*

The first *Gravamen* of the Classis of *Horn* was as follows: **Whereas we have been informed that the States of** Holland **have agreed upon a certain Plan of an** Ecclesiastical Constitution, **which is not a little prejudicial to the rights and privileges of the Church; it is proposed as a matter highly necessary, that the churches belonging to this Synod should stedfastly adhere to that Form of an** Ecclesiastical Constitution **which was agreed upon by the National Synod at** Dort; **and that pressing instances be made to the said States, that their Lordships would be pleased, for the church's peace and tranquility, to approve and authorize the said Form without any alteration.** This *Gravamen* having been deliberated, it was resolved, *That the Constitution, as altered and amended by the States, could not be agreed to, and accepted by the Churches, for reasons inserted in the Remonstrance of the Deputies, and laid before the Grand Committee of the said States.* Upon this resolution, the commissioners declared that they admitted it, without prejudice to the proceedings of the States.

To the *Gravamen* of the Classis of *Enkhusen*, namely, *Whether it was in the power of any particular or Provincial Synod, to derogate from, or to alter any thing established by a National Synod?* It was answered, *No.*

Whilst this Synod was sitting, the Members of it were informed by the Ministers of *Horn*, that *Johannes Rodingenus* (who before the Revolution had been one of the Ministers of that Place) had revoked the promise he had made at the Synod of *Edam*, of submitting to the Act of Cessation, and that his son, who was called to the Ministry in the village of *Swagh* by the *Remonstrants*, had not yet subscribed the said Act, to the great prejudice of the true *Reformed* religion. To prevent such practices, the Deputies of the Synod were ordered, *to inform the Committee of the States thereof, to the end that their Lordships might cause the Placards to be put in execution against the latter.* That was as much as to say, *that if he persisted in refusing to subscribe, he should be banished out of the land, like the rest of the* Remonstrants. It does not appear what was done thereupon; only this is certain, that we find soon after both him and his father secretly ministring to the *Remonstrant* churches.

There was likewise a *Gravamen* offered on the behalf of the Classis of *Alkmaer*, to wit, *That in several churches there was no uniform method observed in examining the parents and witnesses at the* Baptism of Children, *as had been ordered by divers Synods.* And it was asked, *Whether such a method ought not to be put in practice?* The Synod answered in the affirmative; and ordered, *that for the time to come, the visitors and inspectors of the Classes should endeavour to put the same in practice for the future in all places.*

Troubles at Dokkum *in* Freesland.

In the same year, something happened in *Freesland* in relation to the *Remonstrants*, which deserves to be inserted here, and to be deduced a little more remotely. How *Hajo Lambertus*, and *Petrus Hermannus*, Ministers of *Dokkum*, had been deprived, we have already shown, as also upon what foot they were prepared to subscribe the Synodical Canons, or the Formulary of Consent. This their deprivation occasioned great

uneaſineſs among the Members of that church, who, till then, had lived peaceably together. The ſaid deprived Miniſters being inclined to ſuffer every thing, rather than to give the leaſt handle to uneaſineſs, had long concealed the occaſion of their deprivation; but being preſt by the frequent inſtances of many of the Members, and being told by ſome, that their ſilence made it ſuſpected that they had either taught falſe doctrines, or led bad lives, they found themſelves at laſt obliged to diſcover the whole truth. Upon which, many of the Members who were of their opinion, immediately abſented themſelves from the church; for, ſaid they, *if our old Miniſters are not allowed to preach there any longer, nor adminiſter or partake of the Lord's Supper, by reaſon of thoſe opinions which we hold in common with them; neither may we come to the ſermons, or the adminiſtration of the Sacrament by their adverſaries, without changing our own opinions in thoſe reſpects.* But the new Miniſters, *Vincentius Jacobus* and *Johannes Gerardus*, having viſited the diſcontented perſons, and exhorted them to attend the Word and the Sacraments, and heard their opinions about the doctrines in diſpute, ſaid to them very poſitively, *you may retain your opinions, and yet come to church with a ſafe conſcience.* Nay, they denied (to the amazement of all that heard them ſpeak it) with folded hands, and ſolemn obteſtations, that they either maintained or had promiſed to preach up ſuch a *Predeſtination* as the ſaid Members and their old Miniſters rejected; adding, that they neither ſhould, nor would ever teach the ſame; and that they even abhorred and deteſted ſuch a *Predeſtination* as imported; *that one man was abſolutely and immutably preordained to ſalvation, and another to damnation, before the foundation of the world*: and they further declared, that they had never heard the word *Unavoidably* uſed with reſpect to this matter, before they came to *Dokkum*. By theſe ſtrong renunciations on the one ſide, and peremptory declarations on the other ſide, the new Miniſters brought back many to the Church; but others were filled with doubts about theſe matters, not being able to conceive how one man ſhould be turned out of his benefice for entertaining a certain opinion; and another, that held the very ſame, ſhould be called and admitted into his office. On which account, a good number of the Members reſolved to addreſs themſelves to the Synod of the *Friſian* churches aſſembled at *Sneke* on the 30th of *May*, O. S. In the firſt place they repreſented all that had happened to their old Miniſters, and what had paſt between them and the new ones; together with the reaſons of their doubts and ſcruples. In the next, they prayed that the Synod would, for the ſatisfying and quieting their conſciences, give them a plain anſwer to the four following queſtions:

A N° DOM. 1621.

Remarkable Queſtions propoſed by ſome Members of the Church of Dokkum, *to the Synod of* Sneke.

'*Firſt*, Whether God has decreed from all eternity to *ſave* or *damn* every man in 'particular by irreſiſtible or unavoidable means, the one by an irreſiſtible Faith; 'the other by an irreſiſtible Unbelief?

'*Secondly*, Whether the ſigning a form of ſubſcription, which was drawn up after 'the departure of the foreign Divines, without the knowledge or conſent of the Lay 'Commiſſioners (who were deputed on the part of the States-General from the par-'ticular Provinces to the National Synod) and which was never ſigned in ſome of 'the Provinces, as for inſtance, in *Groningben*, the *Ommelands*, and ſome parts of '*Holland*, ought to be ſo ſtrictly and rigorouſly exacted here in *Freeſland*, in ſuch a 'manner as that nothing but a bare name is allowed to be ſubſcribed; notwithſtanding that the States of this land have diſapproved and rejected the new Eccleſiaſtical 'Conſtitution, with all that belongs to it, (excepting the doctrine, and matters relating to doctrines) and conſequently the ſaid form of Subſcription too?

'*Thirdly*, What right have any Provincial Synods to diſapprove and reject ſuch 'Decrees and Canons of the National Synod, as do not pleaſe them, whilſt in the 'mean time, by virtue of the order of the ſaid National Synod, they ſo violently 'puſh on a certain Decree, becauſe it is agreeable to them, ſo far as to deprive and 'turn out of their livings, honeſt and worthy Clergymen, who were never charged 'with any thing irregular, either as to their doctrine or morals, but only with reſpect to this ſingle article? How can they exact obedience in one point who have 'themſelves refuſed it in ſo many? And when a Synod cenſures others on this account, does it not at the ſame time cenſure and condemn it ſelf, as being much 'more guilty in the ſame reſpect?

ANº DOM. 1621. *wise resolved, together with their Classes, not to accept of the* Ecclesiastical Constitution *as thus altered by the States, they found themselves bound by their resolution as Members of the said Classes.* These were the reasons of the Deputies. And it was likewise observed, that all the resolutions of the Classes on the *Gravamina* relating to the said *Constitution* being brought in, they were unanimous in opposing the alterations made therein; whereupon the Synod agreed that they could not accept that *Constitution*, and that consequently they must of necessity proceed to the second point recommended to them by the States, to wit, that in case they should scruple receiving the *Constitution* with the alterations, they should prepare such reasons as were of importance, and founded in the word of God, and lay them before the Grand Committee. For this cause it was agreed, that reasons for refusing should be drawn up *Synodaliter*, and accordingly that notice should be taken, as well of the reasons with which the Deputies of both Synods had fortified their advice, as of those prepared by the Synod of *Rotterdam*; and it was further resolved, to hear what other arguments of moment should be offered by the Deputies of the Classes, to the end that a *Remonstrance* might be formed out of the whole, and presented to the Grand Committee of the States. After this, the resolutions of the respective Classes upon the *Gravamina*, which had been adjourned till the consideration of the said *Constitution*, were laid before the Synod.

All the Classes are against receiving it.

The Synod resolve to present a Remonstrance *against it.*

The first *Gravamen* of the Classis of *Horn* was as follows: **Whereas we have been informed that the States of** Holland **have agreed upon a certain Plan of an** Ecclesiastical Constitution, **which is not a little prejudicial to the rights and privileges of the Church; it is proposed as a matter highly necessary, that the churches belonging to this Synod should stedfastly adhere to that Form of an** Ecclesiastical Constitution **which was agreed upon by the National Synod at** Dort; **and that pressing instances be made to the said States, that their Lordships would be pleased, for the church's peace and tranquility, to approve and authorize the said Form without any alteration.** This *Gravamen* having been deliberated, it was resolved, *That the Constitution, as altered and amended by the States, could not be agreed to, and accepted by the Churches, for reasons inserted in the Remonstrance of the Deputies, and laid before the Grand Committee of the said States.* Upon this resolution, the commissioners declared that they admitted it, without prejudice to the proceedings of the States.

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ANO DOM. 1621.

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ANNO DOM. 1621.

'*Fourthly*, Whereas ſome of the Clergy do inculcate on their people in '*Freeſland*, 'that *God created one part of mankind for everlaſting damnation*: That *he decreed* 'and ordained that men from a ſtate of innocence ſhould fall into ſin: (which do-'ctrines if we are rightly informed, were rejected by the National Synod) and that 'Jeſus Chriſt did not die for the ſins of the whole world, but only for the ſins of ſome 'particular perſons, directly contrary to the anſwers to the 6th, 9th, 10th, and '37th queſtions of the *Catechiſm*, which was approved by the Synod; and whereas 'nevertheleſs thoſe very perſons ſubſcribe the Formulary, as well as others, and 'by that means continue in the Miniſtry; what ſort of conſcience muſt they uſe 'who do ſuch things? And how can you diſplace others for not coming up in all 'things to the opinions of the Synod, whoſe doctrines nevertheleſs were not rejected 'ſo peremptorily, nor treated with ſuch abhorrence by the Synod.

At the end of this Memorial they added, *that they muſt have ſatisfaction upon theſe queries before they could approve of the deprivation of their old Miniſters, or join themſelves to the new ones*; and they prayed the Synod, *to have ſome regard to this their requeſt, they having nothing more in view than the healing and uniting the diſtracted church at* Dokkum; *proteſting moreover in the preſence of God, and the Synod, that they meant no ill, neither againſt the State nor the Church; but only aimed at diſcharging their conſciences in the conſtant profeſſion of thoſe ſaving truths which they had learnt from the word of God, and ſecuring their ſalvation. In teſtimony of the truth of which, this Memorial was ſigned in the name of many others.* But the Synod returned not a word in anſwer to this Memorial: whereupon it was printed and publiſhed with the title of *a chriſtian and modeſt Memorial*, but without the conſent or knowledge of thoſe who preſented it; *in order to convince the world*, as it was ſaid in the Preface to it, *that the Synod acknowledged by their ſilence, that they themſelves were guilty of the doctrines and matters pointed at by the four Queries.* In the ſame Preface it was likewiſe related how the new Miniſters of *Dokkum* labour'd in ſeaſon and out of ſeaſon, and left no ſtone unturned to get the deprived Miniſter *Petrus Hermannus* baniſhed out of the town, pretending that it would not otherwiſe be poſſible to keep the people in peace. And that they had gained their point, ſo far as to cauſe the man uncited and unheard to be driven out of their town, and that the whole town of *Dokkum* well knew to whom they had chiefly applied, and what methods had been uſed to bring the ſame about; notwithſtanding which, the new Miniſters laying their hands to their hearts, had ſolemnly proteſted, *That they had no ſhare in his baniſhment, and could have been contented had he ſtaid.* The *Contraremonſtrants* ſay, that this *Petrus Hermannus* afterwards embraced the doctrines eſtabliſhed by the Synod of *Dort*, in moſt points, a few only excepted which were of ſmall moment; but they do not ſpecify them. But others ſay, they did not do him juſtice, and that he was heard to ſay upon his death-bed: *I have yielded all I could to the* Contraremonſtrants, *further I cannot go, nor have I altered my opinion. I am now, as I was in the beginning; and I was in the beginning, as I am now.*

After theſe deprivations and baniſhments, the *Remonſtrants* of *Dokkum* kept their ſeparate Meetings, and were ſeveral times troubled on that account. In the mean time, the ignorance of the *Contraremonſtrants* was ſo great, that many of them aſcribed the doctrines eſtabliſhed by the National Synod to the *Remonſtrants* themſelves, blindly exclaiming againſt them as *Hereticks*, for that reaſon; inſomuch that a certain Elder of the former, had the aſſurance to reproach one of the latter party at *Dokkum*, *with being one of thoſe who adhered to the Supralapſarian* Predeſtination.

Great ignorance of ſome Contraremonſtrants *at* Dokkum.

But it is now time to return to the *Remonſtrants* of *Holland*, and to ſee what befel them on account of their forbidden Aſſemblies. At *Gouda* ſeveral perſons of that perſuaſion were brought into trouble this ſummer, upon ſuſpicion of their having frequented ſuch Meetings; and refuſing to purge themſelves upon oath, were fined, and the money levied by the publick ſale of their poor effects. And the Magiſtrates moreover ordained that two of the Scout's Serjeants ſhould be quartered on the condemned perſons, and maintained by them for the ſpace of a fortnight, who were to pay

pay them twelve ſtivers each *per diem* beſides. This order of their's was put in execution upon a poor Burgher, who was uſed to earn his bread and ſubſiſt a wife and ſix children by the labour of his hands; which burden he bore with patience, tho' not without uſing thoſe lawful methods which were neceſſary for obtaining his right. At the ſame time it was given out by ſome violent people, that the *Remonſtrants* of *Gouda*, were not ſo zealous for religion, but that they had a mind to be fingering the money and goods of their adverſaries the *Contraremonſtrants*, by breaking into their ſhops and warehouſes; beſtowing on them the titles of rogues, thieves and mutineers. All theſe things induced *Edvardus Poppius* their Miniſter, in that ſituation of affairs, with the conſent of the *Remonſtrant* Burghers, and in their name, to draw up a Memorial, to be preſented to the Burgomaſters of *Gouda*, the tenor of which was as follows: AN° DOM. 1621.

To the Worſhipful and Venerable the Heers Burgomaſters of the City of Gouda.

A Memorial addreſſed to the Burgomaſters of Gouda.

'THE Burghers and Inhabitants of this *City* of *Gouda*, who are now ſtiled *Remonſtrants*, find themſelves obliged to repreſent to your Worſhips with great 'reſpect, that they are extremely troubled to ſee that the proſecutions ſet on foot a-'gainſt them, in order to hinder the free exerciſe of their religion, do not only not 'ceaſe, as they hoped, but alſo that they increaſe continually, and become every 'day more ſevere. And that they having obſerved not long ſince, that the goods and 'effects of their fellow-citizens have been diſtrained and taken out of their houſes, ſome 'once, ſome twice, and publickly ſold, in the ſight of all the Citizens, either at 'the Stadthouſe or in the ſtreets. That now alſo, with the conſent of your Wor-'ſhips, an honeſt and unblameable Burgher, who labours with his hands to maintain 'a wife and ſix children, has had two Officers ſent to his houſe with orders to diet 'them for the ſpace of 14 days, and to allow each of them 12 ſtivers a day as long as 'they ſtay there: And that they are likewiſe informed, that it is the intention of 'your Worſhips to proceed againſt all other Burghers, whom you ſhall judge to be e-'qually obnoxious, upon the ſame foot; and that after the expiration of the ſaid 14 'days, you deſign to proceed yet further againſt the aforeſaid Burgher. The Me-'morialiſts cannot conceive how they have deſerved to be treated with ſo much ri-'gour and ſeverity, ſeeing that they have always behaved themſelves hitherto like 'good Patriots and faithful Citizens, and never declined to bear their ſhare of the 'publick burdens. They acknowledge indeed, that they have not complied with 'the Placard publiſhed this preſent year about Religion, which your Worſhips have 'been pleaſed to promulgate; but they know likewiſe that it is aſſerted even in the '*Confeſſion* of the *Low-Country* churches: *That every man is obliged to join himſelf* 'to that *Aſſembly where there is any exerciſe of his Religion*, **altho' the ſovereign** 'Powers ſhould oppoſe the ſame by Laws and Placards; and even tho' the doing 'it were to be attended with death or any other puniſhment**;** that the *Reformed* 'went on with the exerciſe of their religion, at the time of the Duke of *Alva*'s 'tyrannical Government, in defiance of all Placards both of Emperors and Kings, and '*in all their Petitions and Remonſtrances, always maintained that they were bound in* 'conſcience ſo to do; and that the *Reformed* even of theſe preſent times endeavour to 'eſtabliſh and ſupport their churches (with the knowledge and conſent of the States 'themſelves) not only in *Brabant*, and *Flanders*, but likewiſe in *Cologn*, and other 'cities where the inhabitants enjoy the priviledges of the Empire, notwithſtanding all 'the Placards of the higher powers to the contrary; as alſo that their High Mighti-'neſſes the States-General, at the treaty of *Cologn*, Anno 1579, and in their Placard 'in the year 81, whereby they renounced and caſt off the King of *Spain*'s Sovereign-'ty over the *Low-Countries*, did declare, *that the free exerciſe of Religion was ne-'ceſſary for the quieting men's conſciences.* And, what is more than all, as being an 'obligation on their conſciences, the Memorialiſts aſſure themſelves, that they are 'commanded by the moſt High God, and by the Lord *Jeſus Chriſt*, to perform his 'holy ſervice by preaching the Word, adminiſtring the Sacraments, and by Praying, 'notwithſtanding all the perſecutions and ſufferings that may befal them on this ac-'count, under glorious promiſes to thoſe who obey ſuch commands, and dreadful 'threatnings againſt ſuch as neglect the ſame. Wherefore theſe Memorialiſts being 'extremely ſorry to find themſelves in ſuch circumſtances, that by their diſobedience 'they muſt bring down upon themſelves either the wrath of God, or thei ndignation of

AN° DOM. 1621.

'your Worſhips, declare that they are bound rather to obey God than men, and 'that notbeing able in conſcience to conform to the worſhip of the *Contraremonſtrants*, 'and at the ſame time being aſſured that their *Remonſtrant* religion (as it is now called) 'is more chriſtian, and more acceptable to God, they are obliged by God and their 'own conſciences to go on in the exerciſe of the ſame. And muſt they be thus ſe-'verely treated on this account? The Memorialiſts take the liberty to tell your 'Worſhips plainly, that the religion of the *Remonſtrants* is no new thing in this '*City*, no more than it is wicked or impious. It is not a *new thing*, for your Wor-'ſhips know, that it has been publickly exerciſed here ever ſince the beginning of 'the *Reformation*, or at leaſt for theſe forty years; and that it has been not only 'maintained by the honourable Magiſtrates of this *City*, but alſo by their Lordſhips 'the States of *Holland* and *Weſt-freeſland*, as well as by his Princely Excellency; 'that almoſt all the Burghers of this City, and even ſome of your Worſhips too, 'have been inſtructed and educated from their youth up in this religion, and that a 'very great number of the inhabitants have for many years laſt paſt heartily em-'braced, profeſſed, and adhered to the ſame; inſomuch that this perſuaſion can by 'no means be charged with novelty in this place. Neither is it wicked or *impious*; 'for it tends entirely to the magnifying the unmerited Grace of God in *Chriſt*, ac-'cording to the rule of his word, and to the bringing men to faith in *Chriſt Jeſus*, 'and to obedience to his holy commands, in order to their inheriting the gracious 'promiſe of life eternal. The majority of your Worſhips have for many years 'heard, received, confeſſed, and defended the ſame doctrine, and exerciſed all the 'parts of divine worſhip with the *Remonſtrants*; you have familiarly converſed with 'the Preachers and Teachers of that doctrine, ſeen their behaviour, and been con-'vinced how much they and their whole Community have laboured for peace, and 'what reverence and obedience they have always rendered to the worſhipful Magi-'ſtrates. Can your Worſhips after having taking counſel with your own conſci-'ences in the preſence of God, affirm truly and knowingly, *That the religion of the* 'Remonſtrants *is diſhonourable to God and Chriſt, deſtructive of piety and the ſal-'vation of men's ſouls, or even prejudicial to the State?* If you can, yet ought you 'to take pity of thoſe who have erred by embracing it, and to bring them back by 'gentle inſtructions. But if not, muſt not your Worſhips give an account at the 'great Day of the Lord, why you have ſo ſeverely dealt with your Burghers, who 'ſeek nothing elſe but to ſerve God according to his holy Will? As for the uſage 'the *Remonſtrants* have received from ſome people, and the reproaches they have 'been loaden with, as being factious, ſeditious, and traiterous perſons; as thoſe 'who do not aim at religion, but only endeavour to get into the ſhops and ware-'houſes of the *Contraremonſtrants*; and who conſequently have deſerved the above-'mentioned treatment; all this they are content to bear for Chriſt's-ſake, and only 'pray that, in return of ſuch atrocious injuries, the authors may receive grace timely 'to repent, and avoid that puniſhment which God will inflict upon thoſe who rob 'the innocent of their good name and reputation. But with what ſhadow of reaſon 'or juſtice can the *Remonſtrants* be accuſed of faction and ſedition? The Paſtors have 'always defended that doctrine which they believed in their conſciences to be moſt 'agreeable to the word of God, without knowing any perſon living from whom 'they could expect protection. The Churches and the Memorialiſts too, have kept 'to the received truth and the exerciſe of their religion; which is a ſufficient proof 'that they are entirely averſe to all ſeditious and factious practices. Add to this, that 'notwithſtanding their perſuaſion has been ſo long eſtabliſhed here, yet ſince it 'pleaſed their Lordſhips the States and your Worſhips that they ſhould leave the 'publick churches, they ſubmitted, and contented themſelves with the exerciſe of 'religion in private both within and without the city. Nor is it their fault that ſome-'times diſorders have happened by the diſturbances given to their aſſemblies. They 'have fled like defenceleſs ſheep from the Soldiers along the fields, high-ways, and 'ſtreets, and patiently undergone many injuries from their hands: they have ſeen 'with patience, but at the ſame time with ſorrow of heart, their own and their 'fellow-citizens goods diſtrained in their houſes, and publickly ſold, only for their 'having obeyed God: and the ſame patience and ſubmiſſion appears plainly in the 'example of thoſe who at preſent are burdened with the quartering the Magiſtrates 'Officers on them, for the ſame reaſon. In the mean while, the Memorialiſts freely

own

'.own that they are made of fleſh and blood as well as other men, and will not
' pretend to excuſe any of the peoples extravagancies either in word or deed; yet
' they cannot promiſe that none of them giving place to their paſſions and affections,
' contrary to all the inſtructions and exhortations of their teachers, and the example
' of others, will not do what ought not to be done. However, they think they
' have ſufficiently ſhown, that there can be no pretence for branding them with the
' mark of ſeditiouſneſs, or a rebellious ſpirit. As for that charge, that the Memo-
' rialiſts ſeek to poſſeſs themſelves of the goods or effects of their adverſaries, they
' need not uſe any arguments in their own juſtification; the thing ſpeaks itſelf, and
' proves their innocence: but they that accuſe them of this, would do well to re-
' flect on their own behaviour, and then they would ſoon find examples enough of
' ſuch practices among themſelves. The Memorialiſts will not return any further
' anſwer to theſe and other injurious expreſſions daily caſt in the teeth of the honeſt
' Burghers, ſuch as Rogues, Raſcals, Mutineers, and the like, knowing their inno-
' cence, and truſting that your Worſhips don't take them for ſuch; ſince it appears
' plainly enough, that they aim at nothing elſe but the exerciſe of their chriſtian
' religion, according to the teſtimony of their conſciences. Why then are they
' thus proceeded againſt? Your Worſhips will poſſibly refer the Memorialiſts to
' the Placards of their High Mightineſſes; but then they will anſwer, and com-
' plain that they have not been treated according to the Placards, but according to
' ſecret inſtructions; purſuant to which, the parties accuſed are forced to purge
' themſelves by their own corporal oaths; tho' it be contrary to the law of nature,
' and all uſual laws, to be obliged to accuſe one's ſelf; nay, tho' it be what men
' are bound in conſcience not to do, when the exacting of ſuch an oath tends to the
' prejudice of their religion. They will complain too, that thoſe ſecret inſtructions
' are even exceeded ſeveral ways; ſince without producing any probable reaſons,
' (which are required by the ſaid inſtructions) and in matters wherein the inſtru-
' ctions are not mentioned, the oath is notwithſtanding exacted; ſince upon their re-
' fuſing to take the oath, the Magiſtrates proceed immediately to ſentence and con-
' demnation; and laſtly, ſince they ſell the goods of the condemned perſons pub-
' lickly, and quarter their Officers in the houſes of the Burghers, of all which
' there is not one word expreſſed in thoſe inſtructions. The Memorialiſts cannot
' imagine that your Worſhips ſhould draw remote conſequences from any expreſſions
' that are to be found in the Placards, or Secret Inſtructions, and found your pro-
' ceedings upon them. For it would be too ſevere to hunt for matter of accuſation
' againſt your Burghers, and not very conſiſtent with the nature of good Magi-
' ſtrates, whoſe praiſe it is to prefer mercy and gentleneſs to the rigour of the law;
' and who, upon occaſion, freely own that the end of laws is frequently more to
' terrify the people from offending, than to inflict harſh puniſhments; nay, who
' even ſometimes give them warning when there is any deſign projected of putting
' a Placard in execution againſt them, as happened more than once in this very
' town, in the time of the *Spaniſh* Tyranny. And if your Worſhips will be pleaſed
' to take example by other towns of this country, in theſe calamitous times,
' the Memorialiſts flatter themſelves, that conſidering the circumſtances of this
' Town of *Gouda*, where the *Remonſtrant* religion has been publickly profeſſed and
' eſtabliſhed for ſo many years, and where liberty of conſcience has been always
' granted, you will follow the examples of thoſe who have been the moſt gentle,
' and give directions for ſuſpending the rigorous proceedings of the Officers. And
' tho' this City ſhould even become a pattern to all others, for moderation and gen-
' tleneſs, it ought not to appear ſtrange; ſince almoſt all ſorts of men, and even the
' *Contraremonſtrants* themſelves, do allow that the caſe of this City is different, as
' to this matter, from that of all others; or that the *Remonſtrants* have a greater
' right to liberty here than others have.

' Gentlemen, the Memorialiſts are the ſervants of God, they ſincerely labour to
' promote their own ſalvation, and conſequently prefer their religion to their lives;
' they are likewiſe Inhabitants and Burghers of this Town, to whom your Worſhips
' are bound by your oaths, to defend them like Shepherds, and even like Fathers,
' according to juſtice, and the rights and privileges of their Town. 'Tis for this
' reaſon that they addreſs themſelves to your Worſhips in this their diſtreſs, and
' with all reverence beſeech your Worſhips, that ſeriouſly weighing what is here

' ſaid,

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'said, and considering that religion is not to be either planted, or rooted out by violence, but that faith is the gift of God, and remembring the antient love of the *Dutch*, and especially of the people of *Gouda* for their liberty; and setting forth before your eyes that great day of retribution, which will follow this transitory life, when we shall all of us desire to receive a gracious sentence; you will vouchsafe to be favourable to your Burghers, to free them from these heavy prosecutions; and, if it be necessary, to interpose on their behalf with the States and his Excellency, that for the future they may freely, and without any molestation, enjoy the exercise of their religion, from which they cannot cease, without drawing down upon themselves and their country the indignation of almighty God. In expectation of which, the Memorialists wish your Worships wisdom and grace from the most high God, through *Jesus Christ*. Amen.

This Memorial had no effect. But however there was nothing more done for several weeks against the *Remonstrant* Conventicles, which continued to be holden out of the Town of *Gouda*, tho' they were not so numerous as the last year.

In *August* following the Bailiff *Klotes* cited another of the Burghers, whose name was *Peter Martinson*, a Say-weaver, before the Schepens, charging him with having been present at several meetings of the *Remonstrants*; to wit, on the 28th of *April*, at, or near *Kivitshorn*; on the 20th of *June*, near the *Houf*; the 11th of *July*, at the *Wilhems*; and on the 18th of the same month, near the said *Houf* again: adding, that he had likewise, on the said 18th day, abused and threatned the Town Officers, calling them a pack of rogues and scoundrels. Upon which accounts the Bailiff demanded that he might be fined and punished. The Defendant prayed that he might be obliged to bring proof of what he accused him of, in relation to the Meetings, and denied that he had used any such expressions against the Officers. On the contrary, he said, *He had civilly saluted them, by putting off his hat, and bidding them good morrow, without saying more to them. And he defied any body to prove that he had said either better or worse to them*; solemnly declaring further, *That he should be very sorry to suffer for evil-doing, or evil-speaking; but as for any thing that might befall him for the sake of truth and religion, he was determined to undergo it chearfully.* Some of the Magistrates cried, *You represent us then as persecutors of Christians.* The Bailiff said, *I will wave the business of your abusing the Officers, but you must either own or deny the other charge.* The other insisted upon proof. Upon the second and third citation the Bailiff said not one word of his abusing the Officers. In fine, the Defendant being denied the privilege of all further excuses, apologies, and means of asserting his rights, was in the first place condemned to pay four fines, of twenty-five Gilders each, for having been at four several prohibited Meetings; and four more for refusing to name others who were then present; and for having abused the Officers, he was banished the Town, and ordered to leave it in the space of twenty-four hours, and forbidden ever to return without express leave, on pain of further punishment. This sentence was pronounced against him on the last day of *August*.

Severe treatment of the Remonstrants *at* Rotterdam.

At *Rotterdam* the zeal of the *Remonstrants* was very much increased since their having been disturbed (as we have shown above) in the month of *February*, and they proceeded with pretty good success, tho' not without opposition. About the beginning of *July* the house of a Sail-maker, and another of a Taylor's widow, who had the burden of eight children upon her, were filled with Soldiers, because, having been cited before the Magistrates, and charged with having been at a forbidden meeting, they did not appear, which they forbore to do, out of fear that they should be forced to swear, or be sent to prison, or made to pay what they ought not. But I do not find how long those troublesome guests staid with them, nor what they did, or suffered further: But it is only said, that soon after the *Remonstrants* begun again to assemble out of the town in great numbers. On the 25th of *July*, upon a *Sunday*, their out-of-town Meeting was disturbed. For which cause they met again the next day, hoping they might then have proceeded without molestation, but they were disturbed the second time. Some write, that after this last disturbance, returning into the town, they sung a psalm, and heard a sermon in the streets at ten o' clock that night; but this is not certain. Afterwards, on the *Sunday* which followed the day which the *Papists* celebrate in memory of the *Ascension*, as they call

it, of *Mary* the Mother of our Lord, there was a Fair or free Market at *Rotterdam*; and on that *Sunday*, being the 22d of the month, and the day following, the *Remonſtrants* held a Meeting out of the Town, without any interruption. There came neither Bailiff, nor Dykegrave, nor Under-Scout, nor Soldiers to the Meeting, which was very numerous. This incouraged them to meet again on *Tueſday* (St. *Bartholemew*'s day, famous for the *Pariſian* Maſſacre, and now again ſtained with blood) at which time they appointed a Meeting out of the Town, near *Kroſwick*. Hither repaired a great many ſtrangers, whom the *Kermis* or Fair had drawn to the City. *Simon Lucæ Byſterus*, formerly Miniſter at *Ingen* in the *Betuw*, preached there, and all went well. After ſermon was done, the congregation ſeparated. Every man went his own way. Many returned to the City, and even the Preacher himſelf; thinking, it ſeems, that among ſuch a confluence of people who were there, continually paſſing and repaſſing, he might get in undiſcovered, as had often happened. But he ventured too much, for he was watched at the *Eaſt-gate*. He had been traced and betrayed, tho' he could never learn by whom; becauſe the Magiſtrates kept ſuch informations with the utmoſt ſecrecy, to the end that the ſervice of the informers might not be rendered ineffectual for the future; that ſort of men being for the moſt part ſuch as profeſſed themſelves to be *Remonſtrants*, and often attended their Meetings. However they ſtrongly ſuſpected two perſons; the one was a Taylor. It had been obſerved, that every time this man had been at the meetings of the *Remonſtrants*, ſome or others of the congregation were accuſed, cited and puniſhed. He had likewiſe been ſeen but a few days before at the Stadthouſe, which much increaſed the ſuſpicions conceived againſt him. The other perſon who was in their eye, was a Soldier, who kept angling near the place of meeting, as if, under the pretence of fiſhing, he had a mind to hear the ſermon without being ſuſpected by his Officers; ſometimes he liſtened, and then angled again, till he had viewed the Preacher ſufficiently, to remember his habit and features, after which he returned ſoftly to town. Some are of opinion, that the abovementioned Taylor had concerted this treachery with the Soldier; but that does not appear to me. When the Miniſter *Byſterus* was come near the gate at the *Eaſt*-end, with a few of the congregation, whom he truſted in his company, he diſpatched two of them before, to ſee if all was ſafe at the gate. The firſt of them heard a muttering in the Guard-room, and from words that were dropped, inferred that they were looking out for the Preacher; but before he could warn his companion, and he the Miniſter, who was juſt at their heels, out-ſprung the Porter of the *Eaſt gate*, with one of the Dykegrave's men, and paſſing by the firſt Burgher, cried, *We muſt have that rogue there without a cloak.* Upon that the fellow immediately ſeized *Byſterus* with one hand, and with the other lifting up a dagger, ſaid, *Yield yourſelf priſoner, or this goes into your heart.* The Porter, a violent *Contraremonſtrant*, laid hold on him too; and at the ſame time ten or twelve Soldiers ſurrounded him with their naked ſwords, and dragged him into the Guard-room. The Burgher who was along with him, immediately informed the *Remonſtrants* thereabouts of their Miniſters being ſeized, and in an inſtant the news of it was ſpread over the whole town. Many of the inhabitants, and eſpecially of the Seamen that inclined to that ſect, made towards the *Eaſt-gate*, where ſome of them, overcome with human frailty and paſſion, and loſing all patience, reſolved to try whether they could not get their Miniſter out of their hands. But thoſe of the Guard kept them off a while, and ſent to the Dykegrave *Dune* for help; tho' the Miniſter being ſeized within the gate, was not under his juriſdiction, but the Bailiff's of the town. But the Soldiers were apprehenſive that the Bailiff, whoſe name was *Mulewick*, would not come ſo readily to their aſſiſtance as the ſaid Dykegrave. The people in the mean time preſſing hard upon the Guard, and pelting them with ſtones, put them to flight, and would certainly have releaſed the Miniſter, if *Dune* the Dykegrave had not arrived juſt at that time with a good number of Soldiers, and fallen upon them. *Dune* obſerving the Soldiers of the Guard retreating, aſked them, with a ſtern countenance, *Who are you?* And upon their replying, *We are Soldiers*, he cry'd, *Show then that you are Soldiers, and fire upon the rabble.* He was likewiſe heard to ſay, as he led on the reſt of the Soldiers, *If the townſmen come too near you, ſpare them not; fire upon them, tho' twenty or thirty were to fall at one diſcharge.* As he ſaid, ſo they did. They preſently fired from all parts upon the Burghers

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The Miniſter Byſterus *ſeized.*

A Tumult on that occaſion, in which ſeveral of the Remonſtrants *are kill'd.*

ANNO DOM. 1621. Burghers with chewed, and consequently impoisoned bullets. Some of the *Contraremonstrants* that dwelt near the *East-gate*, the scene of this bloody action, animated the Soldiers, crying, *Shoot without scruple, and show yourselves men.* And others, *What, are there no Soldiers to dispatch these* Arminians? This made the Soldiers yet more bold, and they went to work so rashly, that they shot one of their own company dead. Against such a force as this, neither the Burghers nor Seamen were able to stand; the bullets went further, and did more execution than the stones. A great number of the *Remonstrants* were grievously wounded, and some of them paid for their zeal with their lives. *Barent Henrickson*, an honest, quiet, and godly man, who had served his country the space of twenty-two years as a Gunner, and was all over covered with wounds which he got in its defence; and who now, that he might not be burdensome to it, got his bread by the labour of his hands, was unfortunately shot in the throat, and fell down dead upon the spot. This poor man was only a spectator, and not an actor in the tragedy. A certain Burgher newly married, who out of curiosity went to see what the matter was, got a shot in his belly, of which he died the night following. *Adrian Janson*, a young Seaman, came out of the Hospital, near his father's house, with both hands full of stones, to throw at the Soldiers. His mother seeing him, flew out of the door, and caught hold of him, begging him to go away, and endeavouring to pull him into the house; but a crowd of people coming that way at the same time, he forced himself out of her hands, and ran towards the States Wharf; she retired home, but her son standing on the bulwark, was wounded with a musket shot in his leg. This happened about noon that day, and the young man died the next morning early. It was a chewed bullet that was lodged in his leg, and the venom of it was so violent, that his head swelled, his whole body became black, broke out in great blains and blotches, and was puffed up like a sponge. This son was much lamented by his parents, being a very sober young man, and a true earner of his bread in his father's house, of an edifying conversation, and abounding with divers other engaging qualities seldom to be found in that rough kind of people belonging to the sea. In the midst of this noise and confusion, a boy being frightened, endeavoured to hide himself under a bench in the porch of a house, but was nevertheless shot in the shoulder, of which he died soon after. This was the blood that was spilt on that day; and it is thought by some, that the whole town had been turned into a river of blood, if the Soldiers muskets had been as ready at firing, as they themselves, animated others, were at discharging. A certain Soldier took aim three times at a man who sheltered himself in a porch, priming his musket each time, but missed fire as often, which gave the man an opportunity of saving himself by flight. But that which was yet more advantageous to the people that were hemmed in on all parts, was the bravery of one among them, it is thought it was *Adrian van Dyke*, the late Secretary of *Bleiswick*. This man, not valuing the danger he exposed himself to, ran in among the thickest of the Soldiers, and snatched their burning matches from the cocks of their muskets, doing it with so much dexterity and nimbleness, that in a trice he got as many matches as he could lay on his arm, and carried them off into a house, without any opposition from the Soldiers, who stood amazed at his boldness. In the mean time the *Remonstrants* dispersed, and the tumult was appeased: to which it did not a little contribute, that the wisest and most considerable of that party had no hand in the matter, being of opinion, *That no persecution on the account of religion ought to be withstood by force, nor truth promoted by arms.* Otherwise it had been attended with much worse consequences, if all the *Remonstrants*, far superior in number to the *Contraremonstrants*, had joined against the garrison, which at that time hardly consisted of four Companies.

The Minister, who was the occasion of all this tumult, and whom those who guarded him had bound and deprived of his purse, his knife, and every thing he had in his pockets, was in the mean while hurried away by the Soldiers, not without kicks and thrusts, to the prison in the *East-gate*, and cast into an empty thieve's hole, where he found nothing but foul straw, swarming with all sorts of vermin, and there carefully guarded and secured. At night they brought him a little bread and cheese, but he had no stomach to eating. The following night he was carried to the * *Hague*. The Dykegrave *Dune* not daring to bring him through the town, for fear of another tumult, caused the *East-gate* to be opened, and guarding him with

* *The Minister is sent Prisoner to the* Hague.

with Soldiers, carried him about, to the *Delft*-boat, tying and pinioning him ſo hard, that when he was out of town, he earneſtly begged he might be a little looſened. The Dykegrave took with him a party of Soldiers as far as *Overſchie*, but finding no reſiſtance from the *Remonſtrants*, he ſent moſt of them back, and went on with the reſt; ſuffering the Miniſter to be affronted and abuſed in his preſence, during the journey, very unkindly, as well as contrary to all laws; for thoſe who are in the hands of juſtice, are under the protection of juſtice, and ought to be defended from all irregular violence and inſults. Being arrived at the *Hague*, he was clapt up in the iron chamber of the priſon there. The day after the tumult, the Magiſtrates of *Rotterdam* ſent one of their Meſſengers to the houſes of three perſons who had been killed upon that occaſion, forbidding the burial of the dead bodies, becauſe they themſelves would take care about it; and in the afternoon of the ſame day, came another Meſſenger with orders, that the corpſes ſhould be prepared for their interment that night. In the mean time, a great hole had been made in the Church-yard for putting them all in together. The body of the young married man was delivered to the perſons whom the Magiſtrates ſent to fetch it, and interred accordingly; but the widow and parents of the other two, refuſed to open their doors. Upon this, the Magiſtrates ſent a freſh meſſage to thoſe houſes, that none ſhould preſume to meddle with the dead there, on pain of arbitrary puniſhment. They likewiſe placed Centinels before the doors, day and night, to prevent the bodies being removed. The guard was continued at the doors, till the Under-Scout and his Officers, the Major with ſome of his Soldiers, and the Grave-makers, went on *Friday* night following to the ſaid houſes, and demanded that the dead ſhould be delivered to them. Then the doors were opened, and the bodies delivered; but when ſome of the relations attempted to follow them to the grave, the Major cried, *If you follow, we will give you ſome bullets in your bellies.* After this, the friends of the dead were obliged to pay twelve Gilders, and four Styvers for the charges of burying each corps. The Soldier, who had been ſhot in the tumult by miſtake, was buried the *Wedneſday* of the ſame week, publickly, according to the military manner, being attended by the whole Company, to which he belonged, with their Pikes trailed, their Muſquets reverſed, their Drums put in mourning, and ſeveral vollies of ſhot at the grave. The kindred of the deceaſed, and other zealous *Remonſtrants* complained, that the Magiſtrates had not acted juſtly and equitably with reſpect to the ſaid deceaſed. They were treated, they ſaid, like malefactors that died by the hands of the hangman, who were buried privately in the night, and thrown into any hole. They had not deſerved ſuch uſage. They had no ill deſign againſt the Government. If any of them had endeavoured to releaſe their Paſtor, that was an action which the *Contraremonſtrants* would not only have praiſed in thoſe of their own party, but have regiſtered in their Martyrologies. Such a death was not diſhonourable in itſelf, and ought to have been crowned with a decent funeral, as had been formerly practiſed in that very town, with reſpect to others on the like occaſion. ANNO DOM. 1621.

But others were of a different opinion, and thought many things might be alledged againſt thoſe complaints; and that whether the *Remonſtrants* were juſtly dealt with or not, yet the Magiſtrates had acted very prudently with reſpect to the burial of the bodies. For a publick interment of three ſuch corpſes in one day, attended not only by all the relations exaſperated at what had happened, but by many hundreds of people of the ſame ſect, bewailing the blood that had been ſhed as they imagined, for the ſake of truth, was liable to the utmoſt danger of new diſorders and tumults. All which, they ſaid, was prudently obviated, and the great concourſe of people prevented by a private interment. Such diſcourſes blunted the edge of revenge, gave time to paſſion to cool, and afforded the wiſer ſort of the *Remonſtrants* a freſh opportunity of inſtilling into the common people of their perſuaſion, the duty of patience under ſufferings, which their preachers daily taught them.

At the ſame time came to this town three Commiſſioners from the High Court of Juſtice at the *Hague*, to examine into what had happened, on account of the ſeizing

AN DOM. 1621. of *Byſterus.* Theſe Gentlemen approved of the proceedings of the Magiſtrates, the Dykegrave and the Soldiers. It was further reſolved too, that all ſuch who appeared in the ſtreets at the time of apprehending the Miniſter, and attempted to releaſe him, ſhould be cited before the Magiſtrates, and puniſhed by them. *Elizabeth Johnſon*, the mother of *Adrian*, who had been ſhot, was ſummoned to appear at the Stadthouſe the *Friday* following. She being ſick with ſorrow, anſwered the Meſſenger, that ſhe would not come, unleſs they ſhould fetch her with a ſledge. But when they ſent one for her, ſhe went thither on foot couragiouſly, in company of two of her friends.. There was ſhe kept the whole day without being heard, and at night led away to priſon by the Under-Scout, where ſhe was detained for the ſpace of ten days without being allowed to ſee any of her friends and relations. Afterwards, ſhe was accuſed before the Schepens of having put ſtones into the hands of her ſon; and crying, *Burghers ſtand by us.* She denied both theſe things. They produced one witneſs againſt her, namely, one *de Haſe*, a looſe liver, who, about two years before, had been committed to priſon for ſome miſdemeanors, but was then become a zealous *Contraremonſtrant*. On the other hand, five perſons teſtified before a Publick Notary, in favour of the woman, that ſhe had done her utmoſt to hinder her ſon from running into the throng at the *Eaſt-gate*, when the Miniſter was apprehended. But at this time, the evidence of thoſe five did not equiponderate that of one ſingle and infamous fellow. And ſo ſhe was remanded back to priſon. In the mean time, her mother was ſeized with a fit of the palſie, and being very ill, begged ſhe might ſee her once before ſhe died, and her huſband offered to remain in priſon for her, till her return. But both were refuſed, nor was her huſband ſuffered to ſee, or ſpeak to her in three weeks time. At laſt, the poor diſconſolate woman, after lying four weeks in priſon, was releaſed, no other fault being found in her, but that, perhaps, ſhe had ſpoken a little too boldly on account of the ſeverity of the Magiſtrates, which had coſt her ſo dearly. They made her pay all the charges of opening and ſhutting the priſon, and the like, which amounted to 12 Gilders. *John Charles*, who kept a publick houſe, and had been formerly a Captain of the Militia, went into the ſtreet on that unhappy *Tueſday*, with a ſhort Hanger in his hand; but a certain Burgomaſter meeting him, took that weapon from him. Hereupon he was cited before the Magiſtrates, confined and very ſtrictly watched, and no body allowed to come near him. He was charged with a deſign of murdering one of the Magiſtrates, but nothing of it was proved. After an examination of him, and inquiry into the matter, he was baniſhed the town for the ſpace of ſix months, on pain of being more rigorouſly uſed, in caſe he returned, during that time; and he was moreover ſentenced to pay 50 Gilders for a fine. Theſe proceſſes obliged a great many priſoners to conceal their wounds, not daring to make uſe of *Contraremonſtrant* Surgeons, leaſt the Magiſtrates coming to know it, ſhould proſecute them too, though ſome of them had been only lookers on.

In the midſt of theſe diſmal circumſtances, the *Remonſtrants* of *Rotterdam* did not quite loſe their courage, but on the *Thurſday*, which was the ſecond day after the late misfortune, they went to a meeting out of town, in conſiderable numbers, and without any oppoſition.

He is examin'd. In the mean while the Miniſter *Byſterus* lay cloſely confined in the priſon of the *Hague*, where he was examined ſeveral times by ſome of the Judges of the Court, as alſo in full Council, touching matters relating to his Miniſtry among the *Remonſtrants*, and particularly as to the Meetings on the 10th and 18th of *September*. All the Queſtions and Anſwers would be too tedious to be particularly recited: wherefore we ſhall only take notice of the moſt remarkable circumſtances. They inſiſted upon being told where he lodged at *Rotterdam*, and at whoſe houſes; but he refuſed to confeſs, to avoid bringing any body into trouble: and whatever promiſes or threatenings they uſed, he ſtill adhered to his refuſal. They aſked him, *How he could in conſcience thus exerciſe the ſacred function, contrary to all eccleſiaſtical diſcipline?* He replied, *He could do it with a ſafe conſcience*, quoting that paſſage in the *Acts of the Apoſtles*, where it is related, that when *Saul* perſecuted the Church, thoſe who were ſcattered, went through all the country, preaching the word. *Thoſe* (ſaid the Magiſtrates) *had expreſs order from* Chriſt *ſo to do.* But *Byſterus* denied that, ſince this was ſaid of other diſperſed people, beſides the Apoſtles. They aſked him afterwards,

Whether he acknowledged the preſent Government and Magiſtracy for lawful? His anſwer was, *That he did not trouble himſelf about that, and was free enough to own them for ſuch. Then*, ſaid they, *why do you return into the land, contrary to their orders, to preach here?* The Priſoner replied, *For conſcience-ſake, which looks further than the commands of men.* They aſked him at whoſe requeſt he had done this? To which he replied, that he had received a requeſt in writing ſigned by *Uitenbogart* and others, to that end. Then they aſked, whether *Uitenbogart* and thoſe others, had power to ſend Miniſters into this country? *Byſterus* anſwered, *They did not aſſume any authority of ſo doing, but that it was at the deſire of the churches.* This occaſioned a great deal of debate about the *Call* of a *Miniſter*; and the Magiſtrates declared ſuch a call to be unlawful, as derogating from the diſcipline of the church. *Byſterus* allowed, 'That their church might indeed make ſuch laws as ſhe thought fit for her 'own Members, but that as for ſuch who were not of her body, ſhe had nothing to 'do to determine concerning the lawfulneſs of their Miniſtry, as if none were lawful Miniſters but thoſe whom ſhe ſhould call; adding, that he was not indeed a 'Miniſter of their churches, but that he was notwithſtanding the Miniſter of others, 'who called him to their ſervice. ANNO DOM. 1621.

When they returned to queſtioning him again, in relation to thoſe who had harboured him, he perſiſted in his refuſal to anſwer; and upon their threatening to take another courſe with him if he continued in his obſtinacy, he ſaid, *Then I muſt endure it, and yet I ſhall not ſatisfy you in that point.* Then they began to try another method, and aſked him whether he would confeſs, in caſe they ſhould promiſe to keep his counſel, and to do no harm to thoſe that had entertained him? He returned, *I can hardly believe it: If you are in earneſt, why do you deſire to know it?* The Magiſtrates: *We deſire to know it, to the end we may win over thoſe perſons by gentleneſs to the church, and qualify them to be re-admitted into the Government.* The Miniſter: *I look upon thoſe perſons to be ſuch as do not aim at the Magiſtracy; and as for bringing them to the church, the only way is to convince them by reaſon.* The further queſtioning and anſwering, was briefly as follows. Queſtion: *Who ſent you, being here in this country, to* Rotterdam? Anſwer: *I cannot name the perſons.* Queſt. *Did you then calculate your ſermons for ſtirring up the people againſt their Governours?* Anſw. *No, by no means; my only aim was to recommend piety.* Queſt. *What ſucceſs did you expect, and what had you in view?* Anſw. *I was in hopes that the Government would have inclined to milder counſels, and my view was to pleaſe God.* Queſt. *What was it you and your aſſociates deſired to obtain?* Anſw. *The liberty of preaching without moleſtation.* Queſt. *Where did you propoſe to have that liberty?* Anſw. *That was indifferent to us, provided we could but have it.* Queſt. *What name, or title, would you be diſtinguiſhed by?* Anſw. *We ſhall never diſpute about that; the Government may call us what they think fit.* Queſt. *Who are your Elders and Deacons, and how do you order your collections?* Anſw. *I know nothing of that.* Queſt. *Who are the Directors of your Aſſemblies, and who does appoint your preaching? Are they rich or poor?* Anſw. *They ſeem to be ordinary Burghers, and I know nothing more of them.* Queſt. *Where did you intend to lodge, when you returned from preaching out of town, and was taken priſoner?* Anſw. *At my own lodging.* Queſt. *Where was that?* Anſw. *I beg your pardon for that. I ſhall not bring my Hoſt into trouble.*

They cauſed him to withdraw, and after ſome deliberation, he was called in, and acquainted, that the board was not ſatisfied with his anſwers, but would be told where he had lodged. He adhered to his former anſwer, and perſiſted in refuſing to name any body. They told him, that his Judges were reſolved to know it, and bad him conſider. Some cried, *Why do you raiſe ſuch tumults about matters which you* Remonſtrants *yourſelves own do not affect men's ſalvation?* The Miniſter replied, 'That they unjuſtly reproached them with cauſing any tumults or diſturbances. 'That indeed they had judged that ſome of the abſtruſe ſpeculations of the too rigid '*Contraremonſtrants* about *Predeſtination, were not neceſſary to ſalvation*; but as for 'the doctrines of the *Remonſtrants* with reſpect to that point, they had always 'maintained, and ſtill did, *that they were neceſſary. Do you then think*, ſaid ſomebody, *That the doctrine of the eſtabliſhed Church is not ſufficient for ſalvation?* He replied, *That the doctrine of* Predeſtination, *as then eſtabliſhed, was prejudicial to piety.*

ANNO DOM. 1621.

piety. They had asked the Prisoner before, whether *Uitenbogart*, *Episcopius*, and other Ministers, were at *Paris?* He told them, he did not positively know. They had further asked, whether he knew what *Uitenbogart* had done at *Brussels?* And whether he had received any money from the Archduke? *Bysterus* replied, *That he did not know what* Uitenbogart *had done at* Brussels; *nor whether he had been there, or not*; *at least, he believed he had not received any money there.* From that question, it may be concluded, what thoughts those who asked it, had of *Uitenbogart*. And accordingly, the Heer *van Marquette*, had been heard to say about the same time, *That the land had not, at present, a greater enemy than* Uitenbogart; *and that the Government ought not to scruple the laying out* 5 *or* 6000 *Gilders to get rid of him*; *and that he knew how to bring it about, wherever he* (Uitenbogart) *was.* When that question, and the speech of the said *Marquette*, came to the ears of *Uitenbogart*, he writ to a certain Gentleman as follows: 'I appear in publick; so 'that it is easy enough to know where I am. I did not go to *Brussels* upon any 'other account, than to vindicate our brotherhood from several lies and slanders 'which had been reported to our prejudice, with design to force us to leave *Antwerp*. 'And as for the receiving any presents from the common enemy, not only my hands 'but my heart too are free from it.

A rash saying of the Heer van Marquette.

To what the Heer *Marquette* had said of him, he thus replied, 'With such alarms 'and troubles, am I forced to struggle in my old age; so that the Lord knows how 'tedious it is to me; having often abhorred myself for not staying in the *Hague*, that 'I might share in the fate of the Lord Advocate, or the Heers *Hogerbeets* and *Gro-* 'tius. I was sufficiently inclined so to do, but the providence of God, and the 'counsel of friends, have otherwise disposed of me.

Whilst *Bysterus* continued thus in the prison of the *Hague*, he frequently petitioned for pen and ink, and his wife, *Isabella van Hattem*, for access to him, but in vain. When he was taken, he had strange cloaths on, which he had borrowed of his Host at *Rotterdam*; whose name (for now it can be no prejudice to declare it) was *Ryke Adrianson van Muden*, and who endeavoured to conceal him by that means, and to make him pass for any thing rather than a Minister. But afterwards, his wife endeavoured to send him his own black cloaths, partly because the others did not suit his character, and partly because they were too thin and cold for him at that season. But she was not suffered to do it. However, upon her presenting herself several times at the door of the Chamber were the Judges met, with her husband's cloaths in her hands, and continually renewing her request, they at last received the cloaths from her, in order to be delivered from her importunity; but at the same time, they gave the Goaler orders not to let him use them; who therefore laid them by. In order to help him to writing materials, that he might correspond with his friends, his wife made use of the servant of a certain Count, who was imprisoned in a room above her husband, and afterwards of another person, who waited on him. But whatever victuals, fruits, or other refreshments she sent, they were all carefully visited and searched for letters. After he had lain three weeks in prison, his wife by long petitioning, got leave to see and speak to him once, on condition it should be in the presence of the Attorney-General. Some time after that, his daughter, a little girl of six or seven years of age, was suffered to spend a day with him; and at last, his wife was admitted to come to him in the iron-chamber alone, first putting off her veil; because, by the means of a veil, another Minister had made his escape, as shall be shown in the sequel of this history.

On the 20th of *September*, the Heer *Duik*, the Pensionary, made a report to the States of *Holland* at their meeting, that one of the banished Ministers, who had been apprehended at *Rotterdam*, was a Prisoner in the *Hague*, as also one *Reusius*, a Student, or Candidate for the Ministry, of whom we shall have occasion to speak hereafter; both of them, he said, of the *Arminian* faction, who had refused to give an account of the places where they had lodged and preached, and of the correspondence they had kept. Upon this report, it was agreed and resolved by the Nobles and the Towns: That a letter should be sent to the Court of Holland, to require them to detain the said persons till they should make a particular Confession; and, in case of refusal, to commit them to the Workhouse, and make them rasp there, without

suffering

ſuffering any acceſs to them, till they gave full ſatisfaction to the ſaid Court. But the Court, notwithſtanding this order of the States, went no further than to threaten them. ANº DOM. 1621.

On the 23d of the ſame month, the States were informed, that the *Remonſtrant* Miniſter *Vezekius*, had dextrouſly made his eſcape from *Harlem*, and *Sapma*, another of the ſame ſect, from *Amſterdam*; and they were moreover moved to conſider, how that kind of people ſhould be diſpoſed of for the future, in order to their being ſafely kept; that ſo the authority of the Government might be preſerved, and be no longer made the ſubject of ridicule and contempt. Hereupon it was concluded and reſolved by the States of *Holland*, **That ſuch of them as were apprehended for the future, ſhould be committed to the Caſtle of Looveſtein, and ſtrictly guarded there, without any acceſs to them, and with as little charge as poſſible to the land.** Purſuant to this Reſolution, and the Placard, the Miniſter *Byſterus* was ſentenced on the 6th of *October* by the Court, to a perpetual impriſonment in the ſaid Caſtle; and on the 7th, he was conducted thither. His wife underſtanding that he was to be carried away in the night, petitioned the Preſident *Kromhout*, for leave to ſee him but once before he went. The Preſident aſked her, who had told her that he was to go? but ſhe held her peace; upon which he flatly refuſed to grant her requeſt. However, ſhe went with two other women, and the Goaler's brother-in-law (all of them being *Remonſtrants*) to the priſon, being reſolved to wait the bringing him out from thence. About two of the clock in the night, came the Attorney-General and his Officers to fetch the Priſoner. The poor woman crowded in with them, and was not hindered, whether it was becauſe of her being far gone with child, or becauſe they fearing ſome deſign of reſcuing him, had a mind to detain her there. The three other women were kept out, and the Goaler's brother ſecured. As the Priſoner was paſſing by the place where his wife waited for him; ſhe aſked him, *Whither are they carrying you?* He replied, *To* Looveſtein. The Attorney being angry, ſaid to him, *Why do you tell her?* The other, *Why ſhould I not?* His wife obſerving that they hurried him away, cried, *Pray let me give him a little money firſt:* The Attorney, *He has no occaſion for money.* She thought to follow him, but being weak, ſhe could hardly go; yet they ſtopped her, and kept her the reſt of the night in the priſon. The next day they let her go to her lodging, and the Goaler brought her huſband's cloaths, which had been ſo long detained from him. In the mean time, the Attorney conveyed the Miniſter on board a ſhip, bound to *Looveſtein*, where he arrived the 8th of *October*. This was the firſt of the *Remonſtrant* Miniſters who ſuffered impriſonment in that caſtle, where he continued, not much leſs than ten years. At firſt, he was uſed tolerably well, with reſpect to his diet, but about five or ſix weeks after his arrival there, upon the death of the Governor's wife, he was treated ſo indifferently, that even ſome of the Soldiers themſelves took pity on him, and gave an account to his wife (who had ſettled at *Gorkum*, that ſhe might be ſo much the nearer to him) that he had hardly enough to keep him alive, at leaſt, not of wholeſome food; adviſing her to aſſiſt him ſometimes. His dinner conſiſted of two broiled Herrings, ſo naſty and filthy, that he could hardly eat two bits of them, and beſides this, they gave him a diſh of thin peaſe-porridge, which was almoſt nothing but water. It often happened that this ſort of porridge was ſpilt in bringing up the dirty ſtairs to him, in which caſe, they would ſweep it into the diſh again, and ſo ſet it before him. At ſupper he was obliged to take up with a cake of Buck-wheat, unleavened and without any butter, in which, griſtles, and the rind and bones of bacon had been baked; inſomuch that the Soldiers themſelves would not touch it, if he left any of it; no nor even a certain Magpy that was kept by them in the hall. After *Chriſtmas*, his wife being delivered, and intending to go to the *Hague* to ſollicit for leave to ſee him in his priſon, ſhe went firſt to *Looveſtein* covered with a long veil on account of the cold. Being arrived there, ſhe ſpied her huſband looking out of window, and told him ſhe was going to the *Hague*, and for what purpoſe. But a Soldier coming up with her, ſoon put a ſtop to the converſation, and took away her veil. Whereupon ſhe went and complained to the Governor, and prevailed ſo far as to get it reſtored. His brother-in-law being returned from the *Indies*, went to *Looveſtein* with a Burgher of *Gorkum*, in order to viſit him; but inſtead of being admitted, the Burgher had his cloak taken from him, and they

Byſterus is condemned to perpetual impriſonment at Looveſtein.

were

AN° DOM. 1621. were both detained a whole night, the Soldiers making merry all the while at their coſt; neither could they procure their diſcharge till they had paid a certain ſum of money for their liberty. His wife went to the *Hague*, as ſhe had promiſed him, and petitioned for leave that ſhe and her children might be with him in the priſon; but it was refuſed. She however, like the Widow in the Goſpel, importuned the States ſo long, till they did her juſtice, by granting her leave in the month of *March* of the following year, to viſit him once a week, for the ſpace of ſix months. And ſome time after, ſhe was allowed to be ſhut up with him, and her children too, and to ſhare his lot and bands, which ſhe preferred to her own liberty.

His wife is content to be ſhut up with him.

The End of the Fifty-fourth Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK XLV.

ON the fifth day, or night, after the ſeizing of *Byſterus*, another of the *Remonſtrant* teachers, *Dominicus Sapma*, formerly Miniſter of *Horn*, fell into the ſame misfortune at *Amſterdam*. On the 28th of *Auguſt* late at night the *Remonſtrants* held a little Meeting in that city, at the houſe of one *John Olpherſon*; but about the end of the prayer after ſermon, when the Watch cryed ten, they found the houſe beſet. Three or four men thought to go out, but the cry was, *Stop, or you are dead men.* Whereupon they drew back, and ſhut the door. They hid the Miniſter in a place where he was well ſecured. The like convenience was found for fifteen or ſixteen perſons. Some were concealed in the cellar, others on the tops of the houſes. Thus they prepared themſelves with patience for the coming of the Scout. At laſt, the two Under-Scouts, *Flatsfat* and *de Haan* appeared, to whom the door was opened. Theſe ſearching for the Miniſter and the Hearers, could not find the former, but diſcovered about twenty of the latter, and took a liſt of their names. This diſturbance laſted from half an hour paſt ten till between two and three in the morning. About one o' clock the *Remonſtrants* who were within, heard the people without cry, *they have got the Preacher*, but believed they had laid hold on the wrong man, knowing how well they had ſecured him. Thoſe without thought that the Miniſter who had preached there was taken as he endeavoured to eſcape over the tops of the houſes. But it was the abovementioned *Sapma*, who hearing that the Meeting was diſturbed, came in company of *Iſaacus Fredericus*, formerly Miniſter of *Utrecht*, and ſtood at ſome diſtance to ſee how matters went. But a woman of *Horn*, ſtanding at a door, diſcovered him by the light of the moon, which, to his great misfortune, was then near the full. This woman being a very violent *Contraremonſtrant*, not only called out to her husband, *there goes* Sapma *who married us*; but ſhew'd him to a Skipper, a furious enemy to the *Remonſtrants*, whom the rumour of the diſturbance had brought into the ſtreet, and he gave an account of it to one of the Under-Scouts or their officers. They ran preſently to the bridge over which *Sapma* was leaning. *Fredericus* made his eſcape; but *Sapma* was ſo near-ſighted, that perceiving no danger, he fell into the hands of the officers, by whom he was apprehended, pinioned, and carried away, too late lamenting his imprudence. The Scout's officers brought him

Anno Dom. 1621.

A Remonſtrant *Meeting is diſturbed at* Amſterdam.

Sapma *is taken.*

An° Dom. 1621. him to the house where their fellows were employed in taking the names of the *Remonstrants*, who seeing him there, were much concerned, for he was in great esteem among them, on account of his good life, edifying preaching, constant labour and zeal. He himself could not forbear shedding some tears, but recovering himself, said, *I do not weep through concern for my being taken, but rather out of joy, that I am found worthy to suffer this for the sake of Christ's name, being ready to shed my blood this very moment for the truth.* *Elizabeth Philips*, the wife of *Rem Bishop*, who was likewise at the Meeting, observing him thus bound, and sitting upon a bench in the hall, moved with compassion, turned herself to one of the Under-Scouts, and said as follows: *Sir, in the time of the Popish Persecution, they used to commend those officers most, who dealt civilly with the people who were taken up for their religion. How can you pinion this poor Minister, just as if he were a thief or a murderer? I cannot bear it, let him loose, he will not run from you; I will be his bail.* This interposition met with so much favour, that they untied his arms, which was happy for him, as well as several others, for under pretence of using his handkerchief, he found means to convey a certain paper of importance, which he had not time either to tear or hide, under the cushion he sat upon, where it remained some days after, till the maid of the house found it accidentally as she cleaned the house, and delivered it to those whom it concerned. It was a list of the names of some of the most considerable *Remonstrants*, and of the sums by them contributed towards the support of the banished Ministers, and well was it for them that it did not fall into the hands of the Scout, which if it had, all of them would have been brought into trouble for their bounty, which had been so severely prohibited by the Placard. About two of the clock after midnight he was carried to the prison under the Stadthouse called the *Booyen*, being handcuft with an iron *Pater Noster*, as it is termed, and guarded by the two Under-Scouts. As he went along he suffered many affronts from the mob. One of the watchmen who followed him with a company of rugged fellows armed with pikes, sticks and staves, called out jeeringly to his fellows: *Methinks we look like the soldiers that took our Saviour.* Upon which the prisoner said to one of the Under-Scouts: *Do you hear, Sir, what they say? How does the truth break out sometimes from the mouths of the most ignorant!* The Scout shook his head, and shrugged up his shoulders. Being come to the prison, he was shut up in a narrow hole, or strait dungeon, after his pockets had been first searched, and every thing valuable taken from him, together with some papers of small importance. He was examined by the Schepens, as he himself writes in some letters, four or five times during his imprisonment. But in the Confession-book of the prisoners of *Amsterdam*, we do not find that any thing more is recorded than an account of two examinations; and it looks as if the Magistrates in those times did not think fit to preserve the memory of more.

His first Examination. The day after his imprisonment, as soon as the morning-service was over, it being sunday, he was examined for the first time before the Schepens *Bome* and *Haringkarspel*. The Heer *Bome* asked him very sternly, how he durst be so bold as to come into the city contrary to the will and pleasure of the Magistrates, and to occasion such riots and tumults there? He replied, *That God had emboldened him to do it; and that it was the same God and Lord who had endued the first Reformers in this country, with courage to act contrary to the will and pleasure of the Magistrates. That the* Remonstrants *raised no tumults, but rather those, who hindered them by violence from preaching according to their consciences, and in pursuance of that liberty which they had earned with the hazard of their lives and estates.* And when he declined answering to other questions, which he could not well resolve without accusing his friends, the said Schepens said to him, *you are bound to tell us the truth.* But the prisoner maintained, *That people were not bound to discover the truth at all times; but that on the contrary, it was often their duty to conceal it with respect to divers matters, as* Christ *and his Apostles had done.* The Magistrates thought this was a strange answer, and asked him, whether he believed that *Christ* did not always speak the truth? He own'd he did believe it, but shewed at the same time from several texts of Scripture, that *Christ* had several times concealed the truth concerning which he was examined: *And your Worships*, added he, *cannot but know that the Martyrs did the same, if you ever read their history.* One of the Schepens answered, *I have read the book of Martyrs better, and oftner than you*, adding, *you are a rascal, a vagabond, and a rioter.* To this kind of usage he only replyed, *The servant is not greater*

his maſter. I owe my Lord and Maſter Jeſus Chriſt *the ſuffering of a hundred times more for his ſake.* But the Schepen mocked at that anſwer, calling him hypocrite, but telling him that his rogueries were ſufficiently known for all that. Upon this he replied, *that neither he who ſaid that to him, nor any other man in the world could ever prove ſuch things againſt him.* Then they threatned to make him ſing another ſong. On the *Tueſday* following in the morning, he was brought again to the Schepen's chamber: As he entered, one of the Magiſtrates cried, *there's the bird, there's he that is the ring-leader of all the rioters.* In the firſt place they aſked him how long he had been at *Amſterdam?* Whilſt he was conſidering, one of them ſaid, *this fellow is like the thieves, he is now ſtudying for a clever lie.* But he replied, *no, Gentlemen, I am conſidering, in order to avoid lying. Ay, ay,* ſaid one of the Schepens, *you are one who hold, that men are not obliged to ſpeak truth always, and that* Chriſt *himſelf did not ſpeak it always.* The other anſwered, *your Worſhips miſunderſtood me, for I never intended to ſay that it was lawful to tell lies, nor that* Chriſt *ever did ſo in any manner; God forbid I ſhould! But what I meant, and ſaid was,* **That men may conceal ſome truths, and that they are oftentimes obliged ſo to do.** And when, after having thus explained himſelf, he refuſed to declare the places where he had been harboured, and where he had preached, and likewiſe his hearers, ſome of the Magiſtrates cried out, *we will know it, you impudent fellow, tho' we ſhould force it out of you by the rack, and tear you limb from limb. We ſhall not uſe you,* ſaid the Scout *Grotenhuſe* (who was preſent at the beginning) *like honeſt men; don't imagine it, but like rogues and raſcals as you are. I hope,* ſaid the priſoner, *and ſhall pray to God, that your Worſhips may have better thoughts of me; but if that cannot be, yet that he would enable me to undergo all things rather than to bring my neighbour into trouble. God did not give me a tongue and mouth for ſuch purpoſes.* Upon this ſpeech, the Scout threatned him anew. *Gentlemen,* ſaid he to the Schepens, *he ſpeaks very boldly and ſaucily now; but tho' he will not anſwer to you, I ſhall cauſe him to be racked till he brings it all out.* Then they ordered him to his dungeon again, where being very faint and dejected that morning, he betook himſelf to God and *Chriſt,* and with tears prayed for aſſiſtance. God preſently heard him too, as he writes, and *beſtowed on him the heart of a lion.* This ſame day about noon, he was brought into the Rack-chamber, where he found ſome of the Schepens with the Scout *de Haan.* They then aſked him, but in a milder and more gentle manner than before, whether he had conſidered further of the matter? He replyed, that he was ſtill in the ſame mind, but hoped that their Worſhips had thought better of it, than to urge him further about it. This occaſioned freſh debates about the obligation of ſpeaking truth at all times, but they ſpoke with more temper. Before he was diſmiſſed, he begged they would let him have the book of Martyrs, as he had deſired before, together with his New-Teſtament and Pſalm-book, which the Keeper of the priſon had taken from him. But they would not hearken to him. One of the Schepens aſked him ſarcaſtically: *How near do you think yourſelf to a Martyr? Gentlemen,* ſaid the priſoner, *thoſe who oppreſſed and perſecuted men to the death, never accounted them Martyrs; but the Lord knows that we ſuffer for his ſake, for the ſake of the truth, and for well-doing; he will judge whether we be Martyrs or not.*

Anno Dom. 1621.

His ſecond Examination.

His third Examination.

The whole relation of this queſtioning and anſwering, and of all that paſt at his examinations the priſoner writ down upon ſcraps of paper, which, when the reſt of his things were taken from him, were not diſcovered, or at leaſt were left with him, and which he found means to convey to his friends.

On a *Saturday,* the fourth day of *September,* he was again brought into the Rack-chamber, and further examined; an account whereof is regiſter'd in the Confeſſion-book of the priſoners of the city of *Amſterdam,* as follows:

The ſubſtance of his confeſſion at his fourth Examination.

DOminicus Sapma of Amſterdam, of the age of 35 years, being asked by Mynheer the Scout, made anſwer, that he had formerly been a Miniſter at Horn, and that together with the Twelve other Miniſters cited before the National Synod at Dort, he was baniſhed out of the Province and Juriſdiction of Holland and Weſt-freeſland, as alſo out of all the other Provinces, and the Dominions thereunto belonging, purſuant to the printed Reſolution of the States.

ANNO DOM. 1621. Being further asked, how long he had continued to reside in this city? he said, that he had been here about half a year, in order to administer to the Church, and that he had accordingly preached here several times.

Being asked, At whose house he preached? He replied, That his conscience would not allow him to answer that question; because the Apostle St. John says, that we are bound to lay down our lives for the Brethren, and consequently ought not to bring them into trouble.

Being again asked, Where he had preached, and at whose house he had lodged? He replied as before, That his conscience would not suffer him to accuse the Brethren, nor betray those whom he preached the word of God to. He said also, That during the time he had been in this City, he had lodged at several places; but could not, as he said before, name those places with a safe conscience.

Being asked, By whom he was supported or maintained? He declared, as he had done before, that his conscience scrupled the naming by whom. He owned indeed, that he had received several sums of money from some body at Horn, but could not name the person for the reasons above-mentioned.

Being asked, From whom he received any authority to preach in this City? He declared, that it was not the custom among them, the Remonstrant Clergy, to authorize any; but that those who had the care of providing for the whole Community, did, under their hands, apply to this or that Minister to come and exercise his talents at such places where they might be most wanted, and that this was all the commission they had for that purpose; which having received, they applied themselves to the Elders and Overseers of the places to which they had been invited.

He said further; That he had mislaid the written request made to him to come hither, and knew not what was become of it.

He confessed that he had preached at Horn, at Kampen and other places, since his banishment.

He owned likewise that he had preached in this City several times, in several places, before eighty, ninety, and a hundred and fifty persons.

Being asked, who the Overseers or Managers were, both here and at other places? He replied, that his conscience would not suffer him to name them.

Being asked, whether he did not then think himself bound to speak the truth, when he was examined by the Magistrates? He declared, that he was not, at all times, nor in all cases; but that on the contrary, men were often obliged to conceal the truth, as Christ himself had done, and many of the Martyrs.

Being asked, whether he did not know one John Broorsen of Horn, what he was, and whether he were not a Manager? He replied, that the said Broorsen was Governour of the Hospital, and no Manager or Overseer, but that before the Revolution he was an Elder.

He said further, that he thought or believed that there were hundreds and hundreds among their people who did not fully comprehend the difference between the Remonstrants and Contraremonstrants, but separated chiefly on account of the severe and cruel proceedings of the Government.

Being asked, what cruel proceedings he meant? He replied, the robbing them of their Pastors, against whom there was nothing to object; and the hard laws made for banishing, taking, imprisoning them, and the like.

He said moreover, that tho' he spake of the business of Predestination, and the disputes founded thereupon, yet he did not pretend to understand it throughly.

Being asked, whether there were not more of his Order in the town? He answered, in the affirmative, that there were four or five besides himself; but that it was against his conscience to name them, or tell where they lodged.

He said, that most of the troubles in this country proceeded, amongst other things, from the want of charity.

He owned, as his belief, that God had from eternity decreed the salvation of the faithful, as being brought to faith by his preventing grace.

Actum 4to. Septemb. An. 1621.

Præsentibus, *the Heers the Scout, and all the Schepens*; Demptis, Abraham Bome, Geurt Dirkz, Antony Ootgens, *and* Jacob Pieterz Hoogkamer.

And Signed,

J. BOWELZ.

ANNO DOM. 1621.

Discourse between Sapma and the Magistrates.

Thus far from the Confession-book. But in the account which *Sapma* himself has published, we find some things more fully expressed. To his assertion: *That people are not bound at all times, and in all cases, to tell the truth*, he subjoined *Not, Gentlemen, that I would say that men may lye to the Magistrates; but for all that, I look upon it to be a lesser sin to tell some untruths, than to bring one's innocent neighbour into danger of his life, by owning the truth*; and he quoted the example of the *Egyptian Midwives*. And when the Schepen *Verdoos* replied, *There was only the command of a mortal King, but here of the immortal God, who forbids us to lye*. *Sapma* made answer; *God did forbid lying as much in the case of the* Egyptian *Midwives as in any other; but in their case the command of the King extended to the hurt of their innocent neighbours, and to the murder of harmless infants; which the Midwives could not possibly prevent, without telling some untruths. But I hope your Worships will not drive us to the like shifts.* Among other things the Scout asked him, *Why the* **Remonstrants** *came to preach in these parts?* whereas they had formerly said, *that all the disputes about the* **Five Points** *were not worth the scrapings or parings of one's Nails; and owned that men might be saved by the doctrines of the* **Contraremonstrants**. *Sapma* replied, '*First*, That he never knew 'that such a thing was affirmed simply and absolutely by any of the *Remonstrants*: 'That he himself had never made so little of that controversy: That he believed 'the *Contraremonstrants* might indeed be saved in their doctrine, provided it did 'not influence their lives; but that otherwise he could not comprehend how a 'godly life could spring from such opinions.

'*Secondly*, That the *Contraremonstrants* had lately carried their notions much 'higher than formerly, and had maintained, as doctrines of the church, much 'more dangerous notions than those which they asserted at the *Conference* at the '*Hague*; that they had turned their speculations into necessary Articles of Faith.—

'*Thirdly*, He asked the Scout, since the *Calvinists* agree that the differences be-'tween them and the *Lutherans* are very small, (having frequently offered them 'the Brotherhood, and allowed that they may be saved in their opinions) why then 'do they gather churches among the *Lutherans*, and even chase them away from 'some places where they were settled?' To these questions and arguments no answer was returned. But *Sapma* having reckoned among the dangerous opinions, that which asserts; *That Christ did not die for all men, but only for such whom God had decreed to save*: The Scout opposed him with great warmth, saying, 'Would you then 'have us believe, that Christ died for those, who, he foreknew, would never reap 'any advantage by his death; such as the *Indians*, who never heard of him, or 'his gospel? If the Directors of the *Indian* Companies, said *Sapma*, do not be-'lieve the last, namely, that *Christ* died even for the *Indians*, they act very im-'prudently in sending Ministers into those parts; and the Ministers whom they 'send must be so far *Arminians* (as you call them) or else they must go and preach 'lyes to the poor people, by exhorting them to believe in *Jesus Christ*, as dying 'for them, which nevertheless they the said Ministers themselves do not believe. 'But we need not sail so far for examples; let us stop at those, to whom the gospel 'was preached, as *Judas* for instance.——' *What*, said the Scout, *do you then believe that* Christ *died for that impious wretch too?* He replied, *He did believe it; and that* Judas *would be damn'd for not believing in our Saviour. I believe so too*, said the Scout. *Then you believe*, continued the Prisoner, *that* Judas *was obliged to believe in* Jesus Christ *at the hazard of his salvation? Which proves, among other things, that Christ was his Saviour, and should die for him too.* This consequence the Scout could not but allow. *And yet*, said the other, *your people hold that Christ did not die for* Judas: *So that according to your notion*, Judas *was obliged to believe, and shall be damned for not believing that which was not true.* The Schepen, *Simon vander Doos*, put another question to him, desiring him to answer plainly, and promised that he himself would answer as freely to any question he should propose. The question he put was this: *If God should think fit to deliver any persons lying entirely in a state of blindness, such as* Papists, Jews *or* Turks, *out of their blindness, by bringing them first to the common knowledge of the gospel, and afterwards by degrees to an entire Apostolical knowledge, faith and practice; would such persons be able to resist the same?* The Prisoner said, *He thought they could. Then*, said

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Being asked, who the Overseers or Managers were, both here and at other places? He replied, that his conscience would not suffer him to name them.

Being asked, whether he did not then think himself bound to speak the truth, when he was examined by the Magistrates? He declared, that he was not, at all times, nor in all cases; but that on the contrary, men were often obliged to conceal the truth, as Christ himself had done, and many of the Martyrs.

Being asked, whether he did not know one John Broorsen of Horn, what he was, and whether he were not a Manager? He replied, that the said Broorsen was Governour of the Hospital, and no Manager or Overseer, but that before the Revolution he was an Elder.

He said further, that he thought or believed that there were hundreds and hundreds among their people who did not fully comprehend the difference between the Remonstrants and Contraremonstrants, but separated chiefly on account of the severe and cruel proceedings of the Government.

Being asked, what cruel proceedings he meant? He replied, the robbing them of their Pastors, against whom there was nothing to object; and the hard laws made for banishing, taking, imprisoning them, and the like.

He said moreover, that tho' he spake of the business of Predestination, and the disputes founded thereupon, yet he did not pretend to understand it throughly.

Being asked, whether there were not more of his Order in the town? He answered, in the affirmative, that there were four or five besides himself; but that it was against his conscience to name them, or tell where they lodged.

He said, that most of the troubles in this country proceeded, amongst other things, from the want of charity.

He owned, as his belief, that God had from eternity decreed the salvation of the faithful, as being brought to faith by his preventing grace.

Actum 4to. Septemb. An. 1621.

Præsentibus, *the Heers the Scout, and all the Schepens*; Demptis, Abraham Bome, Geurt Dirkz, Antony Ootgens, *and* Jacob Pieterz Hoogkamer.

And Signed,

J. BOWELZ.

ANNO DOM. 1621.

Discourse between Sapma and the Magistrates.

Thus far from the Confession-book. But in the account which *Sapma* himself has published, we find some things more fully expressed. To his assertion: *That people are not bound at all times, and in all cases, to tell the truth*, he subjoined *Not, Gentlemen, that I would say that men may lye to the Magistrates; but for all that, I look upon it to be a lesser sin to tell some untruths, than to bring one's innocent neighbour into danger of his life, by owning the truth*; and he quoted the example of the *Egyptian Midwives*. And when the Schepen *Verdoos* replied, *There was only the command of a mortal King, but here of the immortal God, who forbids us to lye*. *Sapma* made answer; *God did forbid lying as much in the case of the* Egyptian *Midwives as in any other; but in their case the command of the King extended to the hurt of their innocent neighbours, and to the murder of harmless infants; which the Midwives could not possibly prevent, without telling some untruths. But I hope your Worships will not drive us to the like shifts.* Among other things the Scout asked him, *Why the* **Remonstrants** *came to preach in these parts?* whereas they had formerly said, *that all the disputes about the* **Five Points** *were not worth the scrapings or parings of one's Nails; and owned that men might be saved by the doctrines of the* **Contraremonstrants.** *Sapma* replied, '*First*, That he never knew 'that such a thing was affirmed simply and absolutely by any of the *Remonstrants*: 'That he himself had never made so little of that controversy: That he believed 'the *Contraremonstrants* might indeed be saved in their doctrine, provided it did 'not influence their lives; but that otherwise he could not comprehend how a 'godly life could spring from such opinions.

'*Secondly*, That the *Contraremonstrants* had lately carried their notions much 'higher than formerly, and had maintained, as doctrines of the church, much 'more dangerous notions than those which they asserted at the *Conference* at the '*Hague*; that they had turned their speculations into necessary Articles of Faith.—

'*Thirdly*, He asked the Scout, since the *Calvinists* agree that the differences be-'tween them and the *Lutherans* are very small, (having frequently offered them 'the Brotherhood, and allowed that they may be saved in their opinions) why then 'do they gather churches among the *Lutherans*, and even chase them away from 'some places where they were settled?' To these questions and arguments no answer was returned. But *Sapma* having reckoned among the dangerous opinions, that which asserts; *That Christ did not die for all men, but only for such whom God had decreed to save:* The Scout opposed him with great warmth, saying, 'Would you then 'have us believe, that Christ died for those, who, he foreknew, would never reap 'any advantage by his death; such as the *Indians*, who never heard of him, or 'his gospel? If the Directors of the *Indian* Companies, said *Sapma*, do not be-'lieve the last, namely, that *Christ* died even for the *Indians*, they act very im-'prudently in sending Ministers into those parts; and the Ministers whom they 'send must be so far *Arminians* (as you call them) or else they must go and preach 'lyes to the poor people, by exhorting them to believe in *Jesus Christ*, as dying 'for them, which nevertheless they the said Ministers themselves do not believe. 'But we need not sail so far for examples; let us stop at those, to whom the gospel 'was preached, as *Judas* for instance.——' *What*, said the Scout, *do you then believe that* Christ *died for that impious wretch too?* He replied, *He did believe it; and that* Judas *would be damn'd for not believing in our Saviour. I believe so too*, said the Scout. *Then you believe*, continued the Prisoner, *that* Judas *was obliged to believe in* Jesus Christ *at the hazard of his salvation? Which proves, among other things, that Christ was his Saviour, and should die for him too.* This consequence the Scout could not but allow. *And yet*, said the other, *your people hold that Christ did not die for* Judas: *So that according to your notion,* Judas *was obliged to believe, and shall be damned for not believing that which was not true.* The Schepen, *Simon vander Doos*, put another question to him, desiring him to answer plainly, and promised that he himself would answer as freely to any question he should propose. The question he put was this: *If God should think fit to deliver any persons lying entirely in a state of blindness, such as* Papists, Jews *or* Turks, *out of their blindness, by bringing them first to the common knowledge of the gospel, and afterwards by degrees to an entire Apostolical knowledge, faith and practice; would such persons be able to resist the same?* The Prisoner said, *He thought they could. Then*, said

ANNO DOM. 1621.

He resolves a Question put to him concerning Free-Will.

the Scout, *Men must be more powerful than God.* The Minister answered, 'That 'did not follow; but that it would indeed follow, in case God should make use 'of force to compel men, without allowing any interposition of their will. If 'this were the meaning of the Schepen, he *Sapma* did then agree, that men could 'not resist such a will of God; but he denied that, according to the sense of the 'Gospel, God ever discovered any will or intention to produce faith, or conversion 'thus forcibly in the minds of men.' *Have we then,* said the Schepen, *a free will to believe and to be converted when we please?* The Prisoner: *No, but all men have a power of hindring their own belief and conversion; for in order to a man's believing, two wills are required; God must be willing to bestow on him faith, and he must be willing to exercise it. But as for unbelief, the* **Will,** *or rather* **Unwill** *of men, is sufficient for that purpose. I cannot but think again,* said the Schepen, *that according to what you affirm, men must be more powerful than God. Sapma* asked him, *Whether he did not believe that many things happened in the world; such as murder, adultery, and other sins, contrary to the will of God? Or whether he was of opinion, that whatever happened in the world, came to pass according to the will of God?* Here the Schepen did not well know what answer to make; but the Scout took up the cudgels, and said, *Who is so wicked as to maintain such an opinion? What God forbids, he wills not that men should do; as for instance, the Massacre of the infants by* Herod *at* Bethlehem. *Now then,* said the Minister, *I set the Schepen's conclusion or inference against that of the Scout: It was not the will of God that either* Herod, *or any man living besides, should murder the innocents at* Bethlehem; *and yet* Herod (*as the Scout allows*) *did put them all to death: Consequently* (*according to the reasoning of the Schepen*) Herod *was stronger, or more powerful than God.* Here both Schepen and Scout cried, *That does not follow, for God permitted it. Do not your Worships now perceive,* said the Prisoner, *that you answer for me? I also said, that it did not follow. But how does God permit, or suffer sin? Does he will it, or is it his pleasure that it should happen? No, by no means, for he strictly forbids it. But nevertheless, he does not think fit to hinder it by force or violence: Thus, in like manner, I hold, that God permits men to withstand his will, which indeed he forbids strictly enough; but for all that does not restrain them by force from doing it.*

To this *Sapma* subjoined a larger explanation of the difference between the will of God, when he absolutely *wills* any thing, as at the creation, when he said, *Let there be light*; and when he *wills* any thing in which it is necessary that man's free obedience should intervene, as in the case of faith and repentance.

On the following *Saturday*, the 11th of *September*, the Prisoner was again brought before the Magistrates at the Stadthouse. The Scout showed a certain Paper which he had received from the *Hague*, directing a further inquiry into some points, which produced the subsequent questions and answers:

He passes a fifth Examination.

DOminicus Sapma being examined anew, and asked by the Scout, by whose orders he returned into this country, and whether he had not a commission in writing from Uitenbogart, Episcopius, **and** Grevinkhovius? **he answered, that he besought their Worships to pardon him in this matter, he being unwilling to accuse any body.**

Being asked, By whom he was supported? he replied as before.

Asked: How much he had yearly? Answered: The sum of three hundred twenty-five Guilders.

Asked: Whether the Brethren were still at Antwerp, **and designed to stay there? Said: He believed they were not there; or if they were, that they would not stay there; because our common country being engaged again in open war with the** Spaniards, **he could not imagine that they would continue with the enemies of the country.**

Actum 12mo. die Septembris, Anno 1621.

Præsentibus, *the Scout, and* Simon vander Doos, *the Schepen.*

At this last examination those Gentlemen shewed a great deal of kindness to the Prisoner, not obscurely hinting that they were at a loss what to do with him, and wishing him above a hundred leagues off. He replied, *That he returned them thanks*

for their undeſerved kindneſs towards him: that what he ſuffered was but a trifle; the Lord Jeſus and his truth being worth a thouſand times more to him; but he intreated them to take pity on themſelves, and not to offer any violence to their conſciences. They told him, *that they had no power in the matter; that the whole bench of Schepens muſt judge of his caſe: And laſtly, they referred him to the Placard which lay there before them.* The Priſoner returned; *That he deſired no more than that their Worſhips ſhould diſcharge their own conſciences: and as for the Placard, that there were many more which were not executed with the utmoſt rigour, producing ſeveral examples which he had ſeen within two or three days; namely, that ſeveral Whores, Thieves and Adulterers who had married and bedded with three ſeveral women, had been pardoned and diſcharged.* The Gentlemen ſhrugged up their ſhoulders, and owned it to be true. *'Tis the old game,* ſaid *Sapma, all ſort of offenders find mercy and forgiveneſs, excepting* **Hereticks**: *But here it deſerves to be conſidered, that* **thoſe who have perſecuted others as** Hereticks, **have been almoſt always the worſt Hereticks themſelves.** The Scout deſired to know, what abſurd doctrines he pretended to lay at the door of the *Contraremonſtrants? I ſhall name but two at preſent,* ſaid he, *but they are the moſt abſurd in the world: The* firſt *is,* **That all the inhabitants of this country, tho' they be not appointed to ſalvation, are bound, on pain of forfeiting ſalvation, to believe what the** Contraremonſtrants **daily tell the people not to be true; namely, that Chriſt died for them. The** ſecond **thing is, That all thoſe who in their infancy have been baptized into the ſo called Reformed Church are ſure to be ſaved, whatever kind of lives they lead. At leaſt this is agreeable to their Formulary of baptiſm, and the doctrines they hold; to wit, that Chriſt died for all ſuch; and that none of thoſe, for whom he died, can be damned.**

AN° DOM. 1621.

Abſurd Doctrines of the Contraremonſtrants.

The next *Thurſday,* which was the 16th of the month, the Magiſtrates cauſed *Sapma* to be brought again, whilſt they were ſitting at the Stadthouſe, in order to his ſpeaking with his wife and ſiſter in the preſence of the Scout, and one of the Schepens. Being come up, he preſented to them a certain Memorial for his juſtification, together with a *Catena Salutis*; that is to ſay, a Connection or Chain of the doctrine of ſalvation, according to the notions of the *Remonſtrants*; which the Scout, believing it could not be conſiſtently framed according to their principles, had deſired of him. Thereupon, inſtead of ſpeaking with his wife and ſiſter (for which purpoſe he was brought up) he fell into a warm debate with the preſiding Schepen, *Rootert Ernſt*, who treated him with the language of *Mutineer, Rogue, Raſcal, Renegade* and *Murderer.* The Priſoner replied, *He knew whom he had faithfully ſerved, and before whoſe Tribunal he was ready to appear that very hour with him the Schepen; who ought likewiſe to conſider that he muſt give an account of ſuch uſage at the great day.* The Schepen made anſwer, *That he was no leſs ready to appear, and to give an account,* &c. After this they fell into a new debate about matters of doctrine, much to the ſame effect as before. On this occaſion it was ſaid, *That the Magiſtrates wiſhed he had never fallen into their hands. Ay, Gentlemen,* ſaid *Sapma,* Pilate *too was troubled about our Saviour, but he had a mind to remain* **Caeſar's friend.** To this the Scout replied, *All compariſons are odious.* The other: *Such compariſons are inſtructive.* The Scout: *We will not be compared by you to* Pilate. The Priſoner: *Your Worſhips ſhould not then tread in his ſteps. You are apt to ſay, theſe matters are not in your power, and that you cannot act otherwiſe than you do. I doubt, that like* Pilate, *you only waſh your hands, and in the mean time join in the condemnation of Chriſt.* Then ſaid they, *Do you compare yourſelf with Chriſt?* He replied; Yes, Gentlemen, *ſo far as I ſuffer as a chriſtian.* Schepen: *You like Chriſt! I don't look upon you to be ſuch a perſon.* The Priſoner: *I believe ſo indeed. Neither* Pilate *nor the* Jews *looked upon Chriſt to be what he was, otherwiſe, as it is written,* **they would not have crucified the Lord of glory.** After this, the Priſoner begged he might be permitted to ſpeak to his wife and ſiſter by themſelves, but it could not be granted; and that his little boy, which ſtood innocently by him, cap in hand, might be with him ſometimes, which was allowed. He further prayed that he might be a little more at large in his priſon, for the greater freedom of breathing; but that was refuſed him. Finally, they ſent him back to his dungeon, hardly ſuffering him to bid his wife and ſiſter adieu; ſo ſtrict were the Scout's Officers with him. He took his little boy in his hand, but the

Officers

AN. DOM. 1621. Officers forced him away, not ſuffering the child to go into that place, telling him, that it was not granted him. The Memorial which he addreſſed to the Scout, Burgomaſters and Schepens of *Amſterdam*, contained a large juſtification of the conduct of himſelf, and the reſt of the cited perſons at the Synod of *Dort*, with an account of the treatment they had received from the Synodical Fathers. He repreſented the reaſons why thoſe cited perſons refuſed to ſubſcribe the Act or Promiſe of Ceſſation; maintaining, that their proceedings did not at all tend to ſedition, and making uſe of the very words of the Preface to the *Reformed* Martyrology. He likewiſe juſtified himſelf in relation to what had been laid to his charge on acconnt of the riot and tumult at *Horn*, on the 10th of *March* in the year 1619, moſt earneſtly beſeeching them no longer to entertain any ſuch ſuſpicion of his being a ſeditious and factious perſon; and on the contrary, to be perſwaded, that there were no better inſtruments (though he ſaid it) at leaſt none that took more pains to prevent the good people, who (by reaſon of the ſevere Placards, and yet more rigorous execution of them, were grievouſly harraſſed and tormented in ſeveral places, and who were almoſt ready to caſt off all patience) from raiſing any riots or tumults, or from endeavouring to revenge themſelves on their oppreſſors, than the *Remonſtrant* Miniſters, who came to preach privately in the land; nay, that he, *Sapma*, could ſolemnly declare for himſelf with a ſafe conſcience, as in the preſence of God, that one of the chief motives of his returning with ſo much danger into theſe Provinces, was to help to diſpoſe the people of his perſwaſion, according to his poor ability, to true chriſtian patience, and by all poſſible means to hinder them from oppoſing their rulers by violence on account of the injuſtice which they conceived had been done them contrary to the liberty of their conſciences. He therefore beſought them after the moſt humble and reſpectful manner, and in the name of *Chriſt*, that their Worſhips would no longer make him the object of their reſentment. *People talk, very much*, ſaid he, *of the faith of the old* Reformed *churches, for which the Martyrs have ſhed their blood; but what article has been more clearly, openly, and ſtedfaſtly contended for by them, and even ſealed with their blood, than this*, viz. *That no man ought to be forced in matters of conſcience, or that no kind of violence ought to be uſed either by impriſoning, putting men to death, or baniſhing them on account of religion?*

Oliver Barentſon, formerly Burgomaſter, and at that time eldeſt Schepen of *Horn*, came to *Amſterdam* on purpoſe to accuſe the Priſoner about the tumult abovementioned, on which account ſeven perſons had loſt their lives. This had occaſioned ſeveral of the moſt violent among the Schepens to inveigh againſt him not only when alone, but in the preſence of his wife, telling her, that her huſband was a villain, and a murderer of ſeven men. But *Sapma* having juſtified himſelf in the Memorial abovementioned, with reſpect to that affair, they were ſilenced, and the Schepen who had born hardeſt upon him, began to treat him very civilly, and to teſtify his concern for him. This encouraged him again. He writ in one of the four letters, which were afterwards printed, that he had returned thanks to God in his priſon, for the grace and aſſiſtance he had afforded him, by which means his confinement appeared to be nothing to him. ‘ My dear friends, *ſaid he*, I have made the ballance of my ac-
‘ count. Whereas I have been near two years in theſe Provinces, and every where
‘ in frights and apprehenſions, inſomuch that I durſt not preach at all in ſome
‘ places, in others, ſcarce ſtir a foot, nay, hardly cough or breathe; now I am quite
‘ free, and can ſing every day to the Lord with ſo much joy and exultation, that
‘ the very heavens reſound therewith, to which theſe bands afford me new and fre-
‘ quent occaſion: I exhort, I teach, I comfort my fellow priſoners, without fearing
‘ the Scout or the Soldiers on that account; † *whom the Son makes free, he ſhall be*
‘ *free indeed*; * *and ſhall be heir with the ſon of the free-woman.*

Sapma *enjoys great ſerenity of mind dur ng his impriſonment.*

In the mean time, his wife, *Margaret Ulbes*, omitted nothing that could tend either to his refreſhment or enlargement. She repreſented to the Courts of Juſtice, by a petition, that her huſband was not committed for any villainous action, but merely on account of religion; and that therefore there was no reaſon why ſhe ſhould not have acceſs to her huſband, begging that ſhe might be allowed to viſit him every day; ſince this could not be the leaſt prejudice to any body in the world, and yet would be ſome conſolation to him and her. In conſequence of thispetition, not only the wife,

† St. John, ch. viij. v. 36. * Galat. ch. iv. v. 13.

wife, but the ſiſter too obtained leave, on the 19th of the month, to ſee him as often as they pleaſed. This furniſhed him with an opportunity of eſcaping. The night before the *Kermis*, or Fair of *Amſterdam*, that is to ſay, on the 18th of *September*, he formed the deſign, and two days after he communicated it to his wife and ſiſter; and the *Wedneſday* following, in the evening between ſeven and eight o' the clock, whilſt the Gate-bell was ringing, he went out, without breaking locks or walls, or corrupting any of his keepers. This happened on the 22d of the ſaid month. That day he ordered his wife, in company with his ſiſter, to come to him about four o' the clock in the afternoon, with a cloth about her cheek, as if ſhe had the tooth-ach, and dreſſed juſt as he deſigned to be when he went out. From that time, till it was duſk, they continued diſcourſing about this project, and praying God to bleſs it with ſucceſs. When it grew dark, and the Gate-bell rung, he put on all her cloaths, bound the cloth about his cheek, and put her wedding ring on that hand with which he deſigned to hold up a handkerchief to his face. As ſoon as he thought he had the moſt favourable opportunity, he clapt on his wife's veil, and out he ſallied with his ſiſter, leaving his wife in his place, who wiſhfully eyed them as long as ſhe could, and then walked ſoftly about the room, as had been concerted between them, divided all the time between hope and a thouſand fears. In the mean while the Keeper's wife (an old cunning woman, whom the Priſoner apprehended moſt of all, for fear ſhe ſhould pry too narrowly into his female diſguiſe) went before, and opened the gate for them, little thinking whom ſhe let out. As they went out, the counterfeit woman held her handkerchief up to her mouth and eyes, as if ſhe had been weeping, and the Goaler's wife ſaid ſomething to comfort her, to which the ſiſter replied, making her believe that her brother's wife could not ſpeak for grief and tooth-ach together. *Sapma* has ſince declared, that his confuſion and tranſport were never ſo great, neither when he was taken, nor in any other emergency of his life, as when he heard the priſon doors ſhut after him; and that he ſaid to himſelf, *How graciouſly has God led me by the hand, without any let or hindrance, knocking off my fetters, and bringing me to breathe again in this free air!* Amuſed with ſuch thoughts, and hardly feeling the ground under him, he was obliged, though too tall for a woman's dreſs, and bending as much as poſſible, to walk thorough ſeveral ſtreets, and paſs by many people before he could reach the place to which he was bound. His wife remained in his room for ſome time; on which occaſion he writ to certain of his friends, *That having left his dear ſpouſe behind, he remained ſtill above half impriſoned.* She afterwards ſent a petition to the Magiſtrates, praying that ſhe might be releaſed. But they were much offended at her ſaying in that petition, *That her huſband had eſcaped by the bleſſing of God.* Upon which, ſhe preſented a ſecond Petition, in which ſhe ſaid, *She did not think ſhe had tranſgreſſed their Worſhips orders.* This was immediately torn in pieces on that account. However, on the 29th of *September*, a week after her huſband's deliverance, ſhe was releaſed and ſet entirely free by order of the Schepens, to the great joy of her huſband and friends, who commending her fidelity, ſaid of her, that ſhe was more faithful than *Michal* to *David*, when he eſcaped out of the hands of *Saul*; for ſhe only made an image in the likeneſs of her huſband, put it into his bed, and covered it with cloaths; but this woman covering her huſband with her own cloaths, helped him out of his priſon, and ſtaid in his place. Soon after this, the letters of *Sapma*, out of which we have taken this account for the moſt part, were publiſhed with the following title: *The ſorrowful Impriſonment, and joyful Deliverance of* Dominicus Sapma, *Miniſter of the Holy Goſpel to the* Remonſtrant *churches under perſecution.* The writers of that perſuaſion declare, that his impriſonment excited a great zeal among their people, when they came to hear how he had behaved during his bands. It is related to his honour, and for the imitation of others, that he would not anſwer to any of thoſe queſtions in which it was proper for him to be ſilent; that by his whole conduct both in word and deed, he ſhowed his ſteddy mind, his prudence, his courage and patience; that he did not value any threats of rack or torture; that he puzzled the moſt learned of his Judges by his arguments, and ſoftened the hearts of the moſt violent among them. After his deliverance, he miniſtered to the *Remonſtrants* with the like zeal as before, to the great ſatisfaction of all that heard his learned diſcourſes.

AN° DOM. 1621.

He eſcapes in diſguiſe.

Two days before *Sapma's* eſcape, *Vezekius* ſaved himſelf out of the Work-houſe at *Harlem*, by the negligence of his keepers. At the firſt he was very cloſely confined

Vezekius eſcapes out of the houſe of correction at Harlem.

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Oliver Barentſon, formerly Burgomaſter, and at that time eldeſt Schepen of *Horn*, came to *Amſterdam* on purpoſe to accuſe the Priſoner about the tumult abovementioned, on which account ſeven perſons had loſt their lives. This had occaſioned ſeveral of the moſt violent among the Schepens to inveigh againſt him not only when alone, but in the preſence of his wife, telling her, that her huſband was a villain, and a murderer of ſeven men. But *Sapma* having juſtified himſelf in the Memorial abovementioned, with reſpect to that affair, they were ſilenced, and the Schepen who had born hardeſt upon him, began to treat him very civilly, and to teſtify his concern for him. This encouraged him again. He writ in one of the four letters, which were afterwards printed, that he had returned thanks to God in his priſon, for the grace and aſſiſtance he had afforded him, by which means his confinement appeared to be nothing to him. ‘ My dear friends, *ſaid he*, I have made the ballance of my ac-
‘ count. Whereas I have been near two years in theſe Provinces, and every where
‘ in friglits and apprehenſions, inſomuch that I durſt not preach at all in ſome
‘ places, in others, ſcarce ſtir a foot, nay, hardly cough or breathe; now I am quite
‘ free, and can ſing every day to the Lord with ſo much joy and exultation, that
‘ the very heavens reſound therewith, to which theſe bands afford me new and fre-
‘ quent occaſion: I exhort, I teach, I comfort my fellow priſoners, without fearing
‘ the Scout or the Soldiers on that account; † *whom the Son makes free, he ſhall be*
‘ *free indeed*; * *and ſhall be heir with the ſon of the free-woman.*

Sapma enjoys great ſerenity of mind dur ng his impriſonment.

In the mean time, his wife, *Margaret Ulbes*, omitted nothing that could tend either to his refreſhment or enlargement. She repreſented to the Courts of Juſtice, by a petition, that her huſband was not committed for any villainous action, but merely on account of religion; and that therefore there was no reaſon why ſhe ſhould not have acceſs to her huſband, begging that ſhe might be allowed to viſit him every day; ſince this could not be the leaſt prejudice to any body in the world, and yet would be ſome conſolation to him and her. In conſequence of thispetition, not only the wife,

† St. John, ch. viij. v. 36. * Galat. ch. iv. v. 13.

wife, but the ſiſter too obtained leave, on the 19th of the month, to ſee him as often as they pleaſed. This furniſhed him with an opportunity of eſcaping. The night before the *Kermis*, or Fair of *Amſterdam*, that is to ſay, on the 18th of *September*, he formed the deſign, and two days after he communicated it to his wife and ſiſter; and the *Wedneſday* following, in the evening between ſeven and eight o' the clock, whilſt the Gate-bell was ringing, he went out, without breaking locks or walls, or corrupting any of his keepers. This happened on the 22d of the ſaid month. That day he ordered his wife, in company with his ſiſter, to come to him about four o' the clock in the afternoon, with a cloth about her cheek, as if ſhe had the tooth-ach, and dreſſed juſt as he deſigned to be when he went out. From that time, till it was duſk, they continued diſcourſing about this project, and praying God to bleſs it with ſucceſs. When it grew dark, and the Gate-bell rung, he put on all her cloaths, bound the cloth about his cheek, and put her wedding ring on that hand with which he deſigned to hold up a handkerchief to his face. As ſoon as he thought he had the moſt favourable opportunity, he clapt on his wife's veil, and out he ſallied with his ſiſter, leaving his wife in his place, who wiſhfully eyed them as long as ſhe could, and then walked ſoftly about the room, as had been concerted between them, divided all the time between hope and a thouſand fears. In the mean while the Keeper's wife (an old cunning woman, whom the Priſoner apprehended moſt of all, for fear ſhe ſhould pry too narrowly into his female diſguiſe) went before, and opened the gate for them, little thinking whom ſhe let out. As they went out, the counterfeit woman held her handkerchief up to her mouth and eyes, as if ſhe had been weeping, and the Goaler's wife ſaid ſomething to comfort her, to which the ſiſter replied, making her believe that her brother's wife could not ſpeak for grief and tooth-ach together. *Sapma* has ſince declared, that his confuſion and tranſport were never ſo great, neither when he was taken, nor in any other emergency of his life, as when he heard the priſon doors ſhut after him; and that he ſaid to himſelf, *How graciouſly has God led me by the hand, without any let or hindrance, knocking off my fetters, and bringing me to breathe again in this free air!* Amuſed with ſuch thoughts, and hardly feeling the ground under him, he was obliged, though too tall for a woman's dreſs, and bending as much as poſſible, to walk thorough ſeveral ſtreets, and paſs by many people before he could reach the place to which he was bound. His wife remained in his room for ſome time; on which occaſion he writ to certain of his friends, *That having left his dear ſpouſe behind, he remained ſtill above half impriſoned.* She afterwards ſent a petition to the Magiſtrates, praying that ſhe might be releaſed. But they were much offended at her ſaying in that petition, *That her huſband had eſcaped by the bleſſing of God.* Upon which, ſhe preſented a ſecond Petition, in which ſhe ſaid, *She did not think ſhe had tranſgreſſed their Worſhips orders.* This was immediately torn in pieces on that account. However, on the 29th of *September*, a week after her huſband's deliverance, ſhe was releaſed and ſet entirely free by order of the Schepens, to the great joy of her huſband and friends, who commending her fidelity, ſaid of her, that ſhe was more faithful than *Michal* to *David*, when he eſcaped out of the hands of *Saul*; for ſhe only made an image in the likeneſs of her huſband, put it into his bed, and covered it with cloaths; but this woman covering her huſband with her own cloaths, helped him out of his priſon, and ſtaid in his place. Soon after this, the letters of *Sapma*, out of which we have taken this account for the moſt part, were publiſhed with the following title: *The ſorrowful Impriſonment, and joyful Deliverance of* Dominicus Sapma, *Miniſter of the Holy Goſpel to the* Remonſtrant *churches under perſecution.* The writers of that perſuaſion declare, that his impriſonment excited a great zeal among their people, when they came to hear how he had behaved during his bands. It is related to his honour, and for the imitation of others, that he would not anſwer to any of thoſe queſtions in which it was proper for him to be ſilent; that by his whole conduct both in word and deed, he ſhowed his ſteddy mind, his prudence, his courage and patience; that he did not value any threats of rack or torture; that he puzzled the moſt learned of his Judges by his arguments, and ſoftened the hearts of the moſt violent among them. After his deliverance, he miniſtered to the *Remonſtrants* with the like zeal as before, to the great ſatisfaction of all that heard his learned diſcourſes.

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He eſcapes in diſguiſe.

Two days before *Sapma's* eſcape, *Vezekius* ſaved himſelf out of the Work-houſe at *Harlem*, by the negligence of his keepers. At the firſt he was very cloſely confined

Vezekius eſcapes out of the houſe of correction at Harlem.

AN° DOM. 1621. fined, and ſtrictly watched; they would not ſuffer him to ſtir out of his room, not even whilſt it was cleaning. During the laſt hard and long winter, he humbly petitioned the Magiſtrates for a little firing, but it was denied him; and he was told, that leave muſt come from the higher powers for that purpoſe. They would not allow him ſo much as the uſe of pen, ink and paper, which he earneſtly preſſed for, if it were only to enable him to paſs the time away. His wife, *Jaſperina de Remey*, who ſettled at *Harlem*, for the ſake of her huſband, had with much importunity, and running to and fro, got leave to ſee him twice a week; but about the middle of this ſummer, the Burgomaſters gave order that ſhe ſhould be admitted to him but once a fortnight. Yet hearing that the two Miniſters who were committed to the Workhouſe at *Amſterdam*, had obtained a little more liberty than before, ſhe addreſſed herſelf to the States-General, praying, that the like favour might be granted to her huſband too, and that her little children might be allowed acceſs to him twice every week. The States referred her to the Burgomaſters and Magiſtrates of the town of *Harlem*, leaving it to them to do as they ſhould think fit. Upon her application to the ſaid Burgomaſters, they not only granted her leave to ſee him, with her children twice a week, as ſhe had deſired, but allowed him ſometimes to come out of his room, for the air. Having thus got more liberty, he frequently made uſe of it in walking in the court, and in the apartment of one of the Governors; which, at laſt, furniſhed him with the means of eſcaping. For being one day in the ſaid apartment, he met by chance with an old ruſty key, which had been formerly dropt or loſt. He took it up, ſaying to himſelf, who knows but it may fit the lock of the gate; he made trial of it too, as ſoon as he had the convenience, and found it fitted exactly. Whereupon, laying hold of the firſt opportunity, he opened the door and paſt out, no man perceiving him, and ſo in the duſk of the evening, took ſhelter in a truſty friend's houſe. As ſoon as he was miſſed in the Workhouſe, the Magiſtrates ſent for his wife, and would have obliged her to tell them how he came by a key, but ſhe not giving them a ſatisfactory account, was herſelf committed to the ſame Workhouſe in her huſband's ſtead, where ſhe continued five days, till her maid, who daily brought the youngeſt of her five children to be ſuckled by her, fell into a cellar, and was dangerouſly wounded, when, upon the interceſſion of eight of her neighbours, ſhe was releaſed upon bail, under a promiſe of appearing and ſubmitting to a trial, whenever the Magiſtrates ſhould order. This eſcape of *Vezekius*, who had been full ſixteen months in priſon, *viz.* one month at the *Hague*, and fifteen at *Harlem*, was very agreeable to the *Remonſtrants* at *Horn*, and in other places where he afterwards preached, on account of his good gifts and pious behaviour. I return now to the two impriſoned Miniſters *Grevius* and *Prins*, who were kept in the Workhouſe at *Amſterdam*, and whoſe deliverance followed ſoon after. They had been treated very rigorouſly for a while.

Grevius and Prins are ſeverely uſed in the Workhouſe at Amſterdam.

The Governors of the ſaid houſe, who were *Cornelius Schellinger*, a Sugar-baker, and ſenior Deacon, *Peter Dirkſon Emaus*, *Matthew Johnſon Egh*, and *Jacob Jacobſon Zew*, and the Keeper with others who aſſiſted him, ſhowed themſelves very ready, and no leſs ingenious in tormenting thoſe Miniſters. They tired them with continually jeering, flouting, vexing and threatening them. They would hardly ſuffer their wives and children to come near them in a month or ſix weeks time. In the long winter evenings, they were debarred the light of lamps or candles, and all uſe of pen and ink. The benefit of fire, which was not denied to any of the criminals in the houſe, was withheld from them for a fortnight, on account of a ſilly trifling complaint; and they were threatened to be made to raſp or put to hard labour. They were not allowed to read ſuch books as they liked beſt, and were particularly denied the uſe of thoſe writ by *Arminius*, *Vorſtius*, or any other of the *Remonſtrants* upon any of the points in controverſy, or any thing relating to *Predeſtination*. But this uſage, as it is thought, was unknown to the Magiſtrates, who were looked upon to be more moderate than to give ſuch directions.

Grevius ſtudies the Law, and writes a Treatiſe againſt the uſe of the Rack.

During theſe ſeverities, *Grevius* obtained leave to peruſe ſome law-books, and applied himſelf again to that ſtudy, of which he had laid the foundation in his youth. On this occaſion, he put together ſome thoughts about the uſe of the Rack or Torture, ſhewing the harm and danger of it; which he afterwards publiſhed, and the book was judged by the beſt Lawyers to be a learned and elaborate piece. It was compriſed in two parts: In the *Firſt*, he refuted thoſe arguments that were wont to be produced in defence of that cruel practice.

The *Second* part contained the reaſons why the *Rack* ought not to be uſed by any chriſtian tribunals. AN° DOM. 1621.

Afterwards, *viz.* about the beginning of *June*, theſe two Priſoners met with much gentler treatment, as we have hinted above: the Magiſtrates not only granted them the free uſe of pen and ink, but likewiſe the liberty of walking every day in the court or yard of the Workhouſe, for the benefit of the air and exerciſe; and they permitted their friends and acquaintance to come and ſee them, though not without ſpecial application to the Governors for leave. This was great comfort and refreſhment to them; for the converſation of our friends, being one of the ſweeteſt pleaſures of human's life, extremely lighten the weight of an adverſe fortune. Whilſt they were in this condition, the *Refugee* King of *Bohemia* came upon a certain day, not named, to *Amſterdam*, attended by the Conſort of Count *Erneſt* of *Naſſaw*, Stadtholder of *Freeſland*, the Heer *van Brederode* and his Siſter, the *Engliſh* Ambaſſador *Carleton*, and other great perſonages. Being there, he went to ſee the Workhouſe, among other remarkable places and publick edifices, and coming with his company before the window of one of the impriſoned Miniſters, aſked the Scout *Grotenhuſe*, whether that was not one of the Miniſters? The Scout replied, with his head covered, that it might not be known at firſt who was with him: *Yes, Sir, this is one of the Miniſters who were baniſhed by the States.* *Baniſhed indeed by the States*, cried the Priſoner, *but not by God.* The King then anſwered, *You Miniſters deſpiſing the commands of your Sovereigns, my Lords the States, are come back to raiſe tumults and diſturbances in the land.* *You ſpeak*, ſaid the Miniſter, ('twas *Prins*) *juſt as your paſſions move you.* *That*, ſaid the King, *being your intention, and the only reaſon of your return, is therefore the cauſe of your being committed to this place by the authority of the States.* *By authority indeed*, cried the Miniſter, *but not by reaſon or juſtice; and if the reſpect I have for the reſt of the company, whom I do not know, did not retain me, you ſhould have ſuch an anſwer from me, as you deſerve.* Then the Scout taking off his hat, ſaid, *Behold here the King of* Bohemia. The Miniſter begged the King's pardon, for having ſpoken to ſo great a Prince with ſo little reſpect. The King replied, *It is no matter, ſpeak boldly.* In the mean time, the Heer *van Brederode* and the *Engliſh* Ambaſſador drew near, and the latter aſked him, *Whether he was a* Reformed *Miniſter?* The Priſoner anſwered, *Yes.* The Ambaſſador, *How Reformed?* The Priſoner, *According to the word of God.* The Ambaſſador, *Not then according to the* Palatine *Catechiſm.* The Priſoner: *I am of opinion that the ſureſt Reformation is that which is founded on the word of God, and not on any other rule.* *But*, ſaid the King, interpoſing, *has not the Synod informed you otherwiſe?* The Priſoner: *Neither the Synod, nor any other power upon earth can bind our conſciences; eſpecially in matters contrary to the word of God.* *Who muſt be judge of that?* ſaid the Ambaſſador. The Priſoner replied, *Every man's own conſcience, guided by the word of God, muſt be judge, eſpecially in matters on which ſalvation depends; but in leſſer things we ought to exerciſe a mutual forbearance.* As the King and the Ambaſſador held their peace, and looked at one another, *Brederode* put in, and ſaid, *This is not your practice; you have taken an oath to ſtand by one another, and you will not depart from it.* The Priſoner made anſwer, *We have ſworn to none but* Jeſus Chriſt *our Lord, and from him we neither will, nor can depart.* *No man can abſolve us from this obligation, neither Kings, Princes, nor States, nor any power in the world.* *As for what is ſaid of other oaths or ties, it is all ſlander and fiction.* To that aſſertion no anſwer was returned; but *Carleton* ſaid to ſomebody, as they were going away, *That man is a man of ſence, but it is pity he ſhould make no better uſe of it.* *I bleſs God*, cried the Priſoner, *That I am not convinced as yet of having abuſed it.* Then the King and his company departed, giving tokens of their civility. But it is recorded of one of the chief Ladies, who were then in company, that yielding a little too much to her paſſion, ſhe fell foul upon the two Miniſters in the Workhouſe, charging them with being riotous traytors. To ſuch treatment as this they were daily expoſed; but they ſometimes met with opportunities of inſtructing ſome who came to ſee them, and of bringing them to a better mind. Some of their adverſaries were of opinion, that they ought again to be deprived of all means of converſing with people; and after the eſcape of *Welſing* at the *Hague*, of *Sapma* at *Amſterdam*, and *Vezekius* at *Harlem*, ſome of the Governors adviſed, that theſe two perſons ſhould be more cloſely ſhut up in ſome remote priſon, ſuch as the Caſtle of *Looveſtein*, as *Byſterus* had been.

Diſcourſe between the King of Bohemia *and* Prins *in the Workhouſe.*

AN° DOM. 1621. On the other hand, ſome of the moſt zealous *Remonſtrants* had been employing their thoughts and pains for ſeveral months to find out means for their deliverance, communicating their projects, and adviſing with the priſoners themſelves as well as they could. At length it was agreed to get them out by ladders, and they intended to have effected it ſome days before the taking of *Sapma*. *Sapma* himſelf was the manager, and actually engaged in making the attempt for their releaſe. This, as ſome thought, was truly *laying down his life for the brethren*, according to the Apoſtle, 1 *Joh.* 3. 16. But it failed for want of hands, and by a miſtake in the method that was uſed, and it was by a ſignal providence that *Sapma* eſcaped the danger in which he had involved himſelf. Afterwards the work was to have been reaſſumed, but the ſeizing of *Sapma* defeated it the ſecond time. They would not attempt it the third time during his impriſonment, in hopes of getting him out at the ſame time, if he were committed to the ſame place. But he having eſcaped in his wife's cloaths, as has been related, thoſe who had concerted it with him, took it again in hand, the night after his eſcape, but without ſucceſs, and the contrivers and attempters narrowly miſſed being diſcovered. Thus the matter was poſtponed for a while, till a better opportunity. But the *Remonſtrants* having received certain information one *Saturday*, being the 9th of *June*, that the *Wedneſday* following the two impriſoned Miniſters were to be ſent to *Looveſtein*, they did not ſleep upon it. *Sapma* took upon him again the management of this affair. He and his aſſiſtants, agreed that no time ought to be loſt in preventing the carrying them away. They thought it muſt be now or never. Accordingly they ſet about it immediately, and luckily executed it, but to the great hazard of the lives both of the priſoners and them that ſaved them. * For the Work-houſe, which had formerly in times of Popery been a Cloiſter of the Nuns of St. *Clara* was encompaſſed with very high and ſteep walls, which were to be both aſcended and deſcended. The attempt was executed about midnight between the 12th and 13th day of *June*, when the darkneſs was very favourable to them, the moon being about 27 days old. They had found an opportunity to counterfeit the keys of the rooms where the two priſoners lay, which were faſtened with two doors and locks. They brought wooden ladders (died black, that they might not be ſeen) and raiſed them againſt the outer walls. By the help of theſe, ſome perſons climbed up to the roof, where they faſtened ladders of ropes, which they let down into the inner-court of the workhouſe. But before they could come thus far, they met with ſeveral obſtacles and difficulties, which ſeemed plainly to ſuggeſt to them, that their plot was defeated, that the hope of their vain and ridiculous attempt was vaniſhed in ſmoak, and every way to a good iſſue precluded. There was that night ſuch a dreadful barking of dogs all round upon the noiſe of the ladders and other tackle brought through the ſtreets, ſuch a number of paſſengers came in their way, ſuch a ſtrict and careful watch was kept, and the carrying of the neceſſary inſtruments proved ſo troubleſome and tedious, that one would have thought any man in his ſenſes would have deſiſted from ſo dangerous an attempt. But they went on, notwithſtanding all theſe diſcouragements; inſomuch that their ſteddy zeal and invincible courage in contending with ſo many accidents cannot be enough admired. The ladders being now raiſed, and the ropes caſt over the roof, the deſcent from which looked like the precipice of a mountain; it happened that whilſt ſome of the men where getting down as faſt as they could, to open the doors of the rooms where the priſoners lay, and others were ſitting upon the roof, one of the neighbours came out with a drawn ſword to attack thoſe who ſtood by the ladders in the ſtreet, bawling out as loud as he could: *Alarm, The thieves are endeavouring to ſteal away the poors money-cheſt in the alms-houſe*, (this was juſt by the Work-houſe, and is now a Latin-ſchool) *and*, added he, *they are now breaking thro' the iron-gates.* The others did all they could to ſtop his mouth, gave him good words, and were forced at laſt to own the whole truth to him. The man ſtood as if he had been thunder-ſtruck, left off crying, looked a little at the work, and then wiſhing them good ſucceſs, but in ſuch foul language as the mob are uſed to utter, retired into his houſe. One of the criminals belonging to the Work-houſe, who was a little touched in his brains, raved and cried out ſeveral times, whilſt this affair was in agi-

Grevius *and* Prins *make their eſcape by the means of* Sapma *and others.*

* Pontan. Hiſt. Amſtelod. Lib. II. Cap. VI. *p.* 15.

tation: *The* Arminians *are getting out, the* Arminians *are getting out.* Insomuch that his voice was heard on the other side of the canal, where some of the *Remonstrants* were keeping watch. But within it was either not heard, or not regarded, because this madman was wont to cry out so at other times. In the mean while the adventurers got in, opened the chamber doors, and fetched out *Grevius* and *Prins*, whom they caused to mount the rope-ladders and come down by the wooden ones, which were fixed against the outer wall. After they were got down, they were still obliged to open a gate, of which they had procured a key. With them escaped two or three other persons; one of them was a Jesuit of *Brussels*, named *Levinus Wouters*, who was committed in the month of *April*, of the foregoing year, there to continue till further order of the Schepens; but his crime was not mentioned in his sentence: The others were of that sort of people who wanted a further reformation, to be as good as they should have been. For the sake of this Jesuit some Burghers of the church of *Rome* had faithfully assisted the *Remonstrants*. Thus were the above-named Ministers delivered from their dismal confinement, from whence they immediately repaired to some of their own persuasion. They were soon missed in the morning, but the doors and locks were found fast every where, and no sign nor token of any breaking in. However on the outside of the wall were found two ladders, which the managers of the work had left there, for fear of being discovered or stoped in their return home. ANNO DOM. 1621.

A few days after this deliverance *Grevius* writ a certain letter to the Professor *Conradus Vorstius*, in which he gave him an account of his escape, pouring out his heart to him in the following manner:

A remarkable letter of Grevius *to* Vorstius, *after his escape.*

'THE * letter I last writ to you, renowned Sir, came out of a much worse place, from which, thro' God's particular mercy, I am escaped; and escaped after 'so strange a manner, that I can hardly tell whether, or how I am delivered. It 'seems to be all miraculous, when I reflect upon the many locks, and bolts, and 'lofty walls that kept me in, and the sharp eyes of my Jaylors. Be it as it will, I 'acknowledge the Divine help and assistance by which I have obtained my unex-'pected liberty. I knew well enough that the friends who are zealous for our per-'suasion, were contriving something, but yet when I considered their whole scheme, 'I could not see any prospect of success; for there appeared so many obstacles in their 'way, that I thought it not only difficult, but even impracticable, whatever cunning, 'or strength, or dexterity they might employ. So that as often as I considered 'of the means to be used for my escape, and cast my eyes on those high walls 'which were to be ascended and descended, my heart was chilled with the fear that 'I should never be able to go through it, and purchase my desired liberty with so 'great danger: For I am by nature weak of body, and not strong enough in my 'mind to undertake heroick exploits; which cannot be executed without the great-'est courage of the mind, and some strength of the body too. But this defect, this 'pusillanimity was turned into courage the very moment it was wanted; and I was 'strengthened by the Divine assistance, to which I ascribe entirely the glory of my 'deliverance. I should be very wicked and unthankful if I did otherwise. For it 'was he alone, the all-powerful God, the Father of mercies, who obviated and re-'moved all the impediments and difficulties which encompassed us that night on e-'very side. He it was who hid from the eyes of those brave heroes, every thing that 'might have deprived them of the courage necessary to carry on this labour of love, 'with zeal and fervour. It was he who added this strength to my faltering mind 'and body, insomuch that I ascended and descended that dangerous wall with an in-'credible agility, and almost without fear, or turning of my head, just as if I had 'been supported and carried with wings.' After this he recites some of the circum-stances of his deliverance, relating to the steddy zeal and courage of his friends who assisted him in this exploit, as they have been already shown, and then goes on thus: 'Do you not see, renowned Sir, how justly I impute to the Divine assistance our re-'lease from this sad, dismal, and dishonourable prison? And now we are concealed 'among our friends, who kindly and joyfully endeavour to soften our miseries, still 'trembling for fear of new snares, which we suspect are laid by the rage and mad-

* Epist. Eccles. p. 625, &c.

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'nesſ of the furious Clergy. The Magiſtrates are openly cenſured here. They are 'accuſed by the Miniſters from the pulpit of negligence, ſloth and lukewarmneſs; 'nay, ſome of them don't ſcruple ſaying, that we have eſcaped by the knowledge, or 'at leaſt the connivance of the Magiſtrates. But how falſe is this charge! 'Tis not 'impoſſible but there may be ſome among them, who being more moderate in theſe 'matters, and not ſuch ſtrangers to reaſon, but inclined to gentle meaſures, reſtrain 'the violent paſſions of ſuch of their fellow-officers, who being of warm tempers, 'fancy that their church can't ſtand but by the continual oppreſſion of our's. But of 'this we have no certainty; for hitherto there has not been the leaſt appearance of 'any connivance in our caſe. Could the bitter and pernicious counſels of the Clergy 'but have prevailed, the harbouring of us would have been prohibited in the moſt 'publick manner, and upon the ſevereſt penalties. Whoever had received us, would 'have been liable to the penalty of baniſhment: large rewards would have been 'offered to ſuch who would diſcover or betray our deliverers; all ſuſpected houſes, 'nay, every corner, would have been narrowly ſearched by the officers. But no-'thing of this has happened yet, God be praiſed, and God grant that nothing like it 'may happen hereafter! Oh would but the Government of our Country grow 'daily more and more moderate! O would they but ſhut their ears againſt thoſe 'wicked whiſpers of the Clergy, and ſuffer us to ſhelter our ſelves in ſome private and 'ſafe corner of the world, ſo as not to fall again into the hands of thoſe, who make 'our troubles and miſeries their greateſt pleaſure! *O Tempora! O Mores!* That 'thoſe ſhould be compelled to lurk in holes and corners, who ought to be highly 'honoured, who ought to be ſet upon a hill, that they may give light to every body! 'God forgive this ungrateful age, and thoſe blind people, by whoſe zeal, not to 'call it impiety, ſuch merit and innocence as your's have been oppreſſed.

When *Uitenbogart* and *Epiſcopius*, who were at that time in *France*, heard of the 'eſcape of the abovementioned priſoners, they expreſſed themſelves thus, in a certain 'letter which they writ to the Directors of the *Remonſtrant* affairs within the Provinces. 'We bleſs God for this ſo unexpected a deliverance of our worthy Collegues; firſt 'of *Welſing*, next of *Vezekius* and *Sapma*, and now lately of *Grevius* and *Prins*. Theſe are are ſo many inſtances of God's ſingular providence over our chriſtian cauſe, as well as great demonſtrations of the love of the inſtruments, eſpecially in the laſt 'caſe; of thoſe we ſay, who not valuing their own lives, have been willing to lay 'them down for the brethren; for which they are juſtly intituled not only to the 'thanks of thoſe brethren, by whoſe hands they were delivered, but to our's, and to 'thoſe of the whole brotherhood. We firmly hope they will be rewarded for the 'ſame at the reſurrection of the juſt.

Thankſgivings in the churches of the Remonſtrants.

The *Remonſtrants*, who were wont to put up their prayers to God at their Meetings for their impriſoned Miniſters, and for the Heer *Hogerbeets* (as likewiſe for *Grotius*, whilſt he was a priſoner in the caſtle of *Looveſtein*) aſſembled ſeveral days and in different places, in order to return God thanks for this late deliverance. *Prins* likewiſe preached a thankſgiving-ſermon at *Amſterdam*, in the month of *November* on this occaſion, and, if I miſtake not, was followed by *Grevius*. After this, *Grevius* was deſired to ſerve the *Remonſtrant* ſociety in that city, where he frequently preached for ſeveral months, being very acceptable to the people. *Prins* was employed for ſome time at *Rotterdam*, but it laſted not long, by reaſon of his ſcandalous life, and irregular converſation, of which there ſoon appeared ſeveral inſtances. *Grevius* departed for *Germany* the next year, in order to breathe a little more freely, he having been long confined, and obliged to ſhelter himſelf in cloſe places in *Holland*. He reſided ſome time in *Holſtein*, and at *Hamburg*, where in the beginning of the year 1624, he publiſhed his book about the *Rack*, and dedicated it to the Duke of *Holſtein*. But ſoon after this, as he was travelling to *Spires*, he was miſſed, and was never more heard of, whether it were, that he died ſuddenly on the way at ſome obſcure place or other, or whether he fell by the hands of thieves and murderers on the road. His loſs was greatly lamented by the *Remonſtrants*, (who had long in vain expected his return) on account of his excellent learning, piety, ſweet temper, good behaviour, and other virtues.

The

The day after the eſcape of *Grevius* and *Prins*, to wit, on the 13th of *October*, the *Remonſtrants* of *Leyden* went in great numbers to a Meeting out of town, to give God thanks for this deliverance, which they did without being diſturbed. But at their return they found the gates of the town ſhut, and the Watch doubled. The mob roſe, and the whole town was in confuſion. None were ſuffered to go out, or to come in, except the *Remonſtrants*, whoſe names were ſet down by an officer as they entered; after which, they were forced to run the Gantlope through the mob who ſtood in great numbers expecting them, and by whom they were welcomed with thruſts and blows and ill language. Some perſons of condition, ſuch as had formerly been in the Government of *Leyden*, returning at the ſame time from their gardens, were not ſpared any more than the others; the Scout and the watch ſitting ſtill all the while, and not uſing the leaſt endeavours to quell the riot. But the moſt part of the *Remonſtrants* ſtaid behind at *Warmond* with their Miniſter, who preached that night to them there. The next day a great many perſons, both men and women, (among whom were many too that had not been out of the town at all) were ſummoned to appear before the Magiſtrates at the Stadthouſe, and required, *either to own that they had been at the Meeting, and ſo to pay the fine without any further conviction; or elſe to clear themſelves by oath, which if they declined, they were to be committed.* Six men and three women were accordingly committed that night to the town-priſon, called the *Graveſtein*, the women ſinging the 79th Pſalm as they went along the ſtreets. Amongſt theſe there was one who had been brought to bed not longer than a month, and who had plainly proved that ſhe had not been out of her houſe that day. Notwithſtanding which ſhe was forced to go to priſon, with her child in her arms, becauſe ſhe refuſed to ſwear; and tho' ſhe produced credible witneſſes the next day to ſhow where ſhe was at the time of the Meeting, it did not avail her, till ſhe purged her ſelf upon oath; then they diſcharged her, but not till ſhe had paid ſeven gilders and odd ſtivers. The Scout permitted the huſband of one of the other women to go to his wife, and fetch ſome keys from her; but for all that, he ſent one of his officers after him, and cauſed him to be kept in the priſon. He and the others remained there on the 17th of the ſame month; after which we do not find by any of the regiſters or other memoirs, when, or after what manner, whether with, or without any fines, they were releaſed.

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The Leyden-Remonſtrants *holding a Meeting without the city to thank God for the eſcape of* Grevius and Prins, *are diſturbed and ill-treated.*

At *Horn*, the zeal of the *Remonſtrants* met with much better ſucceſs. They aſſembled there in the months of *October* and *November*, to the number of ſeveral hundreds, and *Iſaac Welſing*, who went thither after his eſcape, preached to them; and among other places, twice at the houſe of *Lutegard Dirks Hogerbeets*, the widow of *Gerbrant Janſon Shaft*, and ſiſter to the impriſoned Heer *Rombout Hogerbeets*, a mighty zealous woman, who, without any regard to the danger of being fined and baniſhed, freely entertained the *Remonſtrant* Miniſters, and lent her houſe for the place of meeting; which at that time met with no diſturbance. It was thought that the Magiſtrates of this town, and thoſe of *Alkmaer*, begun to wink at theſe proceedings.

Iſaac Welſing *preaches at* Horn.

When we gave an account of the impriſonment of *Byſterus* above, we made ſome mention of that of a Student of Divinity, who likewiſe fell into the hands of his perſecutors. The name of this perſon was *Gerardus Ruſius*, born at *Alkmaer*, who being met on the 16th of *September* by the Under-Scout of *Gouda*, and by *Oliverius Buck*, the Miniſter of *Kapelle*, in the way between *Gouda* and *Rotterdam*, was diſcovered by the ſaid Miniſter, who had ſtudied with him, ſeized by the ſaid Under-Scout, and thrown into priſon. Having applied himſelf to the ſtudy of Phyſick for ſome time, his intentions were to have gone into *France*, and there to have taken his Doctor's degree, as appeared by the bills of exchange for thar purpoſe, which the Scout found about him; but now he was carried to the *Hague*, where he had been cited to appear before the Court as long ago as the year 1618, for having preached to a Meeting of the *Remonſtrants* in that place, but had not obeyed. Being brought before the ſaid court, he was examined upon ſeveral points. In the firſt place, they aſked the place of his nativity, his name, age and profeſſion? To all which he anſwered nothing but the truth. Then they aſked him further, whether he had not been cited to appear before them in the year 1618? He replied in the affirmative. Why did he not then appear. He ſaid, *Becauſe he feared he ſhould have met with the ſame trouble which had then befallen him?* He was further asked, if he had not preached in a garden at the *Hague*? He anſwered, *If any body charges me with it, I am ready*

Gerardus Reuſius *is ſeized and carried to the* Hague.

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Being examined, he refuses to give a categorical answer.

to make my defence, or to undergo such punishment as your Lordships shall think fit. They cried, *Answer yes or no.* He: *I cannot return such a categorical answer.* They: *It is not the custom of this court to be satisfied with such an answer as you have given, wherefore say plainly, yea or no.* He: *My answer is, as I think, plain enough; besides, I will undertake to put a thousand and a thousand questions, to which a man cannot reply thus categorically, yea, or no, with a safe conscience, your Lordships yourselves being judges.* They: *You are not asked any question which may tend to the bringing any of your neighbours into trouble.* He: *That is true, but it may tend to my own damage; and my love to myself being the rule of my love towards my neighbour, my love ought by consequence, to be extended as much to my self as to my neighbour.* They: *What harm can you do to your self by your confession, in case you are innocent.* He: *I have regard in this matter to the consequences; for though I should clear my self by pleading not guilty as to this particular matter, yet I should not be able to avoid accusing my self as to other things which I should scruple denying.* They: *You ought to consider with whom you have to do; they are able to make you own all.* He: *I acknowledge I am your Lordships prisoner, and that you have it in your power to use me as you please; but I shall pray to God for constancy and preseverance, and I doubt not but he will support me under this affliction, as he has done under many more.* When the prisoner urged that his accusers might appear against him, the Attorney-General replied, I am your accuser. The prisoner desired him to produce his evidence. The Attorney: *We have several witnesses.* The prisoner: *Let them stand forth, that I may see whether I may not have cause to challenge them.* He was then urged no less than thrice to answer categorically, but he would go no further than he had done. To the question, *Where he had lived the three last years? And whither he was then going?* He replied, *That during the said time he had been at* Bremen, *at* Steinfurt, *in* Westphalia, *in* Denmark, *and* Sweden. *That since his return to this country, he had been some weeks at* Amsterdam, *and had publickly conversed there; and lastly, that his design was to have travelled to* Caen *in* Normandy. Finally, they asked him, *Whether he acknowledged the Magistrates who were set over all the towns at the late Revolution, to be lawful?* His answer to this question was very remarkable: *I am not,* said he, *capable of judging, since I know not the Constitutions of all the towns, nor who they be that are chosen into the Magistracy;* **but I am ready to submit to, and obey them in all matters not contrary to the laws of God, as much as if they were the most lawful in the world.** This is what was most remarkable in his answers, as far as has come to my knowledge. Having continued some weeks longer in prison, he was at last condemned to pay all the charges, and banished out of *Holland, Zeland* and *Utrecht.* It could not be proved, it seems, that he had preached since the promulgation of the Placards; by which means, 'tis thought, he escaped the penalty of *perpetual imprisonment.*

Adrian Simonson. *deserts the* Remonstrants, *and accuses them to the Government.*

The *Remonstrants* had had much trouble for some time past with *Adrian Simonson,* formerly Minister at *Charlois,* on the other side of the *Maese.* After some months contention, his views began to appear, upon his petitioning the Committee of the States for leave to return and settle in his native country, and offering to sign the Act of Cessation. Some say, that the Lords taking his request into their consideration, exacted hard conditions of him, namely, *That he should discover the places where he had preached, and the people that had heard him; that he should give an account of the method of the* Remonstrant *collections, and how, and by whom the same were managed:* Which if he would consent to do, his petition, they said, should be granted. I could never learn that he complied with these terms prescribed him by the States Committee; but this is certain, that on the 25th of *September,* his desired liberty was granted him, and that after having subscribed the Cessation, he withdrew himself by degrees from the *Remonstrants,* from whom he received the last quarter of his salary, notwithstanding that he blackened the Fraternity and their Directors in all places, and threatened what he would do more, in case they with-held his usual allowance. He likewise writ a short Apology, and published it the year following, in which he reproached the *Remonstrants* with his being hated by their chief Managers, because he had dissuaded them from proceeding to hold their dangerous Field-meetings, and because he encouraged the people to petition for liberty. The *Remonstrants* were of opinion, that this book of his, as not worthy of any answer, ought to be silently despised. They said, it was well known that their Directors were as much against Field-Conventicles as he, and never consented to the holding them, but in cases of necessity, as when they could not

not get the uſe of any houſes in town, or when the number of the hearers was too great to be otherwiſe accommodated; and as for petitioning, *they ſaid*, there had been frequent applications made for liberty, but they were always ſlighted or rejected; that they were nevertheleſs ſtill inclined to preſent freſh petitions for liberty of conſcience, but that they muſt wait for a fair opportunity; and that whenever ſuch an opportunity offered, and there was the leaſt proſpect of ſucceſs, they would not be backward to lay hold on it. But as for him (*Simonſon*) they could ſee well enough what he aimed at, and therefore had reaſon to ſay with St *Paul*, *Demas* has forſaken us out of love to this world. He was weary of the Croſs, and for that reaſon liked the Church better than the Meeting-houſe.—— Nor was it long before he went publickly thither with the *Contraremonſtrants*, ſubſcribing their *Confeſſion*, *Catechiſm*, and the *Canons* of the Synod of *Dort*, and endeavouring to entice the *Remonſtrants* thither too; and the next year, upon his addreſſing the *South-Holland* Synod, then held at *Gorkum*, he was admitted to the Lord's-Supper, but upon condition, that he ſhould make his recantation before the Claſſis of *Rotterdam*; which recantation ſhould be publiſhed not only in the church of the ſaid town, but likewiſe at *Charlois*, of which place he had been formerly Miniſter. It ſeems the Synod was not ſatisfied with his acting as a profeſſed enemy of the *Remonſtrants*, unleſs he would likewiſe confeſs his fault, in having held any friendſhip or communion with them; which confeſſion too was to be publickly made in the two mentioned churches, before the whole congregation. This the *Remonſtrants* looked upon as a prelude to a ſort of Eccleſiaſtical tyranny, which, in their opinion, the Clergy endeavoured to ſet up and promote.

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At this time an attempt was made at *Gouda* to exclude all thoſe who diſſented from the Eſtabliſhed Church from all the Civil Offices, tho' never ſo inconſiderable, belonging to that town; and the matter was carried ſo far, that the Magiſtrates there came to the following reſolution:

A Reſolution of the Magiſtrates of Gouda *againſt conferring offices on ſuch who were not of the Eſtabliſhed Church.*

FOraſmuch as at the change of the Government made by Count Erneſtus **of** Naſſaw **in the Town of** Gouda, **a promiſe was exacted from the Magiſtrates by the ſaid Count, that as often as any offices or places belonging to the ſaid town ſhould be vacant, they would prefer and promote to ſuch offices, before all others, ſuch perſons as were well-affected to the Eſtabliſhed Church; which promiſe they the ſaid Magiſtrates ſolemnly made: and whereas it appears on the other hand, that in ſome inferiour Societies or Companies, there are employed perſons of different ſects:** Therefore **the ſaid Magiſtrates have agreed and ordered, as they do hereby agree and order, that henceforwards none of the Maſters or Governours of Hoſpitals, or Alms-houſes, ſhall appoint Treaſurers, or any other Officers; but that all ſuch ſhall be choſen for the future by the Magiſtrates themſelves, conſulting, however, the ſaid Maſters or Governours: and whatever has been done for theſe two laſt months paſt, contrary to this regulation, ſhall be deemed to be null and void; and the ſaid Magiſtrates will do therein as they ſhall judge fit and meet; but not without the advice of the above-mentioned Governours.**

Actum *this* 4*th day of* October.

Preſent the Bailiff, the four Burgomaſters, all the Schepens, excepting Cornelius Flak, *and* John Falkenier.

Signed by

J. FLO. de JAGER.

This reſolution, as one writes, was no leſs advantagious to the Diſſenting Party, than prejudicial to the Town and the Alms-houſes; for not long after making of it, the Magiſtrates were forced, by reaſon of the groſs abuſes and imbezelments of divers new and *Reformed* Treaſurers and Governors, to put in people of other ſects, for want of fit and proper perſons among the *Reformed*, or *Contraremonſtrants*; which was not ſtrange, conſidering the ſmall number of the latter in this town.

* *Deliberations in the Aſſembly of the* States *of* Holland *about impoſing an Oath on all Magiſtrates and Officers, for maintaining the* Reformed Religion.

At the meeting of the * States of *Holland*, which was in the month of *October* of this year, there was ſomething brought upon the ſtage, which affected all civil employments,

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ployments, and which the Clergy would gladly have seen carried through. It was contained in the XXIVth and XXVth Articles of the summons. The XXIVth imported, **That all Magistrates of towns should be obliged to swear they would maintain and uphold the true Reformed Christian Religion, conformably to the Canons of the Synod of** Dort. The XXVth, **That all Officers, Secretaries, Messengers and others belonging to villages, should, besides the qualifications necessary to their employments, be well-affected to the true Christian Reformed Religion; or else that the States themselves, or their Committee, might proceed therein as they saw fit.**

They cannot come to a Resolution.

These two Articles were considered on the 8th of the same month; and first, that which related to the *Oath*: but because some of the Members started objections against it, and thought that the methods by them used in their towns were good and sufficient, the Assembly could not come to any uniform resolution; however, those who opposed it were exhorted to do their best to procure more ample powers from their Principals, in order to conform with the majority of the Members.

As to the *second Article*, relating to the Officers of Villages, there could no unanimous resolution be taken neither, because some of the Members would not agree with the major part.

On the 15th of *October* the Members who scrupled consenting to the *Oath* were called upon to deliver their opinions, but they not being sufficiently impowered to give their consent, that point was adjourned to the next meeting, as was also that about the *Officers*, for the like reason. Thus was this project defeated by the opposition of some of the Members, to the great joy of the *Remonstrants*; some of whom apprehended that such an oath would increase their persecution, whereas now they began to hope that the supreme Governors of the land, whose eyes had hitherto been shamefully blinded by the artifices of the Clergy, would by such proceedings recover their senses, and be able to judge of, and take such measures as tended to restore the peace of their country. But tho' the above-mentioned proposal could not at this time obtain the force of a law, by reason of the disagreement among the States of *Holland*, yet would not the Churchmen, or their friends, give over the pursuit of it, but from time to time urged and importuned the States of the *United Netherlands*, and most of the towns under their jurisdiction, to exclude from all offices and places, the people of every sect besides their own. And they

The Clergy in many of the Towns procure the Exclusion of all other Sects from publick Offices.

succeeded so well in many places, either in whole or in part, that in several, and those some of the principal towns, it was resolved, **That none should be admitted to the Magistracy, unless he conformed to their external worship at least (for as to the internal, no temporal powers can compell men, nor even judge, or take cognizance of it) by frequenting their sermons and sacraments.** In some towns there were express ordinances made, *That none should be received into the Government there, unless they publickly professed the Reformed religion; that is to say, that which was exercised in the publick churches.* And in others they observed the same method, even in the bestowing of the smallest offices, without making any ordinance at all about it. In this they followed the advice of Pope *Clement* the VIIIth, in order to intice into their churches, in time, great numbers of those *Remonstrants*, who

Which tends to the prejudice of the Remonstrants.

longed to have a share in the Government at any rate. Such a bait, gilded with honour or profit, had greater charms in it than the Cross of persecution, and is supposed to have been the cause why that party, which in several towns was once the strongest, became afterwards the weakest. But it was still a very wonderful thing, that at that time the frequent exactions of grievous pecuniary Mulcts had no more effect upon the people, by frighting them from the meetings of the *Remonstrants*. For indeed the wisest of that party were apprehensive, that the length of the persecution would deprive them of all courage and patience. But however there appeared to be many, who postponing all worldly views and advantages, endeavoured to discharge their consciences, and who were resolved not to forsake their religious assemblies, neither for threats nor promises, hoping by their perseverance under oppressions, to obtain some ease or liberty at the last. They were of opinion, that they must do their duty, and leave the event to God.

In the mean time the persecution went on like the fits of the Ague, not without frequent intermissions. Yet in several towns severity had its full swing, particularly at *Gouda*, where the Bailiff *Klotes* terribly plagued the *Remonstrant* Burghers with his

his fines. In the month of *November* ſeveral of them were impriſoned, and detained till they had paid what he exacted of them. Three were kept to bread and water, and one fled for it. The Bailiff had ſaid, in a jeſting way, *That he came to* Gouda *like St.* Peter, **to fiſh for men.** But others were of opinion, that if St. *Peter* had fiſhed like him, he would not have caught one man; and that this Bailiff himſelf had the greateſt occaſion to be drawn out of the ſea of *Peter*'s human paſſions with our Saviour's net. Some of the Burghers who were condemned at the latter end of this ſummer to pay great fines for having been preſent at the meetings of the *Remonſtrants*, endeavoured to compound with him at a lower price. Such as theſe he commonly ſent to *Bartholemeus Nicolaus*, one of the Town Miniſters, in order to be inſtructed in the principles of religion. *Edvardus Poppius*, who reſided there privately at this time, together with the Miniſters *Harboldus Bome*, *Cornelius Geeſteranus*, and the young *Rodingenus*, ſerving his flock as formerly, judged this method to be of ill conſequence; for the ſending thoſe people (who were affraid leſt their heavy fines ſhould be changed into baniſhment, or that they ſhould be fed with bread and water) to be inſtructed by a Church-Miniſter, was, as he thought, the laying a great ſtumbling-block in their way, and might tempt them, either out of love of temporal benefits, or fear of worldly inconveniences (two rocks, upon which weak and inconſtant chriſtians have ſplit at all times) to depart from what they had hitherto believed to be divine truths, and to hearken to ſtrange doctrines. He likewiſe thought that the Miniſter *Bartholemeus* did not deal ſincerely with the *Remonſtrants* thus ſent to him, but ſpake two different languages; carrying, as we ſay, water in one hand, and fire in the other. It is related of him, that once exhorting a certain *Remonſtrant* to go to church, and the other ſaying, *I am ſcandalized at your proceedings with our former Miniſters:* He made anſwer, *We had no hand in that, it was the doing of the Civil Powers.* To which the *Remonſtrant* replied, 'But the Clergy ought to admoniſh the Laity when they do amiſs. I cannot 'underſtand, nor agree to the doctrine of *Election*, as propoſed by you; and conſequently I cannot hold communion with you in religious matters. Yet a certain 'Miniſter of your Church told me, not long ago, that the preſent Clergy taught the 'ſame doctrines as the deprived Miniſters; nay, that for a twelvemonth together 'there was ſcarce any mention made of the controverted opinions, and that I might 'therefore very ſafely go to church.' 'That's true, *ſaid the Miniſter*, wherefore 'come to church and hear us; and what you don't underſtand, we will teach you. '*Sometimes he would ſay*, People are not bound by the Canons of *Dort*. *And another while*, All the Miniſters of this land, who are of the Reformed religion, 'will be obliged to ſwear to the obſervation of the National Canons, as they have 'lately done in *France*, at the Synod of *Alez*, for the ſake of preſerving peace and 'unity in the Church, and for obviating, for the future, the troubles which have 'been excited by the *Remonſtrants*.' At another time, being in the company of ſome of the ſame ſect, he was heard to ſay, *That he could ſign the Canons of the Synod of* Dort, *even with his blood.* To which the man of the houſe replied, *I would not do it with ink.* He would declare to ſome, *That the doctrine of the* Remonſtrants, *about the* Five Points, *was ſuch as might be tolerated, and that ſalvation did not depend upon the matters in diſpute.* To others; *That the* Remonſtrants *themſelves were of the ſame opinion, a few years ago, when they were uppermoſt.* One day he let fall from him, *That the ſevere treatment of the* Remonſtrants *was very diſpleaſing to him.* On another; *That the Government had a right, and ought to uſe them as it did, foraſmuch as the States were the Sovereign Powers; and that* Uitenbogart, Grevinkhovius, Poppius *and others, having ſolemnly engaged themſelves in the ſervice of the* Reformed *Church, were now juſtly puniſhed, and deſerved to be further puniſhed with death.*

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Several Remonſtrants *are ſent by the Bailiff of* Gouda *to the Miniſter* Bartholomeus Nicolaus, *to be inſtructed.*

His double Dealing.

Poppius therefore being aware of the pains which this man took to bring over the *Remonſtrants*, whom the Bailiff ſent to him, found himſelf obliged to interpoſe, and to take upon him the defence of his innocent flock. But as this could not be done by any perſonal conferences, he made uſe of his pen; and in a letter, dated the 24th of *October*, he gravely repreſented to the ſaid *Bartholemeus*, how dangerous ſuch a practice was, as well to him as to thoſe who had recourſe to him on this account; ſetting before him, at the ſame time, the chief arguments that hindered the *Remonſtrants* from all ſpiritual communion with their adverſaries in their

Poppius *writes to* Nicolaus *on that account.*

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religious worship; *Because*, said he, *they*, *the* Contraremonstrants, *have greatly sinned against the law of charity, the only true characteristic of a christian, and against the truth which is according to godliness.* He added, the *Remonstrants* were grievously harrassed, and with all the good temper and patience which they exercised, could not obtain leave to serve God in peace, and without fear, at any time, nor in any place.

'This sort of treatment, *said he*, your party either look upon to be christian 'or not. If the former, 'tis plain that your churches are by no means the assem- 'blies of the Disciples of *Christ*, who serve God under the banner of love, and 'who instruct the weak and the wanderers in the spirit of meekness, and then the 'reason why our people separate from you is plain and evident. But if the latter, 'you cannot help owning, that they who thus act, commit a great sin. For which 'cause those people ought to be seriously reproved, and this evil reformed and quite 'removed, before you invite them to the communion of your church. Whereas, 'on the contrary, these violent proceedings are excused and justified in your books, 'and otherwise; and not only so, but some of your order, here and there, animate 'the Government against the oppressed from the pulpit. At *Gouda*, for instance, 'the zeal of the Burgomasters and Schepens, who passed sentence upon the poor '*Remonstrants*, and of the Bailiff and his Deputies, who executed the said sen- 'tence, was extolled publickly by the Clergy of that town; and those Gentlemen 'were received as worthy guests at the Lord's Table. Did ever any of you ad- 'monish or blame them in your visitations, for their harsh usage of the *Remon- 'strants*? Have they ever acknowledged this fault, and promised amendment? 'It is well known too, that at *Rotterdam* the Dykegrave *Dune* was the last summer 'chosen and confirmed in the office of Elder.

'Then he endeavoured to obviate the reproaches of faction, by saying, Your 'charging the *Remonstrants* with the crimes of faction and sedition, is without 'any manner of ground; for their Pastors have declared to the Magistrates, that 'they cannot in conscience cease from preaching the word of God, nor the people 'from hearing them; the Ministers in their sermons have begged, intreated, exhort- 'ed, and admonished their hearers to christian patience under sufferings, and the 'people have practiced accordingly, having undergone what you know. It is no 'strange thing, if among such great numbers some who were so much provoked, 'were guilty of excesses; we have seen and heard much more of the *Reformed* or '*Contraremonstrants* in former times. They the *Remonstrants*, tho' many in num- 'ber, have often submitted to the Scout or his Deputy, attended only with two or 'three Sergeants: They have suffered their Ministers to be dragged away from 'them: They have seen their goods distrained and sold before their faces without 'resistance: They let themselves be thrown into dungeons, and fed with bread and 'water, and treated with such other severities as I don't care to repeat. What ap- 'pearance of faction or sedition is there in all this behaviour? 'Tis the liberty of 'serving God that we aim at, and nothing more. He will likewise graciously look 'upon our afflictions, and bring us out of *Egypt*. ——

In relation to doctrine, which was the second reason why the *Remonstrants* could not, as he thought, hold any church-communion with the *Contraremonstrants*, we find what follows in his aforesaid Letter. 'It would be too tedious to show the 'force of this reason. I shall only say, that I do in my conscience believe, that 'your doctrine, as it was established by the Synod of *Dort*, and declared there to 'be absolutely necessary, and subscribed by you accordingly; (the varnishes given 'to it before the people, render it still worse) I say, I believe that your doctrine 'does, in the very nature and constitution of it, if rightly understood, open a door 'on one hand to presumption, and on the other to dispair; two evils incompatible 'with all religion; and consequently if men live accordingly (tho' many of your 'people don't understand it, and therefore do not live accordingly) they can never 'attain to salvation. —— In what sense I and others have formerly said, *That sal- 'vation did not depend on these controverted points, has been frequently shown by us:* 'Your Doctors at that time disowned what they have now established; so far were 'they then from maintaining these opinions to be *necessary*. Do but read the *Con- 'ference* at the *Hague*, and the Transactions of the Synod of *Gelderland*.

He further said, that he was ready, whilst at liberty, in case he would correspond with him, to answer him sincerely, and to inform him of the truth. At the

the close of his Letter were these remarkable words, strongly expressing the temper of his mind: *I love truth, I aim at piety, I seek peace, I exercise zeal in the discharge of my office, and hope for eternal salvation. That hatred which may have been conceived against me (tho' I wish for my enemies sakes, as well as my own, that it were otherwise) does not affright me at all; and being strengthened by the grace of God, and the testimony of a good conscience, I do not fear the fear of men; being more chearful in my mind (at least as far as it concerns my self, tho' the afflictions which my brothers and sisters endure wound me to the very soul) and by God's blessing more healthy too in my body than before. I hope to sound the trumpet of truth for the warning of my flock, as long as they desire my service, and as long as my mouth is not stopped by force. I carry my life in my hands (the Lord strengthen me!) for the service of Christ and his Church. If Christ, my Lord, should suffer a prison to be my house, a rack my bed, and a scaffold my coffin, he will grant, I trust, that the wings of my faith, being made strong by his spirit, shall bear my soul upwards to the heavenly regions, where I shall rejoyce with him whom (tho' laden with many infirmities) I have faithfully served in the midst of sufferings, with joy unspeakable, and where I shall receive the assurance of being raised to life everlasting. For the obtaining of this, I bend the knees of my soul, and conclude with beseeching the God and Father of our Lord Jesus Christ, to grant them that hate and persecute us without a cause, grace and time for a saving repentance; to pour into their hearts peaceful thoughts; to grant to all those who seek him, liberty of serving him unmolested in all godliness; to preserve our dear country from the yoke of the* Spaniards, *and to deliver it from every thing which may tend to its hurt: and lastly, to fit and prepare you more and more for the faithful discharge of your office, and to bless you both in body and soul.*

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The Conclusion of his Letter.

This Letter having been delivered to the above-mentioned *Bartholomeus*, was by him carried to the Consistory, and afterwards communicated to one of the four Burgomasters, who caused it to be brought to the Stadthouse by one of the Town-Messengers, where it was read, and the contents of it so highly resented, that on the 18th of *November*, it being *Thursday*, and a market-day, the following Declaration against *Poppius* and his wife was published by sound of Bell.

This Letter comes to the knowledge of the Magistrates, who banish Poppius *and his Family.*

Whereas Edvardus Poppius, **late Minister of this City of** Gouda, **notwithstanding his having been banished by their High Mightinesses the States-General out of all the** United Provinces, **has presumed in violation of their orders, and contempt of their authority, not only to return into the said Provinces, but, as we are informed, to come and conceal himself in this City, where, under a cloak of hypocrisy, and the pretext of being a Minister of God's word, and qualified with that title (tho' contrary to truth, he being lawfully deprived) he does a deal of mischief among the good and simple inhabitants, endeavouring, as far as in him lies, to disturb them in the highest degree, and by his writings, letters, sermons and discourses, miserably to mislead, and factiously to excite and exasperate them against their lawful Governours, and the true** Christian Reform'd **religion, which he most falsly wrests and misrepresents; also employing his utmost pains and labour to represent the chief Officers and Magistrates of this City, and their proceedings to the people of his sect, by insinuating to the most simple of them, that they are neither Christians, nor fit to be endured among Christians; but on the contrary, that they are persecutors of the Christians, as in a Letter which he lately sent to one of the Ministers of this town, he boldly and publickly asserted, without observing any bounds of christian discretion; declaring at the same time, that the people of our communion are wholly unworthy to be admitted to the Lord's Table, or to the participation of the Holy Sacrament; in which Letter he likewise condemned our Ministers as guilty of a great crime in suffering them to approach the same. By these means endeavouring to keep up perpetual discords and divisions among the good inhabitants of this City, and if possible to turn it into a bath of blood.**

Moreover, whereas Frances, **the wife of the said** Edvardus Poppius, **labours as much as in her lies, both by word and deed, to stir up the good Community to sedition and insurrection; speaking with great contempt as well of the lawful Governours of the land, as of the true Christian Reform'd religion, distributing among the people the seditious Books, Papers and Letters of her aforesaid Hus-**

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band. Therefore, the Bailiff, Scout, and the Judges of this City (being ready to give every Burgher and Inhabitant in private, full content and satisfaction as to their proceedings) do hereby give notice, and warn all and singular persons, pursuant to their bounden duty, and as they most heartily desire the tranquillity, peace and union of the good inhabitants of this city, that they beware of the said Edvardus Poppius, and his wife, together with their false and dangerous insinuations, exasperations and impositions; prohibiting likewise the receiving and harbouring the said Edvardus Poppius in anywise, on pain of forfeiting their right of Burghership, and of exercising any trade or calling in this city. over and above the penalty of three hundred Gilders, as the Placards direct; and in case any person shall give information of the said Poppius, so as that he may be taken and brought to justice, he shall receive a reward of three hundred Gilders from the Magistrates of this city, over and above the five hundred Gilders already promised by the States-General. And as for the said Frances his wife, she and her children and family are hereby banished from this city, and ordered to depart from hence, in case she be still here, within the space of twenty-four hours at the most, without ever returning, otherwise than by the express allowance of the Magistrates, on pain of further punishment.

Published the 18th of
November, 1621.

And signed by

J. FLO. DE JAGER.

The abovementioned *Frances van Wassenhoven*, wife of the said *Poppius*, was just come from *Utrecht*, where she dwelt, to *Gouda*, at the time of the publication of this Order by the Magistrates, to make a conveyance of a certain house there, which she had sold. Such a banishment went to the heart of her. She thought that being an honest woman, and descended of a well-known, honest, and reputable family, which, at the time of *Alva*'s tyranny, had ventured their lives and fortunes for the liberties of their country, and being likewise a Burghereſs of the town of *Gouda*, it was very hard, that she with her children, should be turned out of it, and charged with being a factious person, and one that dispersed seditious books, of which she had never been legally accused, much less heard upon it in her own defence, and least of all convicted. She therefore waited on the Magistrates at the Stadthouse the same day, complaining of the severe treatment she had met with, and desiring a copy of the sentence published against her, and withal, some more time to settle her affairs. They put her off to the next morning at nine o' the clock, at which hour appearing there again, all that she had asked was denied her. The Judges who were then assembled, told her, that she had nothing to do, but to conform herself to the sentence pronounced against her. She asked whether she might not leave her daughter there, a little girl of nine years of age, and put out apprentice in the town? But this likewise was refused. And upon her saying that she had never deserved such usage, and praying to know the reason, the Judges cried: *Get you gone, or we will force you. Make the best of your way, or we will find you feet.*

The wife of Poppius *makes her complaint, but in vain.*

Thus was the poor Gentlewoman (being weak of body, subject to continual Catarrhs and Paralytick fits, and pregnant besides) forced with two little children to quit the town in the space of two hours.

Poppius making mention in one of his letters of these matters, says, 'That the 'storm with which they threatened him, fell thus on the heads of his wife and inno- 'cent children: that it was not enough for the children, when come to years of matu- 'rity, to relate with grief the sufferings of their parents in their own country, and 'especially within the town of *Gouda*, for the sake of truth, and liberty of consci- 'ence; but occasion was likewise given them to complain, and to tell it to their 'children, that they themselves, as innocent as they were, being no more than nine, 'six, and four years old, and even the child that was yet in its mother's womb, were 'driven in this manner from the place of their nativity. But he rejoiced in this, that 'the undeserved mischief, which, without his fault, resulted from this letter, writ for 'their service, did not affect any body else besides him and his, excepting only the 'threats

Poppius *complains of this severity in a certain Letter.*

'threats of a ſeverer puniſhment againſt thoſe who harboured him.' Thus ſpeaks *Poppius* in a certain conſolatory letter, which he ſent on the 4th of *December* following to the *Remonſtrant* church, and which he publiſhed together with the firſt letter he writ to the *Contraremonſtrant* Miniſter *Bartholomeus*, for confuting what had been objected againſt him and his wife in the abovementioned ſentence, as far as it could be remembered upon once hearing. In another letter, *Poppius* put the queſtion to the Bailiff *Klotes*, whether he did not chiefly promote the ſaid ſentence, out of the wicked hatred, which, without any reaſon, he had entertained againſt him, whom he had in his paſſion, repreſented as *a rogue, a thief, and a murderer of ſouls*, threatening he would tear him to pieces with his teeth, if he could catch him; and out of revenge againſt his wife, becauſe going to the *Hague* on St. *Martin*'s day, in the company of the Bailiff (who did not know her at that time, though he informed himſelf afterwards) ſhe had anſwered his furious invectives againſt the *Remonſtrants* and their doctrines with ſo much diſcretion and good argument, that he knew not what to ſay, inſomuch that at length he was forced to give her the lie. In this letter to the church were likewiſe the following expreſſions: 'As for the accuſation, that I have animated you 'againſt the Government, I know you can juſtify me in that matter, and will aſſure 'the Magiſtrates, that there is no truth in it. I have blown no other trumpet but 'that of peace; I have always exhorted you to a chriſtian obedience, and ever re-'commended patience under your ſufferings. God grant that the time may never 'come when the Magiſtrates will give any money for ſuch preachers to reſtrain the 'people, whom by rewards and promiſes of five, and eight hundred Gilders, they 'now ſeek to puniſh with perpetual impriſonments, or even more grievous ſuffer-'ings.' And in relation to the additional reward of three hundred Gilders, beſides the five hundred, he thus expreſſed himſelf: 'I could never have imagined, that 'ſuch a reward ſhould be put upon a little paper or letter of no more than a ſheet in 'length, to the burthening of the inhabitants of this town; nor that I, a poor worm, 'the meaneſt among all the ſervants of *Chriſt*, and one who am ready, according to 'my poor ability to inſtruct people how to avoid the way to hell-fire, and the de-'ſtruction both of ſoul and body, ſhould be prized at eight hundred Gilders, in or-'der to be puniſhed with a *perpetual impriſonment*, or ſomewhat worſe perhaps, by 'thoſe who are not ſure of living one hour longer themſelves. Such a puniſhment 'have I not deſerved, nor am I worth ſuch a price.

To the Magiſtrates he thus addreſſed himſelf: 'Your predeceſſors in the times 'of the *Spaniſh* Placards, were wont to give notice themſelves to their Burghers, that 'they might eſcape the execution of them; but you have promiſed a reward of 800 'Gilders to ſuch as ſhall betray me, and deliver me into your hands. However, 'could I but be inſtrumental in procuring freedom of conſcience to your citizens, or 'any benefit in the way of ſalvation, I would readily deliver myſelf up to you, to 'gratify your deſires, and to let you do with my body what you aim at, and what 'God ſhall permit you to do.

This ſame letter contained likewiſe many ſerious inſtructions and exhortations relating to chriſtian doctrine and practice. He warned the church againſt temptations and ſeductions; he beſought them to perſevere in well doing, and to be fervent in ſpirit; thoſe who were cool or but lukewarm among them, he endeavoured to ſtir up to zeal, to honour their Lord and Maſter by a publick confeſſion; to join with the congregation in their common ſupplications; to exerciſe works of love and charity, and to ſtrengthen the weak by their good examples. We may be prudent, he ſaid, provided that our prudence be chriſtian, and do not interfere with the ſimplicity that ought to be practiſed in the obedience due to the commands of *Chriſt*. Thoſe who were about to leave their party out of fear, he exhorted to turn back; and all others, to let their light ſhine, ſo as that their piety and holineſs might appear in all their words and deeds. *You muſt bear one another's burdens*, added he. *The ſtorms of oppreſſion ſhould kindle the fire of love. Therefore do not faint, nor grow weary of your ſufferings. Be not overcome of evil, but overcome evil with good. Imitate your Saviour, eſpecially in his charity towards his enemies. Then the God whom you ſerve, will not forget nor forſake you.* Finally he intreated them, *Not to grow faint in their practice of this doctrine, though he ſhould be involved in greater ſufferings, in impriſonments, or any thing ſtill more grievous; but to let his croſs and perſecutions become a conſtant ſermon to them, by which means what they had heard with their ears, might make a deep*

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He publiſhes his Letter to Bartholomeus Nicolaus, *together with another Letter to his Church.*

Some account of the contents of his ſecond Letter.

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By what he writ in this letter, he seemed to foresee that long imprisonment which he was forced to undergo some time after, and from which, death only delivered him at last. And indeed the Government used all means imaginable to get him into their hands; to which end, notice was given to the Magistrates of *Rotterdam*, about this time, that he would come thither; whereupon all the ships and boats lying there, were searched for him on the 25th of *November*, but in vain. Not long after, his wife represented by a petition to the Court of *Holland*, how hardly she and her children had been used by the Magistrates of *Gouda* in the Order they had published against her, without having been once cited before them, or heard in her own defence; which usage was the more severe, because she had been under the hands of Physicians at *Utrecht*, on account of a great illness with which she had been afflicted, and because, being then ready to lye in, she was at a loss where to settle with her innocent children during this cold and dismal winter; for she had reason to fear, that being thus expelled the town of *Gouda* unheard, she might expect the same fate in other towns and places, and consequently, though never so innocent, might not be able to procure any settlement in her dear native country. She therefore prayed that the Court would relieve her, *&c.* Hereupon she obtained a Mandate, whereby the said Court required the Magistrates of *Gouda*, by a Messenger sent on purpose, to appear upon a certain day at the *Hague*, before the President and Council, in order to see their sentence either annulled, or reformed and corrected according to justice, in case it should appear necessary; and either to maintain, or recede from it, as council should advise; and they were further ordered to give a copy of their sentence to the wife of *Poppius*, that she might make use of it according to law. This Mandate, which bore date the 9th of *December*, was notified to the said Magistrates on the 14th of the same month, who put off the consideration of it to the 20th. After this, the Magistrates caused a copy of the sentence against *Poppius*, his wife and children, to be delivered to the wife, and there the matter rested, she not being in a condition to carry on the suit against such powerful adversaries.

Bartholomeus Nicolaus *writes an answer to* Poppius, *to which* Poppius *publishes a reply.*

The Minister *Bartholomeus* writ afterwards a little tract against the two printed Letters of *Poppius*, which was published under the title of *A plain and necessary Answer*. Against which, *Poppius* opposed a reply, which he called, *A Representation of the great and gross mistakes of* Bartholemeus Nicolaus, with a postscript to the *Remonstrant* church at *Gouda*. This book was printed the following year, and it served to expose the ignorance, the impudence, the insincerity and bitterness of that Clergyman, in his own very words. The Postscript contained a warning against the said *Bartholemeus*, and such as he, with an exhortation to the said church to perseverance, to a renunciation of the world, to piety, moderation and prudence.

But this connexion of matters has carried me too far out of my way; we shall now return to the events that happened the last *November* and somewhat earlier. About this time, the complaints of *Johannes Tajo*, Minister of *Newport*, against the boldness of the *Remonstrants* prevailed so far, that two Commissioners of the Court, to wit, the Counsellor *Rosa* and another, were deputed to the said town, to inquire into the matter. These Gentlemen appeared at the Church on *Sunday* the 21st of *November*, at the time of divine service, where there were not above eight or nine persons besides the Minister: so little affection had the people of that place for the *Contraremonstrant* party. Then they went away to *Schoneboven*, from whence they sent for several of the inhabitants of *Newport*, one after another, and reprimanded them severely, requiring likewise the Scout to summon them before him, and oblige them to declare upon oath, whether they had ever been in any *Remonstrant* Conventicle. After this

this, there were four more cited, one of whom was accuſed of harbouring a Miniſter, the others of collecting money for the benefit of that ſect. But I do not find any mention of what was done with them. ANo DOM 1621.

A little while before, *Johannes Rodingenus* the younger, of *Gouda*, where he aſſiſted in miniſtring to the *Remonſtrants*, was in great danger of being taken.

At *Amſterdam*, the treatment of the *Remonſtrants* was much more gentle than at *Gouda*. *John ten Grotenhuſen* made a compoſition with the *Remonſtrants* for the fines they had forfeited on account of the forbidden meeting that had been diſturbed when *Sapma* was taken, for the ſum of five hundred Gilders, as well in reſpect to the hearers whom he found there, as the houſe at which they met. Whereas a more rigid Scout, if he had been inclined to put them to their oaths, and make them confeſs the reſt of their accomplices, would have extorted above 1200 Gilders, including the fine upon the houſe. There were likewiſe ſome among the Magiſtrates of *Amſterdam*, at this time, who endeavoured to promote more mild and gentle counſels. This determined *Rem Biſhop*, the brother of *Epiſcopius* (who had retired out of the land the year before, as we have ſhown in one of our former books, and who had been thrice ſummon'd to appear by ſound of bell) to return to his native place, where being arrived the 1ſt of *June* this year, he was publickly welcomed by divers of his friends, and among the reſt, by *Peter de Flaming van Oudiſhoorn*, one of the ruling Burgomaſters, and by *Abraham Bome*, Vice-Preſident of the Schepens, whom he waited on at their reſpective houſes, and who made no ſcruple of converſing with him in the moſt publick places. Soon after this he went upon the Exchange, and tranſacted his concerns as formerly, to the great ſurprize of many, and to the diſſatisfaction of ſome. Envy could not endure this long without opening her mouth againſt him. It was quickly carried to the *Hague* by one *Bremer*, a great bigot among the *Contraremonſtrants*. He reported, 'That *Rem Biſhop* was come back to *Amſterdam*, and went 'freely about the city; not ſcrupling to *name* thoſe with whom he converſed, and ad-'ding, that the *Arminians* were on that occaſion become very inſolent.' Upon this, a letter came from the *Hague* to the chief Scout *Grotenhuſen*, requiring him to maintain the rights of the Counts of *Holland* againſt the ſaid *Rem Biſhop*. This was a freſh alarm to him; ſo that he lay out of his lodgings that night, and forbore going to the Exchange the next day.

Rem Biſhop *returns to* Amſterdam.

In the mean while the Scout endeavoured to procure from his Predeceſſor the late Scout *Verdoos*, the inſtruments and papers relating to the former proſecution againſt him; but nothing had been done ſince the citing him in. In the end of a certain letter from the States Committee to the Burgomaſters about other affairs, there was mention made again of *Rem Biſhop*. After this, he was met accidentally by the Scout, waiting for Schepen *Bome*, who had ſent for him to be preſent at a certain agreement or bargain. The Scout accoſted him, bad him welcome to town, went into a Tavern where they ſat and diſcourſed of their old acquaintance, and preſented his ſervice to him in a glaſs of wine, giving him a hint at the ſame time that he was ſet on to trouble him, and that he ſhould ſend for him. At the ſame time ſeveral other Gentlemen came into the chamber, *viz. Geurt Dirkſon van Beuningen*, and *Jacob Haogkamer*, both of them Schepens, and *Jacob Poppen*, a *quondam* Schepen, who, a few days after, was choſen Burgomaſter, who likewiſe welcomed him from his travels, and did him the favour to drink to him. The next day he was cited to appear at the Scout's Office. Appearing accordingly at the appointed hour, he found there the two Schepens, *John Gilbertſon de Freeze*, and *Hillebrant Schellinger*, together with three Scouts. The chief Scout ſpoke firſt, and ſaid, 'Rem Biſhop, *I have ſomething againſt you in theſe papers, among which is a letter of your's, written obſcurely, which I ſhould be glad to have explained*: His Attorney prayed, *That the Scout would open the indictment againſt him, and allow him a copy of it.* The Scout replied, *He muſt firſt explain the Letter.* The other, *He is not obliged to that; it is contrary to all forms of law.* The Schepen, *John Gilbertſon*, ſaid, *Let* Rem *firſt explain the Letter, and then the Scout will open the indictment, and allow him time as was deſired. If he will make uſe of ambiguous expreſſions, he is beſt able to explain them, and he ought to do it.* The Attorney, *It is contrary to law to oblige him to it.* The Scout, *We underſtand the forms of law as well as you.* The other, *Yet this is not according to law.* Then the Scout turning to *Rem Biſhop*, ſaid, *Come in the afternoon, and explain the letter, you*

He is ſummoned before the Scout who deſires an explanation of his Letter to Stochius.

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you may do it without any danger. The cited person replyed, *that he did not know what letter they meant; that it was writ a great while ago, but that if he saw it, he might possibly give their Worships satisfaction.* Then the Scout said immediately, *you shall have a copy of it.* Which was accordingly delivered to him the next day. But when the two abovementioned Schepens, *De Freese* and *Hoogumer*, made a report of these proceedings to the rest of the Schepens, there were some who asked, *why they did not proceed as usually, and as had been formerly resolved, and lay him by the heels?* To which the Scout made answer, *that he had not matter enough to proceed in such a manner.* And when somebody else was offended at this reply, another of the Magistrates asked, *whether it was just or reasonable so to treat a Burgher, a Merchant, a person who had always behaved handsomely, and had suffered so much?* This occasioned high words among several of the Magistrates, some speaking against him, and others taking his part.

About a month after, *Rem Bishop* waited upon the Scout of his own accord, and asked him whether he should bring him the desired explanation of his letter to *Stochius*, or whether he should stay till he were further called upon? The Scout replied: 'I scarce know my self what you should do, neither have I much against you. I conceive that the letter speaks of St. *Peter*'s fishing. Some zealous people are continually teasing me, being offended that I discharged you, and they almost accuse me of being partial to you. To some of them I answer, that I will proceed a-
'gainst you as soon as they please, provided they will but furnish me with matter,
'without which I cannot do it. *Verdoos* has no matter of accusation at all, and I
'have writ to Scout *Bont* to send me the evidences and the sentence against *Stochius*,
'to see whether I can pick any thing out of them, to charge you withall. But he
'writes me word, that he has no particular pieces, and that no sentence at all was
'passed upon *Stochius*. Thus do matters stand, if we may speak our mind freely.
'I hope the business will drop, for I don't desire to revive civil dissentions, and wish
'with all my heart that we could live easy together.' *Rem* thanked the Scout for his frank answer, wishing that he might long continue in his office, and always manage it with the same moderation. Thus the matter ended, without his being any more troubled by the Scout. But scarce was he freed from this difficulty by the Civil Judges, but he fell into fresh trouble with the Ecclesiastical ones. The Scout no sooner dismissed him, but the Consistory took him to task. Which some understood, as if the Church had a mind to reproach the Laity with their remissness. While he was flattering himself with the hopes of living at rest and undisturbed, he was cited in the month of *October*, three *Wednesdays* following, namely the 13th, the 20th, and the 27th, by the Sexton of the Old church to appear before the Consistory the next day, each time being on a *Thursday*. He answered at every summons, *That he knew of no business they had with him, nor that it would be of any use to him to appear, and that therefore he did not think of going.* And he added the last time, *that if they had any thing to say to him, they knew where his house stood.* Upon which, the Minister *Jacobus Rolandus*, together with one *Herman Albertson*, a taylor, as Elder, were sent to him. *Rolandus* spoke to him after the following manner: *You are not ignorant that the venerable Consistory has cited you several times, notwithstanding which, you have not appeared; for which cause the Church has sent us, to the end we should exhort you by word of mouth, and excite you to obedience; forasmuch as you know that you promised to obey the Church, when you first entered into communion with her, and subjected your self to her Discipline and Government. Come then, and the Brethren will deal gently with you.* He replied, 'I
'have my reasons for not going. *First*, because I was turned out of the Brotherhood
'in the year 1617; which renders my attendance unnecessary. *Secondly*, because, in
'my opinion, it will only turn to my prejudice. *Thirdly*, because the Consistory
'will get no honour by me, but only a great deal of trouble. I am very sensible
'that I subjected my self to the discipline of the church, from which I shall
'never seek to be discharged. If any man has a mind to exhort, or admonish me
'according to our Saviour's rule, I am ready to hear him; but by the promise I made
'of subjecting my self to the discipline of the church, I don't take my self to be
'bound to appear before so many Ministers and Elders as compose your assembly:
'I don't find that written any where.' *To this* Rolandus *answered:* 'The Apostles
'have established a common rule, conformably to which every church makes

Free discourse of the Scout to Rem Bishop.

Bishop is summoned before the Consistory.

Discourse between him and a Minister and Elder of the Consistory.

'laws for it ſelf, adapted to its particular circumſtances; and he that ſubmits to the 'general rules of the Apoſtles, ought not to reſiſt the particular laws of the Church. 'Rem ſaid, I am not of your mind; beſides, it is a dangerous thing for me to appear 'alone before ſo many Miniſters and Elders, who have already condemned me before 'I appear, and are prepoſſeſſed with the opinion, that they have cauſe to admoniſh 'me; whereas I think on the contrary, that I have reaſon to blame them for the ſcan-'dal they have given, and their ill treatment of their fellow Miniſters. They 'would lay ſomething or other to my charge, and I am of opinion, that I have as 'much cauſe to charge them with faults; which might occaſion a great deal of 'trouble. *Rolandus:* Don't make excuſes, but appear before the Brethren, and hear 'what they have to ſay to you. Whatever they deſire is for your own good, and 'for the furtherance of your ſoul's health, as becomes faithful Paſtors; for you are 'an ancient Member, you have exerciſed yourſelf in the word of God, and partly 'underſtand the chriſtian religion. You know what has formerly befallen you, and 'are not ignorant of the good intentions of the Conſiſtory towards you. *Rem*: Yes, 'I know well enough, that about five years ago, I and my wife were warned, 'four days after the plundering of my houſe, to abſtain from your communion; 'which we ſubmitted to accordingly, and I therefore think that you bad us ſufficient-'ly adieu, by ſo doing. Beſides, there have ſo many incidents happened ſince, on 'your part, that if you had not thus diſcharged us, we could not have continued to 'hold communion with you, as being much more in pain for you, than you are 'ever like to be for us. It is therefore altogether unneceſſary to appear before your 'Conſiſtory, ſince I have much more reaſon to inſiſt upon ſatisfaction from them, 'than they have to expect it from me. You ſay, *that you ſeek the furtherance of 'my ſalvation*; but tell me only, whether you really believe it is in my power to 'comply with your exhortations, and whether I can do any thing otherwiſe than I 'now do. *Rolandus:* Would to God that you did! *Rem:* We muſt wait then till 'God makes us do it, and if he will make us, how can we reſiſt his pleaſure? '*Rolandus:* We are not ordered to diſpute with you, and we exhort you to appear 'before the Conſiſtory. *Rem:* For what purpoſe? *Rolandus:* To ſhow your obe-'dience. *Rem:* I do not owe them ſuch a mark of my obedience. *Rolandus:* 'You ought not to oppoſe the commands of the Conſiſtory; or can yon imagine 'that the whole Conſiſtory muſt wait upon you? *Rem:* There is no occaſion ei-'ther for them to come to me, or for me to go to them. *Rolandus:* Conſider your 'promiſe. *Rem:* I never made any ſuch promiſe, and I know not what end it can 'ſerve. *Rolandus:* It may tend to your inſtruction. *Rem:* Have you any thing 'to lay to my charge? If I have acted wickedly or ſcandalouſly in any reſpect, I am 'ready to be inſtructed. *Rolandus:* Do but come to the brethren, they will poſ-'ſibly inſtruct you to your ſatisfaction. *Rem:* That's what neither you nor I be-'lieve. If the Brethren ſeriouſly preſs me to come and receive inſtruction in any 'point of doctrine, in which we ought to agree, they have then conſidered before-'hand of what they intend to ſay; whereas I ſhall be obliged to anſwer immediately, 'without taking any time for conſideration; and ſo perhaps through the weakneſs 'of my judgment ſhall ſpeak things unadviſedly, or you, through want of charity, 'will miſconſtrue what I ſay; which will be ſo far from promoting peace, that it 'will rather occaſion further diſputes. But if the Brethren will put what they have 'to ſay, into writing, I ſhall anſwer it with temper. *Rolandus:* You know very 'well that the church does not treat by the pen: neither are we ſuch ſort of people 'as to wreſt or miſinterpret mens expreſſions; you never found any ſuch thing by 'us. We don't ſit there to inſnare any body. We meet together in the name of 'the Lord, whom we always ſolemnly call upon. *Rem:* As for your meeting in the 'name of the Lord, other aſſemblies do the ſame too, and yet their proceedings have 'been juſtly charged with great partiality. And as for what I have found in you, I 'don't care to make any mention of it, 'tis ſafer to think than to ſpeak. I know a 'great deal more than you imagine. Beſides, ſuch groſs and palpable ill things have 'been done by you, that I muſt ſee them mended, e're I enter into any conference 'with you about points of faith; for the things I have to object to you, are much 'more pernicious than errors in the underſtanding. What then would be the iſſue 'if I came to your Conſiſtory? *Rolandus:* Sure you will not be ſo obſtinate as to 'hearken to no inſtruction? *Rem:* You Gentlemen have already condemned what I

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embrace as truth. When you gave ſentence againſt thoſe of our perſuaſion, whom 'you cited before the Synod of *Dort*, you did in effect condemn the whole body of 'the *Remonſtrants*, and therefore what you now do, is only *pro formâ*, and to give 'ſome colour to your actions.' *Rolandus* expreſſed ſome diſcontent at his ſpeaking thus, and ſaid, that the Conſiſtory did not meet together to make a ſtir about nothing. *Rem* ſubjoined, 'I have much more reaſon to decline a diſpute with twelve Mini-'ſters and as many Elders, being all alone, than the Divines at the Synod had to re-'fuſe conferring with the *Remonſtrants*. Thoſe were to have been people of equal 'learning and experience, and of equal numbers too; yet they did not think fit to 'accept the invitation. *Rolandus:* We don't come here to defend the Synod's pro-'ceedings; there is no occaſion for ſo doing; neither do we come to diſpute with 'you. *Rem:* I am much ſurprized that you ſhould deal with me in ſuch an uncom-'mon way, and preſs me ſo hard to appear before the Conſiſtory, when there are ſo 'many others of the ſame opinion with me, whom you let alone. This gives me 'ſtrange thoughts. It looks as if I were to be treated after an extraordinary 'manner in all points. This likewiſe makes me the more ſcrupulous, fearing leaſt 'ſomething extraordinary ſhould befal me. And why do you preſs me ſo hard juſt 'now, in this matter, and all at once, whereas in the ſpace of four years you 'never came near me? If you had had ſo much kindneſs and tenderneſs for us, as 'you ſay, *ſaid his wife*, how is it poſſible you ſhould have ſo long forgotten us? '*Rolandus:* You have been abſent from this town. *Rem:* But one year; and it 'is now almoſt five years ſince you laſt ſpoke to me. *The Elder replied*: one muſt 'watch times and ſeaſons. Who ever preaches to a drunkard whilſt he is in a drunken 'fit? *Rem:* You ought not to count him a drunkard, who has always the free uſe of 'his reaſon. But on the other hand, I have much more cauſe to ſay to you, that 'you are but a ſorry Surgeon, who ſeeing thoſe that you pretend to be committed to 'your care, with freſh ſores or wounds about them, and ſuch as might be cured at 'firſt with little pains or charges, never look after them, till the diſeaſe has pene-'trated the very bone, and is paſt all remedy; and then you come with great con-'cern, and offer your ſervice. This is much more applicable to you, than the com-'pariſon of the drunkard to me. The Miniſter and Elder told him again, that they 'were not come to diſpute with him, but to exhort him to his duty, which, *ſaid* 'they, you do not perform, if you neglect appearing before the Conſiſtory.' The wife interpoſing made anſwer, 'I hope my huſband will never do it. I will beg of him 'day and night not to appear there. I know, brethren, well enough, how you 'uſe people in your Conſiſtory. Your tricks are better known to us, than you 'think for. We are not ignorant how you treated thoſe of your own order, whom 'you reduced to beg their bread with their wives and children. Rem *bid his wife* 'be ſilent, *and* Rolandus *went on.* We make no body beg his bread; but as for 'what the States do, we don't concern ourſelves about that. *Rem:* I leave that aſ-'ſertion to it's own weight; 'tis more ſafe for us to think than ſpeak in this matter. 'But methinks we ſpend too much time in vain diſcourſe; and ſince you have no other 'commiſſion, than to induce me to attend the Conſiſtory, and you ſee that I decline 'it, you may take what reſolution you pleaſe about us. *Rolandus:* That's true, if 'you will not come, we can't carry you; we will make our report to the Conſiſto-'ry. *Rem:* That *will not* does not ſound well: I had rather you ſhould ſay, 'that I think my appearance will be fruitleſs and unneceſſary. Therefore I beg you 'to make as favourable a report as you can. Rolandus *taking this to himſelf, ſaid,* 'Do you believe we will make a falſe report? *Rem:* I don't ſay ſo; but a matter 'may be repreſented truly after two different ways, either favourably or diſfavou-'rably, according as he that relates it is affected. But do as you would be done by 'in this affair.' *Rolandus* promiſing to do his beſt, deſired *Rem Biſhop* to conſider further of the matter, and ſo took his leave, and went away with the Elder. This deputation meeting with no ſucceſs, the Conſiſtory let him alone for the ſpace of thirteen months longer, after which they laid hold of a certain accident for reviving the eccleſiaſtical proceſs, as ſhall be ſhown in the proper place.

The Clergy at Amſterdam *preach againſt the* Remonſtrants.

About this time too the Clergy of *Amſterdam* diſcovered their averſion to the *Remonſtrants* after a different manner. They were very uneaſy that the affairs of the publick went backwards, and that the taxes and exciſes brought in much leſs money than formerly, notwithſtanding the new oaths againſt ſmuggling: they began to preach

preach **that the land was in great danger, because,** they said, **some persons who favoured the designs of the enemy had discovered to them the secrets of the State.** These expressions were thundered from the pulpit, in one of the churches of that city, about the middle of *November*, to the great astonishment of the congregation, and understood by many of them to be levelled at the *Remonstrants*, namely *Uitenbogart* and others. Upon which *Niellius*, one of the Inland-Directors said, in a Letter to *Uitenbogart*, *When these people have ruined the publick affairs, they will lay all their misfortunes at our doors.* Thus did they labour to impress it on the minds of the vulgar, that the *Remonstrants* were enemies and betrayers of their native country. AN° DOM. 1621.

A Complaint of the Church of Wesep to the States.

A little before this the Ministers and Members of the Church of *Wesep* applied to the States of *Holland* by petition, complaining that their Magistrates were most *Papists*, and that the Bailiff, *Peter Cornelison Hooft*, took no care to suppress the forbidden Conventicles. The Committee of the States were ordered to inquire into the matter, and to report their opinion. Accordingly the Heers *van Santen* and *Witsen* were deputed thither. They reported afterwards to the States, that being arrived at the said Town of *Wesep*, they could not find that the *Remonstrants* kept any Conventicles in that place; that there was but one family of that sect, but that the *Papists* were very bold there, the Magistrates and Senate being most of that persuasion. Upon this report, the two Commissioners afore-mentioned were ordered to change the Magistrates of that place, and to reform the old Senate to the number of one and twenty persons, and to introduce as many of the Protestant religion as they could conveniently; as also to discharge the Scout, with the advice of the Bailiff, and to put in another fit person of the Established Church. This resolution was executed to the great mortification of the Drossart *Hooft*, who pretended that great wrong was done him, and that it was chiefly owing to the Clergy, writing afterwards to the Heer *Adrian van Blyenburg*, then Counsellor, and afterwards Scout of the Town of *Dort*, as follows: 'We now find Clergymen 'who pretend to teach their masters, and who have found out a better rule in spiri- 'tual matters, than *judge not, that ye be not judged.* —— *Dedit hæc contagio labem, & dabit & plures.* This is their way of proceeding: First they disgrace people; afterwards they refuse to hear them. But for my part, I know not which is most grievous, either to be condemned without being heard; or to be heard, and not regarded. They cannot help showing their ill temper to me, who never opposed them. They have moved every stone, to deprive me of my right to the Scoutship of *Wesep*, and have succeeded in their insolent attempt in spite of all that espoused my interest at *Amsterdam*, or elsewhere. Beware of those who have the word *Religion* always in their mouths, for the thing is seldom in their hearts; I mean those who blow a trumpet when they do their alms, who pray in the corners of the streets, and whose fasting may be seen by their faces. If your Worship be of that sect, I have nothing to say against your excommunicating me. I have no concern upon me in that respect. But tho' the hypocrites are suffered to fall upon me and such as me, as the cat springs upon a mouse, I hope they will not be trusted with the cheese; that is to say, the reins of government. I hope the master of the house is too wise for that. I am sure it shall be my earnest prayer that he may, *&c.*

A Change of the Magistrates there.

P. C. Hooft writes concerning the Conduct of the Clergy.

The Remonstrants are disturbed at Harlem.

On the 19th of this same month of *November* a *Remonstrant* Meeting was surprized and disturbed at *Harlem*, by the Scout of that place. The Minister *Hermannus Montanus* made his escape, but was in great danger of being taken. Five and twenty of the hearers who were stopped, were set down on the list: *Daniel de Brene*, one of them, and formerly an Exhibitioner in the Divinity-College at *Leyden*, on the part of the Town of *Harlem*, a young man of good learning was dragged out of the house where he lodged, the day after the disturbance, and carried between two of the Scout's Sergeants to the Work-house. On the 24th the Pensionary *De Glargis* came to examine him about sundry matters, by order of the Magistrates. He told him that the Burgomasters were very sorry, and displeased that he was at the forbidden meeting of *Friday* last; that they had expected better things from him, on account of the great favours which not long before he had received from them as their Exhibitioner, and which he might have enjoyed yet longer, if he himself had pleased. That he had writ to them the said Burgomasters from *Strasburg*, and assured them, that he would behave like an honest Burgher,

Daniel de Brene is seized.

ANNO DOM. 1621. and good Christian; but that he had not kept his word, having been found at a Conventicle, which was set up for no other end or purpose, but to disturb the peace and repose of the land. But the point, he the Pensionary, insisted chiefly upon, and which he thought sufficient to convince the *Remonstrants* of disobedience and sedition, was this: They could not pretend that the Placards were against their consciences, since they were thereby permitted to enjoy their own opinions, with respect to these and other ecclesiastical differences, and to instruct and exercise their families accordingly. He concluded with requiring him to give an account of those who were present at the said Meeting, as also of the name of the Minister. The Prisoner having begged liberty of speech, replied to him after the following manner: 'The Assembly, at which I was present, was not designed to excite tumults 'and riots, but much rather to prevent and quell them. For we were exhorted by 'the Minister, and mutually exhorted each other, to lay aside all our private pas- 'sions, all hatred, envy and bitterness; and even to be reconciled, in our hearts 'at least, to those with whom we have hitherto had such great disputes, and who 'still continue to harass and distress us. We were further admonished to submit 'ourselves in all obedience, peaceableness and chearfulness, to such Magistrates 'whom it has pleased God to set over us; and in short, to endeavour so to discharge 'our consciences towards God, as in the mean while not to forget the duties we 'owe to our neighbour. And such kind of arguments have hitherto had more 'influence on us, than all the violence and fury of Soldiers could ever have. 'Against the Placards of my Lords the States, I oppose a greater Placard of a 'much more powerful Lord, who forbids us to forbear assembling ourselves. And 'I appeal to the true meaning of the States Placards, which are properly levelled 'against seditious and riotous persons; but I am none of those. And as for the 'liberty allowed us by the Placard, and which you so much boast of, it is in rea- 'lity no liberty at all, but a snare and a compulsion upon us to commit sin. For 'such a liberty does indeed allow me to think by myself that truth is on my side; 'but truth ought to be confessed in the Assemblies, even in pursuance of the rules 'prescribed by the *Netherland-Confession*: If then I am perswaded that the truth 'is on my side, I am obliged to profess it before the Congregation, and consequent- 'ly I must do one of these two things: I must either follow my own opinion in 'this respect or not; if I follow my opinion, I transgress the Placard which for- 'bids these Assemblies; if I forbear, I sin against my own conscience. Let me 'therefore do what I can, I cannot come off without transgression, unless the Pla- 'card be a little softened. And supposing that these meetings do not tend to uproar 'or tumults, but much rather to obviate and suppress them, I leave you to judge 'whether I have deserved, only for being there present, to be so shamefully dragged 'away, and led between two Thief-catchers, in the sight of great crowds of 'people, and committed to the Work-house or Bridewell like a publick Malefactor, 'with express orders that none of my friends should be admitted to me.' *I could easily answer all these arguments of your's*, cry'd the Pensionary, *but I am not come hither to dispute; tell me only what people were at the Meeting, and the name of your Minister.* The Prisoner replied: *As for the first question, the Scout can give you a better answer than I, for he took more notice of those present. As for the second, I beg you would not press me, for I cannot answer you without prejudice to my conscience.* The Pensionary asked, *Why?* The other said, *Because I should be the occasion of bringing him into trouble, who has so faithfully administred to me in spiritual matters. That would be as bad almost, as with* Judas, *to betray my master. Besides, the very discovering of the person may possibly be a prejudice to the town, in case the Magistrates should deprive the people of a Teacher, that instils such christian lessons of peace and submission into the minds of the Burghers. If he be so good a man, why are you ashamed to name him,* said the Pensionary? *I should not be ashamed to name him,* answered the Prisoner, *if his innocency could protect him from a prison.* The Pensionary: *You are bound to tell me the truth.* The Prisoner: *Yes, if I could do it without prejudice to my neighbour.* Then the Pensionary bad him consider of the matter, and so left him. Two days after he was carried before the Burgomasters at the Stadthouse, where the Heer *Vodst* proposed to him almost the same questions which *De Glargis* had done before. *De Brene* adhered to his former answers, and proved by many arguments, that he was not guilty of what he was accused of,

His Justification of the Remonstrants, *and remarkable Answers at his Examination.*

neither

neither of ſedition againſt the Government, nor of undutifulneſs, ingratitude, or unfaithfulneſs towards thoſe to whom he had ſo many obligations. 'I profeſs, 'ſaid he, that I never went to theſe meetings in order to incourage factions, but 'only for the diſcharge of my own conſcience, and to ſerve God in the beſt man-'ner I was able. And I truſt that there were no others but ſuch who came for the 'ſame purpoſe. As to the objection, that I could have performed my devotions as 'well, or rather better in the publick churches, where the word of God is taught 'more purely and orthodoxly than with us, I ſhall not now pretend to enquire how 'purely the truth is preached there; but will only ſay, *That the uncharitableneſs* 'and intolerance of the Clergy have kept a great many good people out of the Eſtabliſh'd 'Church, and ſtill do; becauſe they have not uſed the proper means to convince 'thoſe whom they judged to be in an error, but have endeavoured to bring them in 'by force. Now it is written, that they who perſecute others are not the children 'of the promiſe, but of the fleſh. Thus *Iſhmael* perſecuted *Iſaac*, and *Eſau*, *Jacob*. 'On the other hand we read, that the children of the fleſh ſhall never inherit the 'kingdom of heaven. We therefore had cauſe enough to abſtain from the commu-'nion of ſuch people, to the end that we might have *no fellowſhip with the unfruit-'ful works of darkneſs*. But all this might be remedied, if we would but hence-'forwards bear with one another in love.' As to the accuſation of diſobedience, on account of his tranſgreſſing the Placards of the States, he juſtified himſelf with the ſame arguments he had uſed before, adding, that 'the ſaid Placards, if under-'ſtood litterally, required more of men than the laws of God did allow; but if 'rightly interpreted, it would appear that he had not tranſgreſſed them; for they 'were properly made againſt thoſe who ſought to raiſe factions, which he had never 'done.' In relation to the Article of Ingratitude, this was his juſtification: 'I 'cannot be accuſed of ingratitude for the reaſons already produced. That I am ex-'treamly beholden to your Worſhips for the advantages I have reaped from the ex-'hibition allowed me, without any deſert of mine, I cannot deny; and I am ready 'at all times, and upon all occaſions, to acknowledge and return the ſame, to the 'utmoſt of my power, ſo far as conſiſts with a good conſcience; but my obligations 'to you do not releaſe me from that band by which I am tied to God and Chriſt, 'and to which all human ties and obligations muſt yield. We muſt obey God ra-'ther than men. I cannot apprehend that the promiſe I made, when I writ to your 'Worſhips from *Straſburg*, is hereby broken; for I have rendered to *Cæſar* the 'things that were *Cæſar*'s, having never been guilty of raiſing tumults and riots; 'and to God the things that were God's; namely, honour and worſhip. But, *added 'he*, there remains one thing more to be anſwered, and with that I ſhall conclude. 'Againſt all that has been hitherto ſaid by me (for I ſhall hide nothing) there may 'be made this objection: *That theſe things do not affect our conſciences; foraſmuch 'as we have always maintained, that the matters in diſpute were not neceſſary or 'fundamental; from whence it may be inferred, that we ought not to make a ſepa-'ration, or hold private Conventicles.* 'Tis true, Gentlemen, I am ſtill of opinion, 'that diſputes about thoſe matters would not be *neceſſary*, if they were but pro-'poſed with charity and forbearance; but the intolerance of ſome has rendered 'them *intolerable*. The chriſtian religion is of ſuch a genius and nature, as not to 'admit of any oppreſſion or perſecution in its Profeſſors. Thence it proceeds that 'chriſtians are called *Sheep*. Now, who ever obſerved ſheep ſo fierce, or ſavage, 'as to fall upon the Wolf and devour him? Nay, tho' there ſhould be a flock of 'them a thouſand ſtrong, they would all of them fly at the ſight of a ſingle Wolf. 'Thus ought chriſtians to do, if they deſire to be eſteemed true ſheep of *Chriſt*, 'the great Shepherd. This is what I judged fit and neceſſary to be ſaid in my de-'fence, leaving the reſt to the wiſdom of your Worſhips, and relying upon a good 'conſcience.' Hereupon they cauſed the Priſoner to withdraw, and immediately to be called in again. Then the Penſionary ſtood up and ſaid to *De Brene*: *I ſhall anſwer all your arguments by which you endeavour to juſtify yourſelf, and ſhow that you are guilty in every point.* But all his anſwer amounted but to this: *The States are of opinion, that theſe Conventicles of yours tend only to ſedition, ſince the do-ctrines of the* Remonſtrants *have been condemned by the Synod. The aforeſaid Pla-cards were made to prevent ſuch ſeditious Conventicles: But againſt theſe you have tranſgreſſed, notwithſtanding the liberty of conſcience which they allow you.* The Priſoner

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An° Dom. 1621. Prisoner replied, *You have opposed nothing but humane institutions, and synodical resolutions, or the laws and ordinances of the Civil Magistrate, against plain texts of Scripture, by which I maintain my innocence. As for the Synod, all those of whom it was composed, were no more than men, and consequently every one of them obnoxious or liable to error. Now if we depended on human authority, we could easily oppose one man against another; for we have many good and learned men among us too, who are convinced in their consciences of the truth of the contrary doctrines.* Here he was interrupted by the Pensionary, who cried out, *If you had had any thing to say for yourselves, why did you not offer it at the Synod? But no, then there was nobody at home; then the* Remonstrants *refused to declare their opinions, or to enter into any conference with the Synod.* The Prisoner replied, *That the* Remonstrants *had most earnestly desired the liberty to represent their opinions, and to explain and defend them, as far as they thought necessary or convenient; but the Synod would not suffer them to do it, any further than they thought proper, notwithstanding such liberty had been promised them in the very same words in the very same citation, by which they were called to the Synod. But the Synod were at liberty,* cry'd one of the Burgomasters, *to explain their own words. 'Tis true,* said the Prisoner, *provided they had done it fairly and equitably. But it was unreasonable that a Judge (much more a Party, as the* Remonstrants *always esteemed the Synod to be) should prescribe to the person accused, how and what, and how far he should speak in his own defence; and not let him say what he thought proper for his justification.* The Pensionary then said, *The* Remonstrants *have it always in their mouths, that their adversaries sate in the Synod as their Judges. But if those had not been Judges, who could have been Judges besides?* The Prisoner replied, *It had been better, had there been neither Judges nor Synod, than such as these.* Then one of the Magistrates said, *I cannot see how the* Remonstrants *pretend conscience for their private meetings, whereas we have not hitherto seen any confession of their Faith appear. Perhaps,* said the other, *your Worships may soon see it, if it be not already published; but as all their books are prohibited, they do not easily come to your hands. However we keep chiefly to the word of God, and that is the purest* **Confession.** *Ay,* replied the Magistrates, *this is what we object against you, that you have so little esteem for* **Catechisms** *and* **Confessions.** The other: *We do not reject them, but we rank them in their proper place, below the word of God. Whereas some extoll them so much, as quite to neglect the holy Scriptures.* The Magistrates: *No, no; we only look upon them as explanations of the word of God.* The Prisoner: *None can explain the mind or meaning of God better than God himself.* The Magistrates: *Besides the explanations of the word of God, which are to be found in the Catechism, there are references to the texts themselves in the margin.* The Prisoner: *Either people adhere to the texts of Scripture which are in the margin, or else to the explanation; if to the first, then the explanation is not very necessary; if to the second, then it is odds but the Scripture is laid aside.* The Magistrates answered, *That the* Reformed *had nevertheless always esteemed such* **Confessions** *necessary; and the first Christians had drawn up a* Symbolum *or Creed for their* **Confession,** *exclusive of scripture-words.* The other: *I do not reject* **Confessions,** *I only maintain that they are not necessary, because we have the Scripture itself before us: And as for the* Symbolum, *or* Apostles Creed, *(as it is commonly called) if you read the last chapters of the Gospels, you will find the grounds of it there, almost* verbatim; *and if you add the beginning of the said Gospels, together with the* Acts, *you have the whole Creed.* After this, there passed other discourses much to the same purpose with what had been before, as related above. At length some body said to him, *Your only aim is to stir up sedition, and to get the Government into your own hands.* To which the Prisoner replied, *I can answer for myself, and believe it of others, that they have no such thing in view. Had it been otherwise, I should never have joyned myself to them; or at least, have immediately left them as soon as ever I discovered their design.* Afterwards the Magistrates conferred together, and at last the Burgomaster said to him, in the name of the rest of the Magistrates, *If the Gentlemen were disposed to be as severe upon you as they are warranted by the Placard, they might oblige you to pay the fine, because you will not declare any body, but they will show themselves favourable.*

He is dismissed. Hereupon he was discharged from his imprisonment, giving his hand, and engaging his word, that he would appear again whenever he was summoned, and being

ing at the ſame time admoniſhed, not to frequent ſuch meetings any more, to which he anſwered, *That he would act in that matter, ſo as he ſhould be able to anſwer it to God.* AN° DOM 1621.

About this time the *Remonſtrants* held meetings at *Rotterdam*, to the number of two thouſand at once, both in, and out of the town, which paſt with ſome ſort of connivance; and the rather, becauſe the Soldiers had been drawn out of this and all the other towns of *Holland* and *Utrecht*, to ſerve againſt the common enemy, the *Spaniards*. Some were of opinion that the *Remonſtrants* ought to have laid hold on this opportunity to make the Government ſenſible in good earneſt, that their Subjects would no more be thus harraſſed and tormented with Soldiers on account of their ſeparate Meetings. And accordingly, ſome of the Magiſtrates at *Rotterdam*, *Gouda*, and other places, where the *Remonſtrants* were moſt in number, were in no ſmall perplexity, fearing leaſt the people, who were tired with their government, ſhould give them a lift from off the ſaddle, and reſtore the depoſed Magiſtrates. But there was not one who ſtirred either hand or foot, or that took any other advantage of this opportunity, ſave only as to the holding of meetings; in which the *Remonſtrants* uſed the greater liberty, as knowing they had no longer reaſon to apprehend any violent diſturbances, or the being robbed and ſtripped by Soldiers. At *Utrecht* they enjoyed no leſs freedom from diſturbance, but feared they ſhould pay for it at the return of the Garriſon. There were in this Biſhoprick, or Province, ſeveral of the Miniſters of that perſwaſion, who had ſigned the Act of Ceſſation, in hopes that their ſtipends would have been continued, but who, finding that their pay was ſtopt, or came in very heavily, addreſſed themſelves to their old friends the *Remonſtrants*, offering to revoke their promiſe of ſilence, provided they might be received again into the brotherhood, and be maintained. But theſe were for the moſt part a ſort of people who had no other way of ſubſiſting, and who would gladly have lived free from danger, if they could have done better: beſides, they would have been of no other uſe, than to have increaſed the burden which lay ſo heavy on the Community, which at the ſame time, could not expect much edification from their lives or doctrines, by reaſon of their unfitneſs and ill behaviour. On which accounts, thoſe who had the direction of the *Remonſtrant* affairs, could not reſolve to admit them. They excuſed it with the lowneſs of their ſtock, and were of opinion too, that they were rather obliged to take care of the old Miniſters who had born the heat and burden of the day, who from the very beginning had encountered all dangers, and had laid out their labours freely in the ſervice of the churches, than of new ones who offered their ſervice ſo late. But ſome of theſe not being able to dig nor delve, ſought afterwards for that aſſiſtance from the *Contraremonſtrants*, which they could not obtain from the other party, and ſubſcribed the Canons of *Dort*, in order to be re-admitted to the Miniſtry; thus gaining their end at laſt. There were nevertheleſs ſome others, men of learning and piety, who having ſigned the Act of Ceſſation about two years before, had declared that they would freely ſerve the *Remonſtrants*, in caſe there was any want of them, but that otherwiſe they would not be burdenſome to them. Theſe ſtood upon a different foot; they were capable of doing more ſervice, and were accordingly made uſe of in time, preferably to the reſt. It is certain, that the burden of the *Remonſtrant* Fraternity was very heavy at this time; inſomuch, that the Directors had juſt cauſe to ſeek the eaſe and convenience of the churches in the admiſſion of new Miniſters. The common charge was ſo conſiderable, that *Uitenbogart* would take no other ſupport, but what his wife could afford him; and *Epiſcopius*, *Grevinkhovius*, *Lanſbergen*, *Corvinus*, *Cupus*, *Matthiſius*, *Montanus*, and a few more, whoſe names do not occur to me, lived upon their own incomes, without being a burden to the brotherhood; but there were ſtill about ſeventy of the *Remonſtrant* Miniſters, beſides two widows, who were maintained by the publick. The unmarried men received 200, the married 300 Gilders for themſelves, and for each child 25 Gilders yearly; and the widows had each of them a hundred. This amounted in the whole, for the preſent year only, to the ſum of twenty three thouſand, eight hundred and forty four Gilders in penſions only, beſides other charges in the direction of affairs, in travelling and the like. Towards the ſupporting this expence, the *Remonſtrant* churches of the reſpective towns contributed according to the following liſt.

The Remonſtrants are connived at in Rotterdam.

And in Utrecht.

The great charges the Remonſtrant Fraternity were at.

AMSTER-

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	Gilders.		Gilders.
AMSTERDAM -	7200	WORDEN -	200
KAMPEN - -	800	NEWPORT -	200
WEESEP - -	100	SEVENHUSEN -	200
HORN - -	1600	ROTTERDAM -	4000
ALKMAER -	1200	DELFT - -	1200
HARLEM - -	800	The BRIL -	600
MONIKEDAM -	200	SCHIEDAM -	200
MEDENBLIK -	100	FLARDING -	240
EDAM - -	40	BLEISWICK -	100
		ARNHEIM -	400
LEYDEN - -	2400	NIMEGUEN -	800
The HAGUE -	1600	BOMMEL -	300
NORDWICK -	400	TIEL - -	300
WARMOND, NEWKOOP, RIJNSATERWOUDE And LEMUDEN -	400	BUREN and BEUSEKOM - -	160
		UTRECHT -	2600
		AMERSFORT -	800
GOUDA - -	1600	WYKE TE DURSTEDE	80
GORNICHEM -	400	BUNSCHOTEN -	80
SCHONEHOVEN -	300	WOUNENBURGH -	40

This revenue amounted for this year, to the ſum of thirty one thouſand, two hundred and forty Gilders; ſo that after the payment of the Penſions abovementioned, there ſtill remained in hand the ſum of ſeven thouſand, three hundred, and ninety ſix Gilders, which was not ſufficient to defray all other expences, together with the old debts. The Directors of the *Remonſtrant* affairs found themſelves in great perplexities, for they ſaw their burdens likely to increaſe, and charities and contributions to decreaſe, through the ſituation of times, of men and of things. Many of the rich who were for the *Remonſtrants*, were nevertheleſs very backward; for ſuch who were zealous among them, were but few. The poor helped to augment the burdens. The middling people, who were always the moſt generous, as well as the moſt zealous, were now ſcourged with three rods; with heavy taxes, which preſſed rather harder on them, in proportion to their little ſtocks, than on the rich; with fines, which they chiefly forfeited; and with want of trade, loſſes and diminution of gain. So that there was much more reaſon to commend them for what they had done, than to expect they ſhould do more. They were nevertheleſs exhorted to perſevere in this courſe, and to pray to God for better times; for the general diſtreſs was very great at this juncture. The writer of the Chronicle of *Horn*, Dr. *Velius*, making mention of the miſeries which at this time reigned throughout the country, ſays, among other things, that he thought fit to expoſe the ſame more fully to the eye of the reader, to the end that by comparing the preſent unhappy ſtate of affairs with the felicity which theſe Provinces enjoyed before the revolution, it might be the better obſerved from thence, how ſoon and how eaſily Almighty God can change a proſperous into an adverſe condition, when the ſins of men provoke him to do it. What he further ſays, is as follows. The Remonſtrants having been thus treated, as we have ſhown, the perſecution was revived againſt the Papiſts in a more violent manner than before. Other ſects were daily threatened, and reproached one while with this, another while with that crime, whilſt the Magiſtrates, not over forward to imbroil themſelves with the Clergy, either would not, or durſt not interpoſe. From all which it appeared plainly enough, that, in caſe matters went well with them, they were at laſt reſolved not to tolerate any beſides thoſe of their own opinion; as ſome indeed in a boaſting way, did not ſcruple openly to declare. This was the fear on the one hand; on the other, was the dread of the enemy. All men were ſenſible that the publick affairs grew continually worſe and worſe; that at home there was no counſel, no management, no concern for the general good; that their Governors were ignorant, and the managers of the publick revenues unfaithful; that every man

The ill poſture of affairs in the United-Netherlands.

man took care of himself, but little or none of his country: If they turned their eyes towards foreign countries, they saw, that the States Allies in Germany, tho' want of counsel and conduct, were oppressed one after another; that France was not pleased with the behaviour of our Governors; that England was very wavering, their King suffering himself to be led by the Ministers of Spain, just as they pleased; from whence proceeded so strange a conduct with regard to these Provinces, as seemed to portend a rupture. In short, they found, that instead of all Princes having their eyes full upon us as formerly, and thinking themselves happy in our alliance, they now began to look askew, and we could not with reason depend on the assistance of any of our Confederates. In the mean while, we had a powerful enemy to deal with, who lost no time, but studied day and night to gain advantages upon us. By piracies, and the little provision made against them, navigation and commerce fell to decay, as well as the building of ships, the fisheries, and all kind of trades and manufactures depending thereon; so that the subject could hardly make any profit of his calling. Add to this, that there was such a scarcity and dearth of all provisions, as had not been known in the memory of man. Yet in the midst of these circumstances, the taxes were raised much higher than before; for the thousandth, the five hundredth, and the two hundredth penny were levied within a short space of each other, together with a Poll-tax, and several other new inventions; and all this not only without reducing or lessening the old burdens, but even increasing them, for the most part, to the utmost. It was in reality more than was possible to be born by the common people under such a decay of trade. And the saddest circumstance of all was, that these numerous taxes tended to nothing else but the enriching some few persons, whilst the publick was not sensible of any benefit. The Commonwealth was become a meer merchandize, and whoever had sold any thing to the Government, or earned any thing from it, could not come at the money, without being forced, after long waiting and soliciting to discount twenty or more per Cent. for the benefit of those from whom he received what was his due. None escaped this kind of brokerage or extortion, not even the military Officers themselves in receiving the pay due to their soldiers; for which reason their companies wanted half their complements: all these mischiefs came at last upon the nation, and consequently upon the poor common people. I say nothing at present of the rest of the numerous inventions for pillaging the publick, nor of the bad oeconomy of the State, whereby many hundred thousand Gilders were often vainly squandered and spent to as little purpose as if they had been thrown into the sea. And though besides what was yearly drawn from the subject (being above half as much more than was raised before the truce) other very great sums were taken up at high interest (even almost as much in four or five years, as the long war of fifty years had cost before) yet all would not do; no sums, how great soever, were sufficient for such a Government. All these grievances were further increased by the failure of justice. If a man had a process, or suit at law with another, his adversary being of the party of the present Ministry, he could never come at his right; and some of the strangest and most unrighteous Decrees were produced (sometimes through ignorance, and sometimes through favour or prejudice) that were ever known, without any shame or concern, in the sight of all the world. All these things occasioned the greatest consternation and dejection imaginable in the minds of the people, insomuch that the Bona Immobilia, or, real estates, which had always before been at a very high price, were fallen to a very low one, nay there was nobody found to purchase them. The Ministers, or those who were at the head of affairs, were the only men that fared well, dividing all places and offices, like a common plunder among themselves and their creatures, though not without many contests and disputes neither, each of them reckoning that he deserved more than his fellow.

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About this time, the Heer *Gerard vander Lane*, one of the senior Burgomasters of *Harlem*, but who had been put out of the Magistracy in the year 1618, drew up a certain very remarkable discourse, relating to the restoration of affairs both in Church and State, which I have thought fit to insert here, and submit it to the judgment of the reader. It was word for word as follows:

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There are two things to be considered in the redreſſing of the ſinking condition of the United-Netherlands; *to wit, the Civil, and Eccleſiaſtical Government of the Land: The methods of redreſs with reſpect to both, are ſubmitted to the examination and correction of every man.*

A remarkable diſcourſe of the Heer Gerard vander Lane *concerning the reſtoration of affairs both in Church and State.*

'UNder the Civil Government is compriſed the ordinary courſe of juſtice, in which there ought to be the ſame good correſpondence and mutual ſupport, as between the head and members in the natural body. For if there be any deficiency or any diſſention in that reſpect, it ſpreads itſelf immediately as a gangreen or cancer, and a door is opened to factions and diviſions, as well among the governours as the people. The greateſt care ought therefore to be taken, that the affairs of juſtice be eſtabliſhed on a ſure foundation, and all poſſible remedies uſed to obviate diſſentions.

'As for what relates to Eccleſiaſtical matters, it muſt be owned, that the *Popiſh* religion comprehends a regular ſort of Worſhip and Church-government, introduced ſoon after the times of the Apoſtolical men, having an externally fine and attracting luſtre, being adorned with ceremonies tending to ſtir up the common people to devotion by day and by night, ſo well contrived by many eminent perſons, and ſo firmly cemented with ſuch ſtrong rules and orders, that it is in vain for us to trouble ourſelves with the thoughts of diſſolving it's frame by our greateſt efforts. But foraſmuch as we have ſeparated from it upon divers pretexts (would to God we took equal care to reform our practice) and have acquired a peculiar worſhip by popular tumults and factions, (which is what we call the *Reformed Religion*) there is no looking back to the church from which we have ſeparated, without unavoidable miſchiefs and dangers. It remains therefore that we take care that ſuch regulations be made among the Clergy, that they may not go beyond the Doctrine of the Goſpel, and that under God they may be in ſubjection to the ſupreme Civil Powers, as the firſt and good Popes were under the command of the Emperors. If this be neglected, we may happen to ſee a worſe degeneracy than has happened among the Romaniſts. We need not look far for examples, we have enough before our eyes. This ſketch that we have drawn of the *Popiſh* religion, is by no means deſigned for the recommending it, ſince none of theſe external ſplendors, nor the glory of the Clergy are of any value in the ſight of God; but only for ſtopping the mouths of our new and unpoliſhed ſect, who boaſt ſo highly of their great *Reformation*, which yet differs but too much from the Goſpel of repentance.

Firſt in relation to Civil Government.

'WE muſt not flatter ourſelves that we ſhall recover our liberties by fighting; nor once imagine, that as ſoon as we have made peace, or even a truce with the King of *Spain*, we ſhall have no yoke at all about our necks. We muſt put this fancy quite out of our heads; this hope is quite deſtroyed. The perſon whom we have entruſted with the management of the war, we muſt likewiſe truſt with our lives and fortunes. We have weathered ſo many ſtorms, that we ought to become wiſe by our own experience, and to oppoſe, or at leaſt to take care that there be oppoſed as good order as morally ſpeaking can be thought of, againſt all foreſeen and impending events.

'The Republick of the United-Countries conſiſts of ſeven Provinces, which have each of them their peculiar laws, cuſtoms, views and intereſts; among which this of *Holland* has hitherto excelled all the reſt in riches, power and credit; and accordingly this Province contributes above half of what the other ſix Provinces raiſe towards carrying on the war. And it ought therefore to be well obſerved, as it has been already fully repreſented by the Heer *Grotius*, that *Holland*, has, notwithſtanding this, no more authority, ſuffrage or voice, in the College of the States-General than the meaneſt of all the Provinces. So that *Holland* by the colluſion or holding together of the other Provinces is commonly over-voted, and conſequently injured in the buſineſs of the Finances or Revenue (upon which all the wheels of the government turn) devoured, conſumed, and exhauſted, and will at length be utterly ruined.

The remedy for which, (to ſay a great deal in a few words) can be no other than ‘ the diſſolution of the ſaid College of the States-General, which from a tranſitory ‘ Aſſembly, erected for certain weighty reaſons in the time of the Earl of *Leiceſter*, ‘ is now become a permanent College deputed from the whole body of the States- ‘ General throughout the Provinces; but which ought now, for much more weigh- ‘ ty and important reaſons to be abſolutely diſſolved. AN° DOM. 1621.

‘ For ſuch a College of the States-General is a meer abſurdity, and a thing never ‘ heard of in any Kingdom, Principality, or Republick, nor even till of late, in theſe ‘ Provinces. The beginning of it was indeed ſweet, but it left a bitter taſte behind; ‘ and the miſchievous nature of it appears from hence, that it devoured its very foun- ‘ der; which ſome attentive perſons foreſaw at a great diſtance, and gave fair warn- ‘ ing of; but, *ſic erat in fatis.*

‘ This College likewiſe deprives each of the Provinces of it's peculiar ſovereignty ‘ and luſtre, as our anceſtors were ſufficiently capable of apprehending in the times ‘ of the Emperor *Charles* the fifth, and King *Philip*, yea, even of the Duke of *Alva* ‘ himſelf, who intended to have erected theſe *Netherlands* into a Kingdom or Mo- ‘ narchy; and yet ſome Provinces looking on the riches of *Holland* with a covetous eye, ‘ will not eaſily part from this form of Government; as finding that by over-voting ‘ they can make *Holland* a ſtop-gap to ſupply all the wants and deficiences of the reſt ‘ of the Provinces, and thereby extend their credit to the great ſums of money taken ‘ up at intereſt, in the name indeed of the States-General, but which *Holland* alone ‘ is forced to make good.

‘ So that this Province in particular will be forced to diſſolve this permanent Col- ‘ lege; and it will be an eaſy matter to bring it about; for ſhe need but keep her ‘ bountiful hand ſhut, and diſmiſs her Deputies, and then this College like a vain ‘ ſhadow will diſappear of itſelf, having no other ſupport or foundation than the trea- ‘ ſury of this Province. Shall *Holland* than ſuffer herſelf to be frighted by a meer ‘ bugbear, to be conſumed and exhauſted of all her ſtrength by the other Provinces? ‘ In the ſaid College there are as many tyrants, wolves and vultures as heads; and ‘ they are very generous at the expence of others.

‘ This permanent College, which is ſtiled the Aſſembly of the States-General, di- ‘ veſts the Prince of all authority and luſtre; and in particular renders fruitleſs, nay, ‘ entirely defeats all the tranſactions of a *Council of State*, a College ſo legally e- ‘ ſtabliſhed for the ſervice of the land, purſuant to the antient inſtitutions, forms, and ‘ cuſtoms of the *Netherlands*; a College which was always kept up in the times of ‘ our ſovereign Princes, and is ſtill in force among thoſe Provinces that are governed ‘ by the Arch-dukes, for the direction of the finances, and the affairs of the war; ‘ and which by conſequence, is moſt uſeful, and leaſt prejudicial to our country, *&c.* ‘ Whereas on the other hand, the College of the States-General (as matters have ‘ gone this long while) has diſſipated, confounded and ruined the publick revenues, ‘ and is become the womb of all kinds of abuſes, which are now come to ſuch a ‘ height, that they reach the ſkies, and quite diſhearten the inhabitants of the Pro- ‘ vinces from bringing in the daily growing taxes and impoſitions, extracted from the ‘ very ſweat and blood of the community, and which call for vengeance on the heads ‘ of thoſe beaſts and birds of prey. This is not bare ſpeculation, conjecture, or ima- ‘ gination, but the ſincere and naked truth.

‘ If theſe abuſes (which are ten times greater than they are here repreſented, and ‘ which would aſtoniſh the whole world if they were ſpecified) ſhould be inquired ‘ into and reformed, it would not be neceſſary entirely to diſcard the Aſſembly of the ‘ States-General. By no means. We ſpeak only of what is illegal in the aforeſaid ‘ College, and the evil fruits that have from time to time ſprung out of that bad ‘ ſoil, and which grow daily worſe and worſe.

‘ The Aſſembly of the States-General is neceſſarily to be holden once a year during ‘ the war, after the antient uſual manner, in purſuance of the ſucceſſive inſtructions ‘ which each Province ſhall give its Deputies, according to the exigency of affairs ‘ then occurring, or as many times oftner as there ſhall be occaſion, which ought ‘ to be notified by the Prince and Council of State; and as ſoon as the buſineſs for ‘ which they are called is diſpatcht, they ſhould immediately ſeparate. The Prince ‘ may appoint the place of meeting, ſometimes in one Province, and ſometimes in ‘ another.

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'The resolutions and determinations of the said assembly should be left to the execution and direction of the Prince and the Council of State, over which the Prince ought to preside, and be invested with sovereign authority for executing the same. To such a Constitution as this we should submit, confiding in it without fears or jealousies, though we are fallen far short of our original schemes and designs. 'Tis better to suffer something from one great man, than to be insulted and domineered over by many little ones. We should consider that this State was formed by and out of popular factions. We are embarked in a heavy-laden vessel, which is nevertheless courted by *Spain*, *France*, and *England*. And we must at length chuse one of them, or be divided among them. God grant us wisdom to choose, and a gracious and seasonable issue, lest otherwise we be deprived of all choice, and forced to submit. Skipper, take heed.

'The Council of State being once re-established in the manner above proposed, we must try to get the King of *Great Britain*'s Minister out of it, under some handsome and specious pretext, in order to remove the jealousy of the King of *France*; which though it be difficult to bring about, is nevertheless necessary.

'For the further honour and credit of the Prince, he may be impowered to chuse a Privy Council for himself, and the States of *Holland* may urge him to chuse none but unblameable, experienced, wise and eminent persons, among whom should be as many Gentlemen of this Province as possible; and such as these may be able to bring our affairs, and especially those of the dangerous and devouring war, to a happy issue.

Concerning Religion.

'WE are sensible that the cruel Placards and Executions on account of *Religion* afforded a specious pretense, both in the *Netherlands* and other parts, to popular commotions and tumults, and that many people of all ranks and conditions joyned in those commotions, on account of the violation of their Privileges, as also that many seditious spirits artfully acted their parts among them. The chief instigators and ring-leaders of those commotions, were, for the most part, renegade Priests and Monks of the *Romish* Church; and other rascally people, who set up for *Reformers* of religion: there were indeed among them some honest and well-meaning men, but they were forced to swim down the stream with the numerous and tumultuous mob, the most seditious and factious among whom would seem to be the most zealous for the house of the Lord. And whereas the corruptions of the Papacy were of various kinds, and since instead of the remedies expected from the Councils of *Constance*, *Basel*, and finally that of *Trent*, the said corruptions (as it was generally thought) met with encouragement under hand, many good men began to loath them, and to look upon the abovementioned commotions with a favourable eye. This produced a Commonwealth and a change of religion, begun with a general *Iconoclasty*, or demolition of images in all the churches, the violence of which, could not be prevented, either by the civil or military power of the Sovereign, because many of the best Quality, out of compassion to the common people, took occasion to patronize them, least the good as well as the bad, the innocent as well as the guilty, should be involved in a general destruction; which the cruelty and oppressions of the Duke of *Alva* gave them but too much reason to apprehend.

'Thus this *Reformation* raised up its head, and carried all before it by popular tumults, factions and force, notwithstanding the opposition made by the then Civil Powers: and the people at the instigation of their Ministers, not only compelled them to allow of publick preaching, but likewise to abolish Popery, and all Popish worship.

'This then is the original Call of the Ministers, and their boasted Apostolical succession, which they so highly extol, as an immediate divine mission, into which nobody ought to search, nor to prescribe them any laws; for they have not hitherto produced any other token of their vocation and succession, either by miracles, heavenly revelations, or any other documents or letters-patent; but expect that their simple or bare assertion should pass for ready money with every body; and whoever dares contradict it (in such places where they are the sole Masters) they halloo

'halloo the mob on him, inſtead of yielding him the means of conviction. And 'they make the common people believe that they, and they only, excluſive of all o- 'thers, are the men to whom the Ark of the Lord is entruſted; and that they alone 'are in poſſeſſion of the true Apoſtolical faith and of the Goſpel by an hereditary 'right, by virtue of which every body beſides is debarred from the preaching of 'it; and laſtly, that if any other men ſhould preſume to touch this Ark, or theſe 'Anointed of the Lord, the divine vengeance would conſume them. ANNO DOM. 1621.

'Tis upon this foundation, that one Miniſter lays hands on another; that they 'hatch and nurſe up, and conſecrate one another to this day, walking in the ſhoes 'they have ſtolen from the *Romiſh* Church. The Apoſtles and their true ſucceſſors 'propagated the word of God, and converted the world by ſpilling their blood and 'ſuffering martyrdom; but theſe men have bravely advanced their deſigns by force 'and worldly engines. We all know what labour, trouble, and pains, theſe thus lately 'hatched, upſtart, anointed and conſecrated Prieſts have occaſioned to all civil Ma- 'giſtrates, both inferior and ſuperior, from the very beginning of this unholy war, 'till now; and what factions and diviſions they have occaſioned in the government 'of this land, without any poſſibility of reducing them to any order either by fair 'or foul means. And what ſignifie all the good laws and regulations in the policy 'of this State, if ſuch people as theſe can't be brought under any diſcipline? Theſe 'will have their fingers in every thing, and by the help of the mob, and ſuch like 'favourites of theirs (whom they ſtile the Lord's people) turn and overturn accord- 'ing to their pleaſure.

'The occaſion of all this is, that moſt of them are ſprung from the ſcum and 'off-ſcouring of the unpoliſhed and ignorant vulgar, who naturally hate all govern- 'ment; and if, by accident, any of better manners, as well as quality, happen to be 'admitted to the Miniſtry, who endeavour to manage matters more regularly and 'decently, they are ſo teaſed, tormented and cenſured by the others, that they muſt 'either truckle to them, or ſhoot the pit. For which cauſe, people of honour and 'condition have an averſion to the educating their children in the ſtudy of Divinity, 'and mingling them with ſuch a Rappaile.

'There can hardly be any other remedy preſcribed for the evils which we have 'mentioned, and upon which one might much more enlarge, than that our Civil 'Governours, as chriſtian Magiſtrates are in duty bound, ſhould, by and with the 'advice of the Prince of *Orange*, take upon themſelves the care of religion, and ap- 'point firſt in the Province of *Holland* three Curators, Superintendents, or Biſhops, 'not adorned with Mitres and golden Croziers, but with virtues, with learning and 'reputation, who might take an oath of fidelity to the States, and in their name, 'and according to their inſtructions, might have the inſpection of the lives and do- 'ctrine of publick Church-Miniſters, in concert with the Magiſtrates of thoſe places 'where ſuch Miniſters are ſettled and maintained, and who alſo in the election of 'Miniſters might have a particular regard to their being perſons of piety, of temper, 'and well exerciſed in all other virtues, and ſuch as will bind themſelves to the Go- 'vernment by an oath of fidelity, as in the *Palatinate* and other *Reformed* States; 'and laſtly, who might obſerve and correct all abuſes and corruptions among 'them.

'The aforeſaid Clergy muſt be informed, that their calling is to be Schoolmaſters 'and Inſtructors of the common people out of the holy Scriptures, in all reſpects like 'the Rectors of the publick ſchools, who are appointed for the education of youth 'in virtue and liberal arts; and that therefore they ſhould put out of their heads all 'thoſe chimerical notions of an immediate vocation or ſucceſſion, different from 'what they receive from the chriſtian Magiſtrate, by whom they are hired, paid 'and ſupported.

'The Clergy ought not to concern themſelves with any thing elſe, but carefully 'to ſtudy and examine the holy ſcripture, in order to preach and expound the ſame 'to the people, and inſtruct them therein, and to ſet them examples of piety, of pa- 'tience, and of all other chriſtian virtues and good qualities; as alſo to follow all 'ſuch eccleſiaſtical rules and orders in viſiting the ſick, in adminiſtring the holy ſa- 'craments and other external ceremonies as ſhall be preſcribed to them, for edifica- 'tion of the Community, without holding by their own authority any *Conſiſtorial*, '*Claſſical*, or *Synodical* Meetings, ſince in ſuch aſſemblies are fabricated and pro-

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'moted all factions, ſchiſms and diſſentions. For as to the holy Scripture, there 'is now no more occaſion to define or determine matters contained therein.

'The firſt and the laſt authentick Council was held by the Apoſtles at *Jeruſa-* 'lem, being eſpecially called for the abolition of the Ceremonial Law of *Moſes*, 'which ſtood in the way, and was a ſtumbling-block to the preaching of the goſpel. 'Whoever, for the future, either adds to or takes from the writings of the Evan- 'geliſts and Apoſtles is accurſed. It remains then that nothing but thoſe holy 'Writings ſhould be propoſed to the people, purely, and without any humane ad- 'ditions, and that they ſhould be conſtantly exhorted by their Miniſters in the 'firſt place to fear, honour, love, and call upon God, and to love their neigh- 'bours as themſelves; and in the next place to lead honeſt and good lives, in all 'dutiful ſubmiſſion to their Governors; to the end they may be bleſt by God, and 'protected and defended by their Sovereigns with a paternal care.

'If any diſcontents, diſſentions or grievances, ſhould happen among the Clergy, 'every man may apply himſelf, and carry his complaints to the newly inſtituted 'Superintendants or Biſhops, who, according to the directions given them, may 'either redreſs thoſe matters, or report them where it is proper.

'The authority and cenſures exerciſed upon tranſgreſſors of the Eccleſiaſtical 'Laws, which have hitherto been uſurped by the Clergy, may for the future be 'exerciſed by the Chriſtian Magiſtrate.

'The Alms collected in the churches may be received and diſtributed by ſuch 'publick Almoners as the Government ſhall appoint.

'It is almoſt incredible how much the peace and repoſe of the land would by 'theſe means be promoted, and the diſtempered minds and affections of the good 'people quieted and ſatisfied. Then would men of the beſt quality and eſtates 'begin to breed up their children to the Miniſtry, and they by an honourable 'education, and by their diſcreet and edifying behaviour would give a new luſtre 'to the ſame; whereas it is now depreciated, and almoſt brought into contempt, 'by the vile behaviour of the preſent ſet of baſe and mean perſons. All other 'ſects would likewiſe be allured and brought over in time to the communion of 'the Eſtabliſhed Church, for which they have now ſo juſt an averſion.

'To this alſo would naturally contribute a *religious Peace* and Toleration; in 'conſequence of which, none of the inhabitants of theſe *United Provinces*, and 'particularly of *Holland*, ſhould be diſturbed or diſtreſſed in the exerciſe of ſuch 'religion as he in his conſcience judges to be the beſt; for this is the main pillar 'and foundation upon which our Republick was originally built and eſtabliſhed, 'as muſt be acknowledged by all, if they would fairly own the truth.

'It is certainly a great jeſt to all the world, that we ſhould make our braggs 'of being a free State, and of our not ſuffering any kind of perſecution for con- 'ſcience-ſake, when at the ſame time Officers are publickly allowed, nay, even 'ſtrictly required to break open the houſes of good people, and forceably to 'enter the ſame, upon a bare ſurmiſe that prohibited meetings are held there, '(where they often find no body at all) and to diſturb, aſſault, and torment 'with fines good honeſt and unblameable Burghers for the exerciſe of their religion; 'which conduct the Ambaſſadors of *France* and *Venice* have juſtly expoſed and ri- 'diculed in the higheſt degree, and from which no body draws any advantage be- 'ſides the avaricious and greedy Officers, to the great diſcontent and prejudice of 'the good people of the land.

'Whereas on the contrary, if a ſtop were put to ſuch like violence and oppreſ- 'ſion, this land would not only flouriſh by the great concourſe of many eminent 'perſons from other countries, eſpecially in caſe a law were made (which might 'be eaſily contrived) whereby every one ſhould be allowed the free and undi- 'ſturbed exerciſe of his religion; but we ſhould alſo acquire an immortal reputa- 'tion for wiſdom with all other governments. We ſhould likewiſe free ourſelves 'from that general blame and cenſure; to wit, that by our proceedings we com- 'mend and juſtify the actions and conduct of the King of *Spain*, though we formerly 'abhorred and deteſted the ſame to ſuch a degree, as thereupon to ground our right 'of abjuring his Government, and of taking up arms againſt his authority; and 'this even contrary to our boaſted pretences, promiſes, and moſt ſolemn agreements, 'for giving ſatisfaction to all.

'If

'If we could but reſolve on certain methods of reforming abuſes as we ought 'to do, the zeal and eagerneſs of frequenting Conventicles would immediately 'abate. For the conſciences of men are ſo diſpoſed, that the more they are re-'ſtrained (though it were with juſtice) the more they are perſwaded that they 'are injured, and conſequently proceed with the greater obſtinacy. Religion 'muſt be led with gentleneſs, and not driven with violence. If the eſtabliſhed 'religion be founded upon truth it will flouriſh, and at length prevail over all 'others by the ſtrength of the ſame truth. But on the other hand, if we endea-'vour to impoſe our own religion on others by force, it will ſeem to be a certain 'token, that we diſtruſt the goodneſs of it; and we ſhall labour in vain, and 'ſin againſt God, to whom only belongs the empire of the hearts and ſouls of 'men; foraſmuch as he only holds them in his hand, and turns them which way 'ſoever he pleaſes. Let us therefore once learn to walk aright, and God himſelf 'will conduct us in the true way.

AN° DOM. 1621.

The End of the Fifty-fifth Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK LVI.

AN° DOM. 1621.

Books publiſhed this Year.

WHILST the *Remonſtrants* were ſtruggling this year with ſo many diſturbances, impriſonments, and other incidental grievances, as we have ſhown above; they were not a little zealous in defending themſelves by writing, and making uſe of their pens to inform the world of their cauſe, and as far as poſſible to gain the people to their ſide, being ſenſible that it was not ſo eaſy for the Government to hinder the diſperſing of written papers, or little printed tracts, that paſſed privately from hand to hand, as to prevent preaching and teaching in great aſſemblies. The States and the Magiſtrates endeavoured indeed to hinder theſe practices by Placards and Ordinances; but no ſooner had they diſcovered and puniſhed one Printer or Bookſeller, but another was found, who, out of love either to the cauſe which was defended, or to the advantage he made of it, had the courage to go on with the work. At firſt moſt of the *Remonſtrant* books and papers were printed at *Antwerp* by *Abraham Verhoof*, *Henry Artſon*, and *Jacob Seldenſlaugh*. But when the Directors of their affairs were retired from thence to *France*, they were forced to make uſe of the Preſs in theſe Provinces. And here, by reaſon of the riſque that the Printers ran, every ſheet of their books ſtood them in nine or ten Gilders. *Uitenbogart* had the year before writ a *Contra-diſcourſe*, or Refutation of the *Eccleſiaſtical* and *Political Diſcourſe* of *Triglandius*, which the latter had drawn up againſt *Epiſcopius* his Letter to *Stochius*. This little tract was ſent to *Amſterdam* to be printed by one *George Veſelar* of *Antwerp*; but he was ſeized with the whole impreſſion, and committed to priſon in *January*, where he lay till the 6th of *March*, at which time the books were declared to be forfeited, and the Printer was condemned by the Schepens to pay a fine of two hundred Gilders, beſides the charge of the proceſs, and the fees of his impriſonment. This ſame *Veſelar* had likewiſe printed the Hiſtory of the Impriſonment and Death of *Oldenbarnevelt*, as alſo other books in which the *Remonſtrants* had no ſhare. After this the *Contra-diſcourſe* was reprinted, and publiſhed without any name to it. The drift of it was to prove the neceſſity of the ſeparate meetings of the *Remonſtrants*, and to anſwer the arguments of *Triglandius* againſt them. It was writ with a pen, which being not inſenſible of the wrongs indured by the *Remonſtrants*, did not at all ſpare their adverſaries the *Contraremon-*

ſtrants. The Author in the concluſion of his work, prayed, ‘ That God would de- ANNO DOM. 1621.
‘ feat the attempts of thoſe wicked inſtruments who had ſo miſerably diſturbed the
‘ nation, and who knew no other means of ſupporting their bad cauſe but force and
‘ fraud; and that he would confound the counſels of *Achitophel: He likewiſe pray'd,*
‘ That God would diſpoſe the hearts of the people to a godly unity, and open the
‘ eyes of the Lords the States, and of his Grace Prince *Maurice* in the adminiſtration
‘ of the publick affairs, that they might ſee how they were miſled, and urged on by
‘ the perſecutors to the utter ruin of the land; that ſo they might return before it
‘ was too late, and rightly underſtand what belonged to the honour of God's holy
‘ name, to the maintenance and propagation of the true religion, and to the peace and
‘ welfare of their dear country; that they might ſincerely aim at the ſame, and par-
‘ ticularly forbear all coercion in matters of conſcience ſo prejudicial to the true inte-
‘ reſt of the ſtate, ſo diſpleaſing to God, and ſo intolerable to men. Moreover, that
‘ he would vouchſafe to ſtrengthen more and more with his ſpirit, all thoſe good men
‘ who were groaning under ſuch coercion and oppreſſion, to the end that notwith-
‘ ſtanding the grievous perſecution which they ſuffered for the ſake of truth, they
‘ might perſevere in the confeſſion of the ſame in all godlineſs, and ſo with patience
‘ wait for that deliverance which could only come from him.’ The *Advertiſement* or *Warning*, againſt the *Judgment*, *Sentence*, and *Oath* of the National Synod of the *Reformed Churches* of *France*, holden at *Alez* (of which we have already treated in the LIId book) drawn up by *Uitenbogart*, was likewiſe printed and publiſhed this year. And upon occaſion of the *Miſpah*, or Dialogue concerning the right uſe of Faſting-days; the *Bohemian Trumpet*; the *Flying Poſt*, and the *Lame Poſt*, which *Ewout Teiling*, under a feigned name, had publiſhed the laſt year. *Uitenbogart* likewiſe produced what he had drawn up relating to the Faſt that was obſerved in the month of *April*, 1619, previous to the Synodical ſentence againſt the *Remonſtrants*, and the condemnation of the impriſoned Gentlemen. That treatiſe had thus long been kept back on account of certain reaſons and impediments, but now he reviſed, and enlarged it with certain remarks on the aforeſaid book of *Teiling*, and publiſhed it under the title of *Ahab*'s *Faſt*. In this tract he endeavoured to ſhow the conformity of the *April Faſt* to that of *Ahab*, for a warning both to the government and the people; to the former, that they ſhould not call any more ſuch faſts, but repent of thoſe they had already ſolemnized: to the latter, that they ſhould attend to the occaſions of appointing faſts, to the end that they might not, either ignorantly, or knowingly, involve their ſouls in injuſtice and blood, by joining in the obſervation of ſuch *faſt-days*. And ſince the Author of the *Miſpah*, after the diſappearance of the *Bohemian Trumpet*, which had ſounded ſo ſweetly in his ears, ſeemed to be in a terrible fright at the unexpected tidings which the *Flying* and the *Lame Poſts* had brought, and to be apprehenſive that ſome great evil was hanging over the nation, *Uitenbogart* took this opportunity to enumerate ſome of its moſt crying ſins, to the end they might be amended, and the wrath of God thereby averted; ſuggeſting likewiſe ſeveral remedies for preventing the heavy puniſhments which threatennd the land. The whole was calculated for the defence and juſtification of the *Remonſtrant* cauſe; and it contained ſeveral things in praiſe of the beheaded Advocate, and the Heers *Hogerbeets*, *Grotius*, and *Moorsbergen*. This book was read with great eagerneſs, and the whole impreſſion quickly diſpoſed of. Some were of opinion, that the ſtile of it was a little too ſevere, and *Triglandius* called it ironically, a *Friendly Treatiſe*. But *Uitenbogart* replied to this cenſure, in the following manner: ‘ Is it poſſible, or in-
‘ deed allowable, to write in a friendly manner of ſuch a *bloody faſt* as that was?
‘ You and your companions are wonderfully tender! You write as if your pens were
‘ dipt in gall; your ſermons always taſt as if they had been ſteeped with wormwood,
‘ eſpecially thoſe you preached on this your faſt. If you do but inſert the word
‘ *friendly* in the title pages of your books, you expect the whole contents ſhould paſs
‘ for ſugar or honey, even though more bitter than ſoot. You ſtrike, wound, ſeize,
‘ and impriſon, and uſe all kind of violence againſt good chriſtians, ſheltering your-
‘ ſelves behind the Placards, and yet you would have them ſmile and ſpeak friendly
‘ to you. Our Lord forbids us to hate any man, and commands us to love and to do
‘ well to all, even to our enemies; and we endeavour through the ſtrength of his
‘ grace to put the ſame in practice on all occaſions. But our Lord has not taught us
‘ to ſtroke abominable wickedneſſes with the fox's tail.

AN° DOM. 1621. *Frederick de Fry*, one of the Burgomaſters of *Amſterdam*, had publiſhed in the ſpring of this year, a book againſt the *Remonſtrants*, under the title of, *The Hiſtory, or a brief and true account of the riſe and progreſs of the Eccleſiaſtical Troubles in Holland.* This was tranſlated and printed in the *French* language: He informed his reader in the Preface, that it was writ by one of the moſt learned and eminent men of our country; but that he had added to it a certain paper, prepared by the order of the National Synod, as alſo an *Appendix*, which he confeſſed to be his own. But it was writ in ſuch a manner, that ſome body ſaid concerning it, *If he who compoſed it, was one of the moſt learned men of our country, he certainly left his learning at home; or others who are his inferiours in learning, muſt have but a ſmall ſhare of it.* But as to the ſubſtance of it, the *Remonſtrants* were of opinion, that there was juſt cauſe to doubt, whether the ſpirit of lying and ſlandering, which had reigned for ſome years paſt in theſe Provinces, had ever produced ſuch a libel. Blind zeal, and bitter partiality, they ſaid, had managed the pen, which moſt ſcandalouſly treated the *Remonſtrants* in the Preface, railing at them, and calling them, *The inſtruments of* Satan, *the enemies of the Church of* Chriſt, *factious* Arminians, *turbulent fellows, raging waves of the ſea caſting up their own ſhame; thoſe who endeavoured to make the faithful Teachers of the* Reformed *chriſtian religion, the doctrine of ſalvation, and the Chriſtian Magiſtrate ſuſpected, hated, and deteſted, by their ſeditious diſcourſes, invenomed letters, and ſlanderous writings; ſuch as rejoiced in the adverſity of* Chriſt's *church, and in the ſucceſſes of the hereditary enemies of our religion and country.*

Uitenbogart intending to anſwer this book, that he might not ſeem to fight with his own ſhadow, or againſt an unknown perſon, took it for granted, that the aforeſaid Burgomaſter *de Fry*, was the Author, becauſe he had ſet his name to it, and had, as he himſelf pretended, contrary to the advice of many of his friends, inriched it with a Preface, and enlarged it with a continuation. This refutation appeared in the month of *September*, with the following title, *A* Free *Repreſentation of all the falſities, unfair Wreſtings, Calumnies, and groſs Miſtakes diſcovered in the ſo called Hiſtory of* Frederick de Fry, *Burgomaſter of the City of* Amſterdam, *relating to the Eccleſiaſtical diſturbances in* Holland; *drawn up in the form of a Dialogue between the ſaid* Fry *and the Repreſenter.* Some of thoſe to whom the care of printing it was left, ſent copies thereof from *Harlem* and *Leyden* to all the Magiſtrates of *Amſterdam*, to the Commiſſioners of the Admiralty for the ſaid City, and particularly to the Governors of the Orphan-houſe, among whom *de Fry* was one. The Preface of the ſaid *Free Repreſentation*, was ſubſcribed with the name of *Nicolas Bonifacius.* The reaſon why a copy of it was ſent to every one of thoſe Gentlemen, was to give them an opportunity to judge of the truth, by hearing him that defended the *Remonſtrants*, as well as him that accuſed them. Accordingly, it is believed, that ſeveral of thoſe Magiſtrates being better informed by the peruſal of ſuch books, began in time to acquire different notions of men and things; which, by degrees, paved the way for introducing into their counſels, moderation, connivance, and toleration.

We have already made mention of the writings which *Poppius* publiſhed this year, as alſo of the letters of *Sapma.* Beſides theſe, there appeared a certain letter, intituled, *A Diſſwaſive from Popery*, and another explaining the firſt and ſecond chapter of the *Synodical Canons*, but both without names; alſo *An Expoſition of the ninth chapter to the* Romans, *by* W. C. that is, *Walter Corneliſon van Warder*, late Miniſter of *Newkope*; and *An Inſtruction to Pray rightly*, with an Explanation of the *Lord's Prayer* by *Henricus Slatius*; but it contained, beſides many good things, ſeveral matters which were ſo far from being approved by the *Remonſtrants*, that they diſpleaſed them. But at laſt there was publiſhed about the end of this year, **The Confeſſion or Declaration of the Doctrines of the** Remonſtrants **upon the principal articles of the Chriſtian religion**, in *Low-Dutch.* It has been already ſhown how this Confeſſion, being firſt drawn up in *Latin*, had been peruſed and approved by all the Members of the Fraternity. After this, in the month of *June*, copies of it were ſent privately to the impriſoned Miniſters, as alſo to the Heer *Hogerbeets* at *Looveſtein*, who all teſtified their ſatisfaction. The Heer *Grotius*, after his eſcape from *Looveſtein* to *Antwerp*, had likewiſe read it curſorily, and after his arrival at *Paris*, he deſired an opportunity of conſidering it once more with greater attention, ſignifying afterwards to

The Remonſtrant Confeſſion of Faith *is publiſhed, firſt in* Dutch, *and afterwards in* Latin.

to *Uitenbogart*, who communicated it to him, *That the more he read it, the better he liked it.* It had alſo been ſeen by *Tilenus* and *D'or*, and entirely approved by them both. And being done into *Dutch*, for the ſake of four or five Miniſters who did not underſtand the *Latin* tongue, 'twas likewiſe agreed to by them. After ſo general an approbation, it appeared with an advertiſement at the end of it, importing, that for many reaſons it had been thought proper, to publiſh this work firſt in the *Dutch* tongue, but that it had been long before writ, and ſhould ſoon be publiſhed in *Latin.* This was notified, to the end, that nobody might give himſelf the trouble of tranſlating into *Latin* what was itſelf a tranſlation from the *Latin*; for the *Remonſtrants* declared, they would not own for theirs what ſhould be tranſlated into other languages, and publiſhed without their knowledge and conſent. *Thoſe were wicked times*, they ſaid, *and it was a matter of great conſequence, by whom, and with what view any writings were tranſlated into other tongues.* The *Latin* impreſſion appeared accordingly the following year; upon which occaſion the Heer *Grotius* writ to *Epiſcopius*, and told him, *I hope the* Confeſſion *will do us ſervice with reaſonable people. And indeed I find a great many perſons who are extremely ſatisfied with it; for which reaſon, I wiſh you would ſend me ſeveral copies, to the end I may diſtribute them to ſuch as I think worthy of them.* This was the book which both the friends and enemies of the *Remonſtrants* had ſo much deſired to ſee, and which was read with an incredible eagerneſs by them all, though with very different views and deſigns. It gave full ſatisfaction to the *Remonſtrant* churches, and ſeveral of their adverſaries ſpoke favourably of it, owning, that their doctrine was not ſo bad as it had been repreſented. Nay it is certain that *Balthazar Lydius*, preaching one day at *Dort*, ſaid, *That if the* Remonſtrants *had declared themſelves thus about eight or ten years before, there would never have been any diſſentions in the Church, nor alterations in the State.* But other *Contraremonſtrants* ſpoke a very different language. A certain Miniſter at *Arnheim*, ſtiled this ſame Confeſſion, *A Source of all Hereſies*; and *De Momboir* of *Gelderland*, gave it the name of *A Book deſtructive to the Nation.* One *John Johnſon*, a Bookſeller of *Arnheim*, was ill lookt upon for having ſold ſome copies of it; but he eſcaped being fined, becauſe he had been deſired to procure them for the Miniſter abovementioned.

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The reception it met with.

In *France*, *England*, *Denmark*, *Germany*, and other places where the *Reformation* had obtained, many of their Divines praiſed it as an orthodox, pious, and moderate work, calculated for the reſtoring peace to the church. *Joachim Peuſchelius*, one of the Miniſters of *Nuremberg*, tranſlated it afterwards into *High-Dutch.* Many of the *Anabaptiſts* at *Amſterdam*, at *Horn*, at *Harlem*, and elſewhere, began, after the publication of this *Confeſſion*, to frequent the Meetings of the *Remonſtrants*, and found much more ſatisfaction in their ſermons than in thoſe of their own teachers. It is related, that the demand for this book, which was printed at the charge of the Fraternity, was ſo great, that the whole impreſſion, to the number of 2800 copies, was bought up in the ſpace of a month, and that thereby was gained to the Community, the ſum of 1700 Gilders; which in ſome meaſure eaſed the burden that had lain ſo heavy upon them. Hereupon immediately followed a ſecond impreſſion. The *Latin* Edition was intruſted to a Bookſeller at *Amſterdam*, by whoſe means they had the better opportunity of tranſmitting and ſelling the copies in foreign countries. In the Preface of this *Confeſſion*, which the *Remonſtrants* thought proper ſhould be always inſeparably annexed to it, an account was given of four different opinions with reference to the publication of Confeſſions. *Firſt*, Of the opinion of thoſe who thought that no *Confeſſion* at all ought to be made, as being not only *not neceſſary*, but even *unlawful*, *dangerous*, and *pernicious*. In the *Second* place, Of thoſe who judged that all *Confeſſions* ought to be drawn up in pure *Scripture-terms*. *Thirdly*, Of thoſe who were for having them ſo *general*, and *brief*, as not to contain any thing but what was *ſtrictly neceſſary to be known and believed in order to ſalvation.* And, *Fourthly*, Of thoſe who thought that the *declaration* and *explanation* of the *moſt minute differences ought to be inſerted.* As to the two firſt opinions, it was obſerved, that the reaſons upon which they were founded, did not ſo much relate to the thing itſelf, as to the abuſe of it. For which cauſe the Preface repreſented the true uſe and end of *Confeſſions*, proving that they were not abſolutely neceſſary, but uſeful and lawful, and in ſome ſort requiſite. Againſt the abuſe of them, three remedies were propoſed: *Firſt*, Not to aſcribe to Confeſſions, or other Formularies of religion, an indiſputable

An account of the Preface to the Confeſſion.

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authority, but to allow of such a moderate freedom in examining them, as is very different from an unbounded licentiousness. *Secondly*, Not to lay an absolute restraint thereby on the consciences, pens, and tongues of men. And, *Thirdly*, Never to consider them as such pales or limits, within which all-saving knowledge must be supposed to be included. With these restrictions, *Confessions* would neither be unlawful nor hurtful, but beneficial, and sometimes in a sense, necessary too. Thus would they neither derogate from the authority of the Church on the one hand, nor infringe the liberty of particular Christians on the other; neither would they open a door for separations. Not but that some accidental abuse might happen, against which, there should be timely care taken, and remedies provided. After this, the Preface went on to show the views and ends of the *Remonstrants* in setting forth this their Confession: As *First*, The satisfying the desires and expectations of their friends. And, *Secondly*, The better justifying the purity of their doctrines, and their own innocency. The Preface further observed, that the *Confession* was likewise stiled an *Explanation*; because it comprehended somewhat more than a bare Confession, to wit, a plain, full, and clear exposition of their opinions on most of the Articles of the Christian Faith, for the refutation of some men's calumnies; which was likewise the reason, among others, why the Confession was not drawn up in pure scripture-phrases only, least some should have said, that under that bark, or outside, they endeavoured to conceal bad opinions. Then the Preface showed the nature of the said *Explanation*: As, *First*, That it contained no subtilties, nor niceties. *Secondly*, That it extended itself not only to points that were fundamental and necessary, but also to such as were eminently good and useful. *Thirdly*, That therein were included all things requisite to the practice of religion; to which end the *Five Points* of controversy were more largely discussed, and the Canons of the Synod of *Dort* refuted. *Fourthly*, That their Confession did not anathematize, curse, or damn those of different persuasions. Then followed an exhortation to peace, moderation and forbearance.

The Confession, or Explanation itself, was divided into xxv chapters or sections, at the end of which it was said, ' * That it now appeared by this their *Confession*, how ' free they were from the heresies, schisms, and pernicious doctrines which their adversaries imputed to them; that they did not revive, nor set forth any of those ' errors which the primitive christians or fathers rejected or condemned; that they ' neither undermined nor weakened those principles which the consent and agreement ' of the true universal Christian Church had once established; that they did not ' boldly and obstinately determine those matters which were formerly left disputable and undetermined, and which did not much contribute towards promoting the ' glory of God, or the salvation of men; neither did they too nicely and curiously ' pry into those things which were not revealed to them, least they should wade too ' deep into such mysteries as the all-wise God had thought fit to conceal from them; ' but that their chief care was to lay hold of, and maintain to the utmost of their ' power, that truth which was according to godliness, and which tended to preserve ' and promote mutual peace and unity among all christians. This, *they said*, was ' what they had been always endeavouring. As for indifferent things, they would ' not contend about them. And for the deep and hidden matters, they received ' them with a faith void of curiosity, and never treated of them but sparingly. As ' for unprofitable speculations and vain subtilties, they did not make them the subject ' of their study. And as for the observation of ceremonies, and such like indifferent ' things, they would not censure any on that account, provided that they did not offend the weak, and avoided all superstition. *Lastly*, they exerted their utmost ' care and diligence to hold fast immoveably the things that were either necessary, ' or highly profitable to godliness and salvation; yet freely bearing with those ' christians, whoever they were, that differed from them in other matters, and desiring to maintain unity with all the churches of their Lord *Jesus Christ*, though ' in some matters they might think them mistaken.'

' Episcop. Op. Part. II. p. 946.

This

This year the *Remonſtrants*, beſides ſo many other afflictions, had occaſion to lament the death of three of their Paſtors, who, notwithſtanding their baniſhment, had kept themſelves privately within the Provinces. On the fourteenth of *January* died at *Rotterdam*, in the houſe of *Catiline van Hele*, or *Akkerlak*, a Wine-merchant, *Iſaacus Næranus*, formerly Miniſter of *Flarding*, ſon of *Servatius Næranus*, in his life-time Miniſter of *Dort*, and brother of *Samuel Næranus*, late Miniſter of *Amersfort*, whom we have frequently had occaſion to mention. He was very dear to his people on account of his virtues and miniſterial abilities, and was to their great grief privately buried in the church-yard by night, being laid on a couch, for want of a coffin, which they durſt not cauſe to be made for him, leaſt the Scout diſcovering that ſuch a man died in the houſe, ſhould have extorted the fine which the Placard ſet upon thoſe who harboured or entertained Miniſters. The times were now ſo bad, that as one writes, **a Remonſtrant Miniſter was not permitted to live quietly, nor even to die in peace.** For there were not inſtances wanting of ſuch, who being dead, were yet obliged to undergo puniſhment, if one may ſo ſpeak, and from whoſe breathleſs carcaſſes the greedy Scouts extorted penalties.

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Several Remonſtrant Miniſters die within the Provinces, and are buried privately.

It happened at *Delft* that *Johannes Spenehovius*, who ſecretly miniſtered to the *Remonſtrant* church of that town, died ſuddenly of an apoplectick fit, on the evening of St. *Peter* and *Paul*'s day, at the houſe of the Heer *Peter Jooſt van Ruven* (formerly one of the Senators of *Delft*, but turned out upon the late Revolution.) Here the family was extremely embarraſſed for the reaſon mentioned above, not knowing what to do with the corpſe. After ſome deliberation, they put it into a wooden cheſt, and buried it under a barn, in the backſide of the houſe. But this ſecret interment was afterwards diſcovered through the timerouſneſs of a maid-ſervant, who being ordered to fetch ſomething out of the ſaid barn, cried, *I can't go there, the dead man lies there.* This was accidentally over heard by ſomebody in a Brewer's yard adjoining to this houſe, and diſcovered by that perſon to his ſiſter, who lived with the Scout. Thereupon *Ruven* was ſummoned before the Magiſtrates, who owned the fact. They aſked him why he did it? he anſwered, to prevent tumults among the people. The Magiſtrates commended him on that account, but condemned him nevertheleſs to pay a great fine, for having harboured a Miniſter; and he was forced beſides to pay all the fees for the privilege of the church, for the grave, the digger, and all other fees belonging to the funeral: inſomuch that this interment, a work of charity, did not coſt him much leſs than 500 *Gilders*. Then they gave him leave to bring the corpſe to church; but he let it lie where it was, and where perhaps it ſtill lies, and may remain till the reſurrection of the dead. This was the ſame *Spenehovius*, of whom *Triglandius* ſaid publickly in print, the year before, that he turned *Lutheran* in *Eaſt-freeſland*, and ſerved there as a Teacher; of which there was not one word true; for he had neither been in that Province, nor had any thing to do with the people of that ſect. He was born at *Dortmont* in *Weſtphalia*, in the year 1571, on the ſecond day of *September*. Having officiated as Miniſter at *Lingen* for ſome years, upon *Spinola*'s taking of that town, he was called to *Utrecht*, and in the year 1619 deprived, as we have already ſhown, on account of the *Remonſtramt* doctrine, and baniſhed the country. Thoſe who remember him, tell us he was of a ſtern countenance, but very friendly in his ſpeech and behaviour, and of great learning and eloquence.

Henricus Niellius died likewiſe in the month of *June* this year, after a lingring ſickneſs, at *Rotterdam*, in the houſe of his mother-in law, *Eva Janſon*, widow of *John Peſſer*, at the brew-houſe called the two white lyons. This Gentleman, formerly Miniſter of the *French* or *Walloon* church of the ſaid town, and a Pupil of *Arminius*, was ſon of the old *Carolus Niellius*, Miniſter of the *French* church at *Weſel*, and brother of that *Carolus* who was one of the cited *Remonſtrants* at *Dort*, frequently mentioned above, and at that time one of the Directors of the affairs of the *Remonſtrants* within theſe Provinces. The corpſe was brought by night to church, with the knowledge and conſent, or at leaſt connivance, of the Burgomaſter *Puke*, nephew to his wife, attended by his brothers-in-law *Richard* and *Demas Peſſer*, and ten or a dozen of his moſt truſty friends and neighbours, and buried there. This was done with ſo much ſecreſy, that no notice was taken of it a long time, not till *March* of the following year, when ſomething of it was diſcovered by an accident then happening, of which we ſhall give an account hereafter.

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But at preſent we muſt turn our eyes towards foreign affairs, as having had ſome affinity or relation to our own domeſtick jars, or as having ſomething remarkable or inſtructive in them.

Frederick-ſtadt in Holſtein is built by the Remonſtrants.

In *Holſtein* they began to build a new city, which was called after the name of the Duke, *Frederick-ſtadt*. The chief projector and promoter of this work, who had likewiſe obtained a Patent for it, was the Heer *William van den Hove*, Lord of *Wedde*, *Weſter Wolde*, *Bellinck Wolde*, and *Blyham*, a-kin to the learned *Grotius*. This Gentleman had been a good while in *Holſtein* upon the ſaid account, travelling to and fro, and zealouſly endeavouring to ſettle matters, and to prepare this retreat and ſhelter for the *Remonſtrants* tired with the perſecution. He reſided at *Horn* in the month of *Anguſt* and beginning of *September*, from whence he privately diſpatched many letters to ſeveral towns, exhorting the people to avoid the preſſures they lay under, and to aſſiſt in the building of the city abovementioned. But his exhortations had at the firſt no great ſucceſs. However he, who was reſolved to be not only an adviſer but a promoter too of this work, induced, at his own great expence, and with the aſſiſtance of a few others, ſeveral Carpenters, Maſons, and other artificers to go thither; and cauſed his ſon *Antony van den Hove* to lay the firſt ſtone of the firſt new edifice on the 24th of *September*, O. S. The place where this new city was built, called at firſt *New-ford*, was in the diſtrict of *Stapel-holm*, a good league diſtant from *Tonninghen*, near as far from *Huſum*, and three leagues from the ſea, between two rivers, the *Eider* and the *Trene*. The firſt of theſe was about a hundred rods broad, ebbing and flowing with ſalt water, and of ſuch a depth, that veſſels of a hundred tun could come laden up to the city: The other was not above ſixty rods broad, its waters being freſh; and both of them abounded with fiſh. There had been for a long time three ſluces, to let the water of the *Trene* into the *Eider*, and thoſe diſcharges of water ſerved partly for a haven, and partly for ditches or moats to the city. The country round about was very fruitful and pleaſant, it was ſituate in a ſweet air, all ſort of proviſions were plentiful and cheap, and labour at a very low price.

It's firſt inhabitants.

The firſt inhabitants, beſides the Heer *Wedde* (who built a ſalt-work and ſeveral houſes there) were Dr. *Peter van Dam* of *Amersfort*, and his brother *William* a lawyer; the Heer *Peter de Graaf* of *Amſterdam*, brother to the Burgomaſter *Jacob de Graaf*, *Chriſtian Bekker*, *Henry Rutenſtein*, *Marcus Gualtherus*, formerly Rector of the Latin-ſchool at *Kampen*, (and who was afterwards choſen Secretary of the ſaid new town,) and the two brothers .... *Schalkens* of *Rotterdam*, whoſe ſiſter *Grevinkhovius* had married; and ſome others, who built houſes for themſelves, and huts or cottages for the workmen. The largeſt and fineſt houſe was built by the Heer *de Graaf*.

Privileges granted them.

The Duke granted great liberties and privileges to the *Remonſtrants*, as we have ſhown above in the XLVIIIth book, allowing them to be governed after the *Dutch* way, and granting the free exerciſe of their religion in the publick church. The *Lutherans* were likewiſe allowed their Meetings in the town, together with the *Anabaptiſts*, many of whom came from *Holland*, though not ſo much on account of any perſecution, as with a view of private advantage. And the Duke for the enriching his country, and increaſing his revenues by the proſperity of this town, prevailed ſo far with the King of *Spain*, as to procure for its inhabitants the liberty of trading to his dominions, with *Dutch*-built ſhips, manned with *Hollanders*. The violence of the Perſecution in the *Low-Countries* drove thither, in time, a great number of the States ſubjects. But what went moſt againſt the grain of thoſe *Netherlanders*, who were of an honeſt and ſober temper, was, the irregular and ill lives of the people of *Holſtein*, with whom, notwithſtanding they were always to deal and converſe. Thoſe people ſeemed to be born for nothing elſe but to eat and to drink, and to make good cheer. Their feaſtings, their chriſtnings and marriages were brutiſh. To theſe all people of condition or credit were invited; and as they were about to ſit down, the drums beat, and the trumpets ſounded, juſt as if they were going to attack the enemy; this ſummoned all the gueſts, and was the token of their welcome. The barrels they drunk out were expoſed before the doors of their houſes like Gabions, and thoſe who were ſo drunk, that they could neither ſtand nor go, were led off, or carried away like wounded men in a battle or at a ſiege. He that departed the furtheſt from humanity on theſe occaſions, counted he had gained the greateſt honour: Thus did they *glory in their ſhame*.

The firſt Magiſtrates.

The firſt Stadtholder or Governour of this town was the Heer *Adolf van de Wael*, Lord of *Moorſbergen*, who being baniſhed from his own country, did here repreſent the perſon of the Duke

of *Holſtein*. But he having quitted the office, the Heer *van Wedde* prevailed ſo far with that Prince as to obtain leave that the town might be governed by Burgomaſters and Schepens. The firſt of this kind of Magiſtrates, who were at the helm in thoſe early days of the town, were the Heers *van Wedde*, *Henry Rutenſtein*, and *Chriſtian Bekker*. The Stadthouſe was built in the year —— and the Church in the year 1624, at which time Madam *Catharine* of *Moorſbergen* laid the firſt ſtone. Over the door of the Church the following Chronogram was engraven on ſtone: AN° DOM. 1621.

Eſt DoMVs Iſta pIIs precIbVs VerboqVe perata ——

ThIs ſpatIoVs hoVſe to pIoVs prayers anD preaChIng was DeVoteD.

Whilſt the firſt houſes were building, the *Remonſtrants* were allowed to meet in the Chappel of the Caſtle at *Tonningen*, where the Heer *John de Hane*, Penſionary of *Harlem*, ſince preferred to the Duke's Council, and ſome other *Hollanders* were likewiſe permitted to inhabit. The firſt *Remonſtrant* Miniſters who ſerved the church of that new town, and who came thither of their own accord, in order to ſee the ſituation of affairs, were *Wilhelmus Remout*, *Johannes Grevius*, *Petrus Engelraven*, *Robert Oudart*, *Harboldus Tombergius*, *Jeremiah Tykemaker* and others: but if I am not miſtaken, *Nicolaus Grevinkhovius* was the firſt who was called as their ſettled Miniſter, which office he took upon himſelf alone for a while. To him ſucceeded *Gaſper Selkart*, after whoſe death came *Godefridus Paludanus*, and next to him *Cornelius Geeſteranus*. After him, for the ſpace of 3 or 4 years, there were ſeveral others ſent at the requeſt of the Magiſtrates, by the Directors of the Fraternity in *Holland*, who having ſtaid out their appointed time, were now and then continued upon the deſire of the ſaid Magiſtrates, and when they returned into theſe Provinces were called to the Miniſtry here. Theſe were *Wilhelmus Byſterus*, *Iſaacus Pontanus*, *Chriſtian Hartſooker*, *Petrus Walſchardus*, *Bernardus Kok* (who died at *Frederickſtadt*) *Petrus de Reuver*, who was ſucceeded by *Wilhelmus Lomanus*, but only proviſionally, and for ſome months; and laſtly by Dr. *Adrian Kiebome*, who at the time of my writing this, *viz.* in the year 1678, is the *Remonſtrant* Miniſter of that place, receiving his yearly ſtipend, as did his predeceſſors, out of the publick revenue of the town. But this new town, which like *Sparta* of old, and as moſt of the towns of *Holſtein*, *Sleſwick* and *Denmark*, had neither walls nor fences, had not ſo great a riſe and augmentation as ſome people promiſed themſelves. For many of the *Remonſtrants* of the *Netherlands* obſerving that there was more danger in going thither, than in ſtaying, ſaid plainly: *We fled for it once in the time of the* Spaniſh Tyranny, *but we will not fly again.* Some found themſelves in ſo good a ſituation for carrying on their trade in their own country, that they reſolved rather to venture all, than to ſtir. Others cried: *We know what we are to ſuffer here, but we know not what may befall us there.* So that though they roſe up with deſign to go away, they ſate down again, and took more time to conſider of the matter. The land of their nativity had many charms with ſome, and the company of their friends and relations was ſo dear, that they entirely bent their thoughts upon ſtaying; feeding themſelves with unforeſeen hopes, and expecting a deliverance, though they could not tell from what quarter it was like to come. Some few, who valued their liberty more than their country, and all its advantages, went to *Holſtein*, and ſettled at *Frederickſtadt*, but ſoon found themſelves ſurrounded with many troubles. In the firſt place they were involved in the deſtructive war between the Emperor and the King of *Denmark*, which was attended with burdenſome incampments, contributions, and plundering. They were often overwhelmed with great inundations, which broke down their chargeable ſluces and water-dams; add to this, the unfortunate dyking of the *Megger-zee*, which often failing, and being every now and then waſhed away, reduced ſeveral of the inhabitants, who were before men of ſubſtance, to poverty, or great inconveniences. It was indeed a raſh and imprudent undertaking of people, who in other reſpects, were not guilty of ill-management, to venture upon banking or dyking; whereas, though the charge was much greater there than in *Holland*, yet (though they ſucceeded never ſo well) the land they drained or ſaved from the rage of the waters, was not worth near ſo much as that of this Province. But the chief cauſe that kept their new city from increaſing, was that which the founders

Succeſſion of Miniſters there.

They advance but ſlowly in building the new City.

ANNO DOM. 1621. and builders of it moſt deſired, *viz.* the abating of what the *Remonſtrants* termed a *Perſecution* in the *Low-Countries*, which being at laſt turned into a connivance, not only put an end to the cauſe of the inhabitants flight, and conſequently a ſtop to the increaſe of the new town, but likewiſe occaſioned many of them to return to *Holland*. And ſome think, that as the great ſeverities practiſed againſt the *Remonſtrants*, were one of the chief cauſes of the building of this town, ſo the building of ſuch a town was the main reaſon of the mitigation of thoſe ſeverities; to the end that the trade of theſe Provinces might not be carried away by exiles and foreigners; as had happened to the too great damage of the publick, during the *Spaniſh* Perſecutions.

The aforementioned town of *Frederickſtadt*, conſiſts at preſent, for the moſt part, of the deſcendants of the firſt inhabitants, who expended their fortunes in the purchaſe of land and houſes, or otherwiſe. There are about —— houſes. The *Remonſtrant* congregation conſiſts of —— the *Lutheran* of —— and the *Anabaptiſts* of —— Members. The *Dutch Remonſtrants* ſtill look upon it as a kind of happineſs, that whereas they are under a reſtraint in almoſt all the towns of their native country, and excluded from any part of the adminiſtration, they are poſſeſſed of one where thoſe of their perſuaſion are maſters of the Church and Stadthouſe, and fill all the publick offices, at the ſame time tolerating other ſects.

One end or view of the *Remonſtrants* in building this town was, that by converſing and dealing with the *Lutherans* of *Germany*, they might meet with an opportunity of making their cauſe and doctrine the better known in that far-extended nation, and thereby pave the way for a nearer friendſhip and union of minds with the moſt moderate; being as it were already agreed with them in thoſe points in which they differed from the ſo called *Calviniſts*. Before this, the *Reformed* had ſeveral times offered peace and brotherhood to the *Lutherans*; but now the condemning and perſecuting the *Remonſtrants* had ſo far cut off all hopes of ſuch a wholſome union, that the Theological Faculty at *Wittenburg* in *Saxony*, publiſhed a book this year, under the title of: *A Faithful Warning to all the* Lutheran *Chriſtians in* Bohemia, Moravia, Sileſia, *and other countries thereunto belonging, carefully to abſtain from the erroneous and highly pernicious* Calviniſtical *religion*. In which book they endeavoured to expoſe the ſcandalous and fraudulent dealings, which, as they ſaid, the *Calviniſts* uſed, and had uſed for ſeveral years in offering ſpiritual fraternity ſo often to the *Lutherans*, adding as follows:

The Proceedings of the Synod of Dort *againſt the* Remonſtrants, *ſerve to increaſe the prejudices of the* Lutherans *againſt the* Calviniſts.

What good there is to be expected from ſuch Brethren, may eaſily be gathered from the Synod of Dort, *and their proceedings. The* Calviniſts *had ſeveral diſputes with the* Arminians, *particularly about the article of* Grace *or* Election, *in which the latter defended our opinion, and the former that of* Calvin. *In this controverſy the* Calviniſts *at length ſhewed ſo much heat, that by a haſty decree of that Synod they condemned the* Arminians *and their doctrines, without allowing them to make any defence, depriving them of the exerciſe of their religion, and baniſhing their moſt eminent Miniſters from their country for ever. Was not that a very brotherly proceeding? If they thus treated ſuch who differed from them in little more than one article,* viz. *that of* Election *or* Predeſtination, *what muſt we expect who differ from them in ſo many? Men of ſenſe may eaſily diſcover what they would be at. They labour now to get the* Brachium ſeculare, *the civil Magiſtrate on their ſide, and to bring ſuch as are of their opinions, into the beſt offices. If this ſucceeds, we ſhall ſoon ſee a General Synod called in* Germany, *thoſe of the* Calviniſtical *religion preſiding, and having the direction of all affairs, judging them according to their own pleaſure, not once hearing us, or allowing us to ſit in the ſame Synod, but, as was done at* Dort, *raſhly cenſuring our doctrine as falſe, hindering the exerciſe of it, and driving away the* Lutheran *Miniſters, and unleſs God prevents it, totally extirpating our religion. We conclude from all this, that their offers of fraternal communion are not ſincere, but are only deſigned as a feint, till they can gather ſtrength and courage to poſſeſs themſelves of our churches. And if a Prince of their perſuaſion ſhould in time be raiſed to the Imperial Dignity, ſuch a ſpirit as they are of would be ſufficient to involve us in blood and deſtruction, and we poor* Lutherans *ſhould be butchered like ſheep by theſe our worthy Brethren: For with them 'tis a principle of religion,* that Hereticks ought to be rooted ought by force; and that none but the true religion ſhould be tolerated in a well-governed State, *as* Calvin, Beza, *and ſeveral others of their leaders maintain. From hence they will infer, that the* Lutherans *are* Here-

ticks; *to wit*, Neſtorians, Eutychians, Pelagians, &c. *therefore this will be followed by a bloody Decree:* The **Lutherans** ought to be extirpated with the ſword. *This will be the final determination of our* Calviniſtical *brethren*; *ſuch good are we to expect from them. 'Tis an Æſopical* Brotherhood *which they offer to us, that is to ſay, ſuch peace and amity as the wolf offered to the ſheep, the better to ſeize and devour them. Let no man then be impoſed upon by the amicable name of* Brotherhood: *'Tis under this ſpecious pretence, that they are ſeeking our deſtruction; and whoever joyns himſelf to theſe* Calviniſts, *becomes partaker of all that deceit which they conceal, and all the vile intrigues which they have chiefly levelled at the* Lutheran *churches.* ANNO DOM. 1621.

We ſhall now proceed to give an account of the tranſactions in *France*. Here were found ſeveral of the Reformed Miniſters who ſcrupled to ſwear to the Canons of the Synod of *Dort*, purſuant to the Decree of the National Synod, holden the laſt year at *Alez*. For at the Provincial Synod, which met this year at *Charenton*, *David Blondel*, then Miniſter at *Hauden*, and ſince that time Profeſſor of Eccleſiaſtical Hiſtory at *Amſterdam*, and *Stephanus Curcellæus*, Miniſter at *Amiens* in *Picardy*, with ſeveral other Divines, reſolutely oppoſed the ſame. Many of the Members of this Aſſembly judged this new oath ſo ſtrange and unprecedented, that they diſliked it extreamly; particularly becauſe the Canons of the Synod of *Dort* were propoſed as ſuch a *Rule of Faith*, as no man ought, in the leaſt, to recede or depart from. For this cauſe it was unanimouſly agreed in this Synod, that the conſideration of that affair ſhould be put off to the next Provincial Synod of the following year, againſt which time the Miniſters were to conſider of all things maturely, and to prepare ſome other Formulary of conſent. However, ſome were very zealous for the impoſition of the oath.

A Provincial Synod held at Charenton *near* Paris.

The Oath of Alez *oppoſed.*

There was likewiſe another Provincial Synod of the Reformed churches, holden in the month of *June* this ſame year, at the Town of *Die*, in the Province of *Dauphiny*; *where*, as ſome write, *they firſt treated of matters which were not to be found in their Bibles*; and of which Synod, the end was nothing better than the beginning. This ſeems to relate to ſome deliberations about the war which then broke out. After this, the ſaid Synod endeavoured to put in execution the Decrees of the National Synod of *Alez*, with reſpect to the ſwearing to the Canons of *Dort*, and rejecting the doctrines of the *Remonſtrants*. Thoſe Canons were accordingly ordered to be read, and then all the Members, one by one, were required to take the oath. Among the Members of this Synod there was one, named *John Balcet*, a native of *Pragelas*, upon the frontiers of *Piedmont*, who in the year 1614, had been called to the church of *Chocques* in *Dauphiny*; and in the year 1617, was ſent by the ſaid Synod to ſerve the Church in the ſaid Town of *Pragelas*; in both which churches he had diſcharged his Miniſterial Office with edification, and without reproach. This man, by reaſon of the great diſtance of his habitation, had heard but little of the diſputes in *Holland* about the doctrine of *Predeſtination*; but now obſerving ſomething of that matter read in the aforeſaid Canons, he was of opinion, that there were ſome things which did not agree with the true and only rule of faith, the word of God; for which cauſe he reſolved he would not be too haſty in taking the oath. Having therefore heard the Articles upon the firſt and ſecond of the famous *Five Points* read over curſorily (for all that reading and ſwearing was performed in one Afternoon-Seſſion) he ſilently withdrew out of the Aſſembly, and kept away during that Seſſion. In the mean time the Synod went on with the reading of the Articles, and the Oath was taken, and the ſubſcription complied with by all the Members then preſent. But ſome days after, when the Synod was about to break up, and the Acts were read, ſomebody acquainted Monſieur *D' Erien*, the Preſident of the ſaid Synod, that *Balcet* was not preſent when the Canons were read and ſworn to. Thereupon he was called by the Preſident, and ordered to ſubſcribe and ſwear to the Canons, as well as the reſt of the Miniſters and Elders. *Balcet* declined it, and begged moſt earneſtly, 'that he might be ſo long indulged, 'till he could find means of attaining to a further knowledge of the *Controverted* '*Points*, and of trying all by the only touch-ſtone, the word of God; for 'he thought it was not reaſonable, in a caſe of ſo great weight, and ſo dangerous 'conſequence, to rely on the opinion of another, and to ſwear with one's eyes ſhut 'or hoodwinked. The oath, *ſaid he*, is as the ſeal of a man's word; for which

A Provincial Synod at Die *in* Dauphiny.

The Oath of Alez *is taken by the Members of the Synod, one only excepted.*

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'cauſe he ought to underſtand the matter well and clearly, before he conſents, 'ſwears, ſigns and ſeals it with his mouth or hand. Wherefore, *continued he*, I 'humbly intreat the Synod to grant me ſome delay, to the end I may matureſ- 'ly conſider this thing, and try the doctrine of *Dort* by the word of Truth and 'Life.

Severe Proceedings againſt the Diſſenting Member.

Upon this he was ordered to withdraw out of the church where the Synod was held, and moſt of the Members were ſo enraged at his refuſal, that they were for depriving him forthwith of his Miniſtry, conformably to the Decree of the Synod of *Alez*. But with much intreaty, and the interpoſition of his friends, he ſo far prevailed, as to get a month's reſpite, upon the following condition, namely, *That he ſhould promiſe upon oath not to ſay a word in favour of the doctrine of the* Remonſtrants *within that time, neither publickly nor privately.* And it was further ordered, that at the expiration of this month the two Miniſters of the churches of *Gap* and *Ambrun*, the Sieurs *Colombiere* and *Conel*, ſhould repair to *Pragelas*, and joyn themſelves with the Claſſis of *Valcluſon*, but at the charge of *Balcet* himſelf, in order to receive the oath of him; and that in caſe of his refuſal, they ſhould ſuſpend him till the next Synod: to all which *Balcet* ſubmitted without any oppoſition. Thus he departed to his church, after having bought at *Die* the great Book of the Acts of the National Synod of *Dort*, as publiſhed by the *Contraremonſtrants*. At *Grenelle*, in his way home, he borrowed *Du Moulin*'s book, called *Anatome Arminianiſmi*, not being able to meet with any of the *Remonſtrants* books in thoſe parts. From theſe two books he attained to a further knowledge of the controverſy. But he applied him chiefly to the reading and ſtudying the holy Scriptures with great attention, earneſtly praying to God to enlighten his underſtanding in theſe important points; and the more he advanced in peruſing and meditating on the Bible (that clear fountain of knowledge and of truth, from which the ſtreams of divine wiſdom flow) the more averſe was he to conſenting to the Canons of *Dort*, and the oath exacted of him; inſomuch that he reſolved and concluded with himſelf, that it were much better for him to undergo every thing, to ſubmit to all the eccleſiaſtical cenſures, to the diſgrace and contempt of men, and to the reproaches of his brethren in the Miniſtry, than to condemn the *Remonſtrants* in the *Low-Countries*, without hearing what they could ſay in their own defence; and which was ſtill worſe, to ſwear in ſo ſolemn a manner, that he approved and would maintain a doctrine which he judged to be contrary to the word of God. The month which was granted him being now expired, the Claſſis of *Valcluſon* met immediately at *Feneſtrelles*. Thither came the Miniſters *Colombiere* and *Conel*, deputed by the Synod for that purpoſe, and *Balcet* was ſummoned before them. He attended accordingly, and was taken into another room, diſtinct from that of the Claſſis, by four of the Members. Here they entered into a diſcourſe with him about the two firſt points in diſpute. This laſted a whole morning; and whilſt he was in a particular conference with them, ſeveral Members of that Aſſembly, who had not been at the Synod of *Die*, ſubſcribed, and took the oath of *Alez* in another room, without hearing the diſcourſe of *Balcet*, or the report of the four Miniſters appointed to confer with him. After which he was exhorted and deſired likewiſe to ſubſcribe and ſwear to the Decree of the aforeſaid National Synod, relating to the approbation of, and conſent to the Canons of *Dort*, and the condemnation of the doctrine of the *Remonſtrants*, purſuant to the orders of the Synod of *Die*. But this he flatly refuſed to do: *Brethren*, ſaid he, *don't preſs me to do it; for I have now plainly found, and diſcover it daily more and more, that the Canons of the Synod of* Dort *are in many things diſagreeable to the word of God. For which reaſon I cannot ſign, nor ſwear to the approbation and maintenance of the ſaid Canons. The firſt Point of that deep controverſy, which relates to* Predeſtination, *ought, I think, to be ſuffered to reſt among the moſt profound and hidden myſteries of the great God, who has reſerved the knowledge of thoſe matters to himſelf alone, which it is not permitted to us perfectly to underſtand or fathom. For which reaſon we ought to take care not to pry too far, like the men of* Bethſhemiſh, *into the Ark of the Lord; nor to enquire too nicely into the eternal counſels of the living God. Such curioſity is no leſs dangerous than falſe and inſolent.*

The Claſſis finding that he perſiſted in his refuſal, ſuſpended him from the Miniſtry, purſuant to the directions of the late Synod of *Die*, till another ſhould

meet: forbidding him beſides, with menaces of more grievous eccleſiaſtical cenſures, to make any mention, either publickly or privately, of the doctrine of the *Remonſtrants*. They ſaid likewiſe, that all the other Reformed Synods of *France*, and all the Miniſters and Profeſſors in *Geneva* and *Germany* of the ſame religion, had taken the oath of *Alez*, without any oppoſition. He, hearing the ſentence of ſuſpenſion, appealed to none but God, the Prince of Truth, and the Inſtitutor and Preſerver of all lawful Calls; but he endeavoured however to ſhow, that he had juſt cauſe to complain of the Synod of *Die*, and particularly of a great many Members of the Claſſis, who having not been preſent at the ſaid Synod, had, by raſhly taking the oath and ſubſcribing, before they heard his defence and the explanation of his faith and opinions, tied up their own hands; inſomuch that they were not afterwards at liberty to give place to his arguments and juſtification, nor to clear him, without perjuring themſelves. An° Dom. 1621.

After this, returning home without the power of exerciſing his Miniſtry, he found himſelf deſpiſed and ſlighted by every body. Some of his relations, with whom he durſt not diſcourſe of his opinions, nor of the objections he had to make againſt the oath, on account of his promiſe, during the month's time allowed him by the Claſſis, appeared angry, and were ſcandalized at his refuſal, and uſed all means to diſſwade him from his deſign. Hereupon he was obliged to lay before them his reaſons for refuſing to take an oath, which he judged ſo unjuſt and unchriſtian. The Miniſters having heard what he had done, preſently called together another Claſſis at *Feneſtrelles*, to which *Balcet* was ſummoned, and charged more ſtrictly than before to obſerve their former orders; nay, they went ſo far as to deſire he would ſwear before God, not to ſpeak at all about the doctrine which had been condemned in the Synods of *Dort* and *Alez*, no not even with his family or kinsfolks, in his own juſtification. Upon his refuſing to comply, or to ſuffer his lips to be ſealed up in ſuch a manner, the Claſſis proceeded, by their own authority, without any further directions from the Synod, entirely to deprive him of his eccleſiaſtical office, and threatned him beſides with excommunication, if he preſumed to open his mouth in prejudice of their doctrine. Thus the poor man went back to his houſe diveſted of his charge, deprived of his reputation, and deſpiſed by his Collegues, who were then obſerved to thunder from their pulpits againſt the doctrines of the *Remonſtrants* (which few of them underſtood) throughout all the valley, eſpecially at *Pragelas*, altering the ſtate of the queſtion, and giving hard names to the things they were not able any otherwiſe to anſwer. After ſome weeks, *Balcet* being apprized that there were many ſick people at *Pragelas*, who ſtood in need of comfort, and longed for his converſation, ventured to go to ſee them, as judging that the viſitation of the ſick was an univerſal duty, which the meaneſt chriſtian could not refuſe to his neighbour. When this came to the ears of the Miniſters who were near him, they called together the Claſſis the third time at the ſame place: There the viſitation and conſolation of the ſick was likewiſe forbidden him, tho' he had made uſe of none but the ordinary form; and he was again required to take an oath, that he would not ſpeak againſt the Canons of *Dort* to any man in the world, on pain of excommunication. But he perſiſting in his refuſal, the Claſſis reſolved to proceed to actual excommunication; which was accordingly ſignified to him, and they were juſt about to put in execution the firſt part of it, namely, the promulgation of his name and tranſgreſſion from all the pulpits of the whole Claſſis. *Balcet*, in the mean while, appealing in vain to the Synod againſt theſe proceedings, and being ſenſible what ſcandal it would occaſion, not only in his own church at *Pragelas*, and thereabout, but likewiſe among ſtrangers, by whom he had always been eſteemed and reſpected, reſolved to flee from this eccleſiaſtical ſtorm, and of his own accord to retire to *Gez* near *Geneva*; and he petitioned the Claſſis that they would therefore put a ſtop to their intended excommunication. This was granted. After his departure the Claſſis began to proceed againſt thoſe whom he had brought over to his opinions; to wit, his mother and his brothers; particularly againſt his eldeſt brother, *Stephen Balcet*, who having informed himſelf more fully concerning the points in controverſy, by ſearching the Scriptures, had entirely embraced the doctrines of the *Remonſtrants*. This man therefore was treated with the utmoſt ſeverity of their church-diſcipline. A certain widow of condition and her daughters, all of them virtuous, innocent and pious perſons, and very diligent readers of

He is obliged to retire, in order to avoid Excommunication.

Proceedings againſt his Relations, and others of his Church, on account of Remonſtranteiſm.

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The next Summer *Balcet* proceeded to *Paris*, where he conferred with *Grotius*, *Tilenus* and *D'Or*; and from thence to *Roan*, in which City he visited *Uitenbogart* and *Episcopius*, and gave them an account of what had befallen him. He likewise drew up in writing, at their desire, an account of the proceedings against him, together with his deprivation, of which I have made use in this relation. He shewed in all his conferences with the said Ministers, that he perfectly understood the case of the *Remonstrants*. From *Roan* he went to *Calais* to see *Simon Goulart*, formerly Pastor of the *French*-church at *Amsterdam*, who resided there in his exile, bringing him letters from one of his brothers, who was likewise a Minister, and of the *Remonstrant* perswasion. From thence he went to *Holland*, and staid some weeks at *Amsterdam*, where he conversed several times with *Niellius*, and attained to a further knowledge of the affairs of the *Remonstrants*, being very curious in examining into all things. Thence he went by sea to *Tonningen* in *Holstein*, where he met with *Vorstius*, by whose conversation he afterwards declared he was extreamly edified. He also viewed, in the same country, the beginnings of the Town of *Frederickstadt*. In his return he visited *Johannes* and *Petrus Geesteranus*, at *Norden* and at *Kamphusen*, with whom he fell into discourse about their singular notions relating to the *liberty of Prophesying*, and the *exercise* of Magistracy; but he found nothing capable of drawing him off from the *Remonstrant* opinion. He preached twice at *Utrecht*, in the *French* tongue, to the *Remonstrants* of that City, to their great edification and satisfaction. He was several times offered money to defray his expences in travelling, first at *Roan*, and afterwards at *Amsterdam* and at *Tonningen*, but he civilly refused all, chusing rather to subsist himself meanly, than to live at the expence of another. When he returned from *Holland* to *France*, *Niellius* writ to *Uitenbogart* and *Episcopius* in a certain letter, which he was desired to deliver: 'That he and his brethren had found *Balcet*, a true *Nathaniel*, who breathed no-'thing but piety and zeal for promoting saving truth: That they were mightily 'edified with his life and conversation: That he was throughly versed in the holy 'Scriptures, and earnestly endeavoured to find out truth; and when he had dis-'covered it, to live up to it: And lastly, that they had not observed any thing 'which could afford them an occasion to doubt of his sincerity and good conscience.' He intended to return to his country and old congregation, in order to instruct his countrymen; but whether he put his design in execution, or what he did further, I have not been able to learn.

This year *France* found itself engaged in a deplorable Civil War, between the King and those of the *Reformed* religion in that kingdom. But before I make mention of this, I must give an account of some matters relating to *Grotius* and *Uitenbogart*. The latter, together with *Episcopius*, *Cupus*, Mr. *Jacob le Petit*, a Lawyer of *Utrecht*, his faithful friend and assistant in his exile, and *John Usselink*, a zealous *Remonstrant*, arrived the last of *August* at *Roan*. He went with *Episcopius* to *Paris*, in order to confer with *Grotius* about their common affairs. His design was to procure liberty of conscience for the *Remonstrants* in *France*, and the King's further interposition for them in the *Netherlands*. He had been informed, that the Court, or the King's Council, were much dissatisfied, that the promises made by the *Dutch* Ambassadors, of an accommodation, had no effect; but on the contrary, that the *Remonstrants* in *Holland* were treated with as much rigour as ever, without any regard to the King's mediation. He further understood, that they of *Charenton* began to be alarmed at the neighbourhood of the *Remonstrants*, as apprehending some prejudice to their affairs. Some talk there was of making up the differences, * but it had no consequence. *Grotius*, 'tis said, was courted both by the

Uitenbogart, Episcopius *and others, arrive at* Roan, *and proceed to* Paris.

* Grotius *is tempted both by the* Papists *and the* Reformed.

Papiſts and *Reformed*. But he aſſured *Uitenbogart*, he was reſolved, neither to join with the one nor the other. He had writ before to his brother-in-law, the Heer *Nicolas Reigersberg*, upon the ſame head, as follows: 'To thoſe who talk to me 'about religion, I anſwer plainly, that I keep to thoſe churches of which I was a 'Member before my impriſonment. Beſides, I take care both to give no offence 'to thoſe of the *Romiſh* religion, and to keep a good correſpondence with ſuch of the '*Reformed* as deſire or like the ſame. Some of the moſt eminent of the *Reformed*, 'declare themſelves to be of our opinion. Dr. *Tilenus* is not backward in promoting 'the cauſe, by publiſhing ſeveral very learned pieces. *Peireſcius*, a great friend of 'the Chancellor *du Vair*, is here at *Paris*, and keeps a good underſtanding with me, 'but is nevertheleſs very zealous for his own religion.

Upon *Uitenbogart*'s aſking him whether it were adviſeable for the *Remonſtrants* in the *Low-Countries* to go on with their ſeparate meetings, ſince their affairs were ſo deſperate? *He replied*, Yes, by all means. The *Remonſtrants* have acted prudently hitherto, and they ought to purſue the ſame meaſures, till their affairs require 'different counſels: *Adding*, That thoſe who lived in the *United Provinces*, under 'the preſent adminiſtration, were bound indeed to ſubmit to it in civil matters; 'but that there lay no ſmall objections againſt the owning it to be a legal authority. He informed *Uitenbogart* and *Epiſcopius* of the ſteps he had taken for procuring to the *Remonſtrants* the free exerciſe of their religion in *France*; together with the ſentiments of the King's Council on that head, which were various, according to their different inclinations. Some, *he ſaid*, were for granting them liberty of conſcience, for the following reaſons. *Firſt*, Becauſe the *Remonſtrants* came nearer to the *Roman* church than the others, particularly in the buſineſs of *Good works*, and the obedience they were for paying to the Civil Magiſtrate. *Secondly*, Becauſe it would tend to break the faction and power of the *Reformed*, who, as they thought, aimed at dominion, in order to tyrannize over others, on pretence of religion. *Thirdly*, Becauſe the *Remonſtrants* had always been friends to *France*, and had kept their alliance with her.

But others, *he ſaid*, though no bigots in matters of religion, were againſt the liberty propoſed, for different reaſons. *Firſt*, Becauſe they apprehended, that if the ſtrength of the *Reformed* were broke by the method abovementioned, they ſhould not be able to oppoſe or reſtrain the domineering of ſome of their own Clergy. *Secondly*, Becauſe the *Romiſh* church might be much prejudiced by a toleration of the *Remonſtrants*, becauſe they removed many of the ſtumbling-blocks which were to be found among the other *Proteſtants*, and were more moderate in ſeveral points. *Thirdly*, Becauſe it was incouraging a new ſchiſm, whereas they ought to endeavour to heal the old, and to promote *true Catholiciſm*, which Catholiciſm they thought ſhould extend itſelf to the admiſſion of all men, of what opinion ſoever, provided that they only held *external communion* with the Church. But the ſentiments of the latter, as *Uitenbogart* and *Epiſcopius* thought, were grounded rather on political than theological reaſons. The Heer *de Boiſſiſe* was of opinion, that the *Remonſtrants* in *France* ought to join with one of the two parties; that is to ſay, either with the *Papiſts*, or the *Reformed*. There were likewiſe ſeveral of the Biſhops who oppoſed a toleration of the *Remonſtrants*; but the King being at that time out of *Paris*, there could no application be made to him. *Grotius* adviſed *Uitenbogart* however to diſcourſe with the Preſident *Jeannin* and the Sieur *de Boiſſiſe*, in hopes to learn from them ſomething that might ſerve to promote their intereſts. He firſt attended *Jeannin*, and afterwards *Boiſſiſe*, and was well received by both, who aſſured him, 'That the *Re*-'*monſtrants* might ſafely live in any part of *France* under the protection of the King. 'The *Preſident added*, That he would not have them quite deſpair of obtaining the 'free exerciſe of their religion, but to prepare a petition to that effect, againſt the 'King's return.

Boiſſiſe ſaid among other things, 'That the war would go on, and that the King 'could do no more to prevent it, unleſs he laid his crown at the *Huguenots* feet; 'adding, that the King did not fight againſt the religion, but the faction.

Soon after there happened a great tumult at *Paris*, when the news arrived that the Duke of *Maine* was ſhot before *Montaubon*. Hereupon the mob aſſembled on a *Sunday*, being the 26th of *September*, believing that they ſhould be incouraged to fall upon the *Reformed*. The whole morning there were great numbers of them got together in the road which leads from *Paris* to *Charenton*, and in the afternoon, as the

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His account of what he had done to procure the free exerciſe of religion for the Remonſtrants.

A great tumult at Paris.

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The Church at Charenton *is burnt.*

But the *Reformed* were not satisfied with the punishment of so few; and taking into their heads an odd sort of revenge, would not resume their meetings at *Charenton*, for a long time, insomuch that there was no exercise of religion performed at that place for a full year. Concerning this, the Heer *Grotius* writ to somebody afterwards, 'That though they had begun to work on the church at *Charenton*, yet 'still it remained unfinished; because most of the *Reformed* had quitted *Paris*, not 'so much out of fear, as in order to cause the more noise out of the kingdom, as 'some believed.

Soon after Mons. *Boissise* had a long conference with *Uitenbogart* about the deplorable state of *France*, telling him, *That the* Huguenots *would not submit, and that the* Catholicks *blew the coals.*

Uitenbogart finding that by reason of the King's absence, there was nothing more for him to do at *Paris*, resolved to return to *Roan* with *Episcopius*, and forthwith to settle himself there; to which end the Sieur *Jeannin* provided him with very favourable recommendations to the Sieur *de Riez*, first President of the Parliament of *Normandy*. But before he set out, he and *Episcopius* went, by the advice of *Boissise*, to wait on Monsieur *Sillery*, the Chancellor of *France*, in order to give an account who they were, and why they came there, and to beg that they might be taken under the King's protection during their stay in his Majesty's dominions.

The Chancellor received them obligingly, telling them, *That he had heard much of them, and pitied their case; that he took them for honest men, and that they might rest assured, they should be as free in* France, *as he himself was in his own house; and that if the King had been in town, he would possibly have shewn them more favour.* He asked their names, and why they chose rather to live at *Roan* than at *Paris?* And having heard their reasons, he approved them, and said, *That he would be their friend, and assist them in all he could.*

Uitenbogart's *conference with the President* de Riez *concerning a general union of Christians.*

Upon their return to *Roan*, *Uitenbogart* waited on the President *de Riez*, with Mons. *Jeannins*'s letter, who received him with singular friendship and humanity, promising him all security and protection; but he warned him to take heed of conversing with the *French Reformed*, as being a very factious kind of people, and advised him to keep company with the *Roman Catholicks* as well as with others. At another conference, the President shewed himself much inclined to a general coalition of christians, wishing that it might be one day effected. *Uitenbogart* replied, 'That 'such a thing was indeed very desirable, but that matters were gone somewhat too 'far. That Christians made up several great bodies, and that those bodies differed

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'very much from each other, as was well known. That if ſuch a coalition were attempted among a few private perſons, it might eaſily be compaſſed. But what hope was there of ever uniting ſuch great bodies, at ſo great a diſtance from each other? It was not, *he ſaid*, to be done by bringing over one or two of the Clergy to one's party; this was of ſmall moment, and happened often on both ſides; but the churches ſtill remained as before; they were not affected by it; which yet was the thing chiefly to be deſired and endeavoured. *The Preſident made anſwer*, That is true, and if King *Henry* the IVth had lived, he could have gone a great way, by his power and authority. *The other*, It is moſt certain that the ſaid King meditated ſuch a union, and I have heard it from his mouth, when I had the honour to kiſs his hand in the year 1610; but power or force is not able to do much in theſe caſes, for a union muſt be entirely free, and cannot be brought about by violence. Beſides, the Eccleſiaſticks oppoſed it too much. *The Preſident*, Or had we now a *Clement* the VIIIth, we might expect ſome ſucceſs. That Pope did all that lay in his power towards the Church's peace. *The other*, He uſed *Henry* the IVth very rigidly for all that, and refuſed to take off his excommunication till he could no longer avoid it. Such a deſign of procuring peace, is certainly to be commended, but the means muſt be uſed. We *Remonſtrants* were always inclined to it, and we thought the beſt method would be, **to endeavour an agreement in thoſe points, which all allow to be neceſſary to ſalvation; and to tolerate one another in the reſt.** *The Preſident*, That is a good way, but our Clergy extend thoſe **neceſſary points** beyond all bounds. *The other*, From thence ariſes the difficulty. This is plain from the proceedings of *Victor*, who excommunicated the churches of *Aſia*, on account of the celebration of *Eaſter*, contrary to the judgment of the beſt and moſt antient churches. *Then the Preſident aſked him*, Whether he could not conform to the *Roman Catholick* worſhip, as the Apoſtle *Paul* did to the *Jewiſh*, when he with others went into the Temple, purifying himſelf, and offering, though the rites of the *Jewiſh* church were aboliſhed by *Chriſt*? Uitenbogart *replied*, The *Jewiſh* ceremonies were inſtituted by God, but not the *Romiſh*. Beſides, the *Jewiſh* ceremonies, when *Paul* did this, were not yet aboliſhed, or prohibited, but were left indifferent as long as the Temple ſtood, and were therefore permitted for edification, though not as the means of juſtification. But thoſe ceremonies which were commanded by God before the preaching of the Goſpel, and which, even after the coming of *Chriſt*, whilſt the Temple ſtood, were left indifferent, are now at laſt, ſince the deſtruction of the Temple, and the abolition of Sacrifices, and the whole ceremonial part of that religion, no longer indifferent, but entirely prohibited and unlawful. From whence it follows, that the ceremonies of the *Romiſh* church are much more unlawful, as having never been inſtituted by God at all.

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In the mean time the Civil war in *France*, between the King and the *Reformed*, was carried on with great fury. The occaſion of it is thus related. Some years before, the King had ſhewn a diſpoſition to reſtore to the Clergy certain lands formerly belonging to their ſocieties in the Sovereignty of *Berne*, in the kingdom of *Navarre*, but then united to the crown; propoſing to ſupply the want of thoſe revenues another way. This was oppoſed by thoſe of the *Reformed* religion there; but the King being the ſtrongeſt, carried his point, leaving to them however the free exerciſe of their religion. The *Reformed* throughout all *France*, being diſcontented at this, and at other little matters, met together at *Rochel*, and ſat there contrary to the King's command, who thought that ſuch an attempt as this was ſetting up an *Imperium in Imperio*, or one Government independant of another, in violation of the regal authority. However, the Aſſembly at *Rochel*, conſiſting moſtly of Miniſters, refuſed to ſeparate, but on the contrary, growing yet more bold, took upon them to make a ſeal, and by the authority thereof, to grant Commiſſions for raiſing men, caſting Canon, ſending Deputies to foreign Countries and States, ſeizing upon the goods and lands of the Clergy, diſpoſing of Governments, and iſſuing of orders to all thoſe of the *Reformed* religion, to obey their Governours, and not the King's; as judging none qualified to diſcharge any truſt in the State, but ſuch as were of the religion, and would receive the commands of their Aſſembly. In the mean while, there having been a tumult raiſed againſt the *Reformed* at *Tours*, the King cauſed the offenders to be publickly puniſhed, at the ſame time putting out a Declaration to ſatisfy them that he would maintain the Edicts, but not endure the diſobedience of the Aſſembly at *Rochel*.

A civil war in France.

And

ANNO DOM. 1621. And whereas those of *Rochel* showed no disposition to an accommodation, the King found himself obliged to raise forces in his kingdom. His Majesty having reduced the town of *Sancerre* by the Prince of *Conde*, and *Gergou* by others; having likewise been received into *Saumur* by Monsr. *Du Plessis*, and many other smaller towns in *Poitou* being surrendered, the first opposition he met with, was at *St. John de Angely*, one of those places formerly granted to the *Reformed* for their security. During the taking and losing of several towns, a particular account of which has been given by others, the King was followed and served by the Dukes of *Lesdiguires* and *Tremouille*, and other great personages of the *Reformed* religion. But some endeavouring to insinuate to them, that the King's design was to suppress the exercise of their religion, a second Declaration or *Manifesto* was published, bearing date at *Niort*, the 27th of *May*, in which he gave assurance, that he had no such intention, *taking into his protection all those his subjects of the* Reformed *religion, who should be, and remain obedient to him and his laws, which he was resolved to cause to be strictly observed in their favour*; declaring all others who dwelt in, or had retired to *Rochel* and *St. John de Angely*, together with all their abettors and adherents, *disobedient, rebellious, and guilty of treason in the highest degree.* And, *to the end that the good might be distinguished from the bad*, he commanded all his subjects of the said religion, *to declare to the President, Council, Bailiffs, and Seneschals of the places where they resided, their good affection to his Majesty's service, and that they renounced all correspondence with, or dependance on the said Assembly at* Rochel, *or any other assemblies, associations or confederacies holden without his Majesty's express permission; and that they would join with him in opposing their proceedings.*

In some places this was complied with by several. But the Ministers generally scrupled it, even at *Paris*; and many, either led by their example, or seized with fear, retreated to *Sedan*, and other parts. The Heer *Grotius*, the late Professor *Tilenus*, and *Francis D'Or*, then dwelling at *Paris*, thought themselves obliged to make the following declaration.

IN obedience to the King's declaration of the 27th of May, we the underwritten do solemnly protest and declare, that we do in no manner adhere to the Assemblies held at Rochel, or elsewhere in this kingdom, and in the countries subject to his Majesty, without, and against his will; and that we abhor all insurrections of subjects against their Sovereigns, as being wholly contrary to the word of God, to which those who take to themselves the title of the Reformed churches, were always wont to appeal. And as we remain and persevere in the communion of Protestants, so likewise do we freely renounce all fellowship and correspondence with those who were so bold as at the late National Synod holden at Alez, in October 1620, to condemn us without hearing us, and to cut us off from them without taking cognizance of our cause, subjecting all the churches that call themselves Reformed, to a new doctrine first authenticated at a Synod holden at Dort in Holland, in the years 1618—19, and obliging those persons that are candidates for any offices either in the Church or Universities, to swear to the profession of the said doctrine. Wherefore we solemnly declare, that we cannot approve of such resolutions and projects formed in such assemblies, whether ecclesiastical or civil. And we protest, that as long as we remain in this kingdom, we will continue true and faithful to his Majesty, without acknowledging any power upon earth besides, as we are commanded by the King of Kings from heaven. In witness whereof, we have subscribed this present paper, without equivocation, or mental reservation, in the sincerity of our hearts: Praying, that we may have an Act, or Certificate, of this our compliance, conformably to the intention of his Majesty.

Done at *Paris*, the 15th of *June*, 1621.

Signed by

H. GROTIUS.
D. TILENUS.
F. D'OR.

This

This Declaration, which was very agreeable to the King, was afterwards ſubſcribed by *Uitenbogart*, *Epiſcopius* and others. The Kings Privy-Counſellors who were at *Paris* aſſured *Grotius*, that his Majeſty was diſpoſed to protect the *Reformed* in the free exerciſe of their religion, and alſo to grant peace to thoſe of *Rochel*, provided they aſked it as they ought, and that his deſign was only to take from them the means of raiſing troubles; it being unreaſonable in it ſelf, as well as pernicious to the State, that the cautionary towns ſhould continue for ever in the hands of ſubjects. Neither was it forgot, how that when the Archduke *Albert* had ſurprized *Amiens*, thoſe of the *Reformed* religion having raiſed a great force at the King's expence, refuſed to aſſiſt him, unleſs he made them new conceſſions; which neceſſity then obliged him to do, though he afterwards repented it. 'Twas added, that ſuch of the Princes of the blood who were diſpoſed to be troubleſome to the King, always found them ready to join with them. For which cauſe the Government endeavoured to deprive them of the power of oppoſing his Majeſty, and all Male-contents of the hopes of receiving aſſiſtance from them. He was therefore reſolved to make himſelf abſolute Maſter of *Rochel*, and other towns, that he might not be ſhut out of them as often as his ſubjects ſhould take it into their heads to do it. But the moſt intelligent and ſagacious people were of opinion, that the zealots of the *Romiſh* party, who puſhed on the war by their advice and aſſiſtance, had further views than the King, to the prejudice of the *Reformed:* they foreſaw that the King's reſentment increaſing with his proſperity, would tempt him to proceed further than he at firſt deſigned; ſince in ſuch caſes 'tis no new thing for Princes to depart from their firſt ſchemes. They thought that the *Reformed* being abandoned by many of the moſt eminent of their party, divided by contentions among themſelves, weaken'd by diviſions, and unable to procure any aſſiſtance from abroad, ought to ſubmit to the King, and that any kind of peace, provided he left them the free exerciſe of their religion, was much ſafer and better than war, and the conſequences they had to fear.

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A Declaration publiſhed by Grotius, Tilenus, *&c. on that occaſion.*

Conſiderations on the deſigns of the court of France.

In the mean while the Aſſembly at *Rochel* publiſhed a Manifeſto in the name of the *Reformed* churches of *France*, in relation to the unjuſt perſecutions, which, as they ſaid, were promoted by ſuch as were enemies to the State, as well as to their religion; and in juſtification of their neceſſary and lawful defence. In the ſaid Manifeſto they endeavoured to ſhew the contrivances of the *Clergy*, and particularly of the *Jeſuits*, for their deſtruction, and the means they uſed to bring it about; the injuries done them from time to time, and their own complaints againſt them; and eſpecially they repreſented the oppreſſion they ſuffered in *Bearne* and elſewhere, and the injuſtice of their being deprived of the cautionary towns; proteſting ſolemnly, that though they found themſelves obliged to take up arms in their own defence, yet they were reſolved to preſerve their allegiance and duty to the King inviolate. But in anſwer to this Manifeſto, there was a Warning or Exhortation to the *Aſſembly at Rochel*, publiſhed in the *French* tongue under the feigned name of *Elintus*, which was a tranſpoſition of *Tilenus*. In this writing the Author endeavoured to make the Aſſembly ſenſible, *That there was no conformity between their proteſtations of dutifulneſs to their Sovereign, and the ſequel of their actions*. He was of opinion, *that they did not want knowledge, but attention, as not pretending to teach them what they did not know, but to remind them of what they did not think on.* Then he earneſtly deſired them to conſider what commands God gives us from heaven for obeying thoſe under whoſe ſubjection he has placed us here upon earth. Quoting ſuch * texts of Scripture, and adding ſuch reaſons and examples as ſerved his purpoſe; eſpecially the example of the patience and ſubmiſſion of the primitive chriſtians mentioned by † *Tertullian*; 'When, *ſaid he*, the Emperor *Valentinian* the younger, being perverted by his *Arian* mother, required the churches of *Ambroſius*, the good Biſhop 'choſe to ſacrifice his eſtate, his life and every thing, was contented to undergo impriſonment, or any other puniſhment, rather than to ſtir up the people in his defence, 'which he could then have eaſily done. 'If you will force me, *ſaid he*, I know not 'what it is to *reſiſt*. When St. *Gregory* ſaid, that if he had been inclined to oppoſe 'the *Lombards*, he could have driven them out of *Italy*, and there ſhould not have 'remained either a King, a Duke, or an Earl of them in the land, what a difference 'was there between him and his name-ſake *Gregory* the VIIth, or *Julius* the IId,

A Declaration or Manifeſto of the aſſembly of the Reformed *at* Rochel.

* Rom. xiij, 1, 2, 5. 1 Pet. xj. 13, 18. Matt. xxij. 21. † Tertull. Apolog. c. 30. 37.

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'and other Popes who were warriors? But, *continued the said Author*, the *French* '*Reformed* do not sufficiently observe how much they differ from their fathers, 'who suffered all things with constancy for the sake of their religion; whereas they 'their children have on the same account besieged and taken towns, fought battles, 'and exercised all other acts of hostility. The last Kings, *he said*, had freed them 'from all the hardships which their fathers had suffered, had inriched them with 'great possessions; had granted them cautionary towns, and maintenance for their 'Garrisons, for their Ministers, and Academical Professors; had admitted them into 'Civil and Military employments, and set up Tribunals, or Courts of Justice for 'them, consisting of half *Catholicks* and half *Reformed*——— And whereas the '*Christians* in the time of *Tertullian* durst not aim at even the office of an Architect, 'or Master-builder, there were to be found among the *Reformed*, not only Counsellors 'of State, and of Parliament, but even Dukes, Mareschals of *France*, Governours of 'Towns and of whole Provinces.———

'The ancient maxims of the *Reformed*, *viz.* That the Church was to be planted by 'the spiritual, not temporal sword; that it flourished more under the cross than 'by the sword; that religion appeared more reformed in adversity than in prospe- 'rity; that the harvest was the greater in proportion to its being watered with blood; 'that zeal was much more pure in the furnace of persecution, than among the plea- 'sures and honours of the world: These maxims, *he said*, were now become obsolete, 'and esteemed no more than old wives tales——— They depended more upon the 'bulwarks and other fortifications that were to be seen round about the town in 'which they held their Assembly, than on the armour which the Apostle so empha- 'tically describes in his epistle to the *Ephesians*. The harness of iron or steel was 'more valued than the *breast-plate of righteousness*, and it was to be feared, that at 'last, being become States-men and Magistrates, the shepherds-crook would pikes, 'be turned into and the bible would be exchanged for the musket.

'But they replied for themselves, that the Government had broken their word 'with them —— He did not pretend to inquire what was promised or allowed them: 'But supposing it was as they represented it; yet the word of God declared, that tho' 'the Edict or Decree of *Cyrus*, made for rebuilding the Temple of the *Jews*, was soon 'after violated; and though *Daniel* had great power and credit throughout the *Persian* 'Monarchy, yet he never attempted to rebuild or maintain it by force; he used no 'other arms, than tears, prayers and fasting.

'They thought they had spared the King, and preserved the respect due to his 'authority, by only exclaiming against his Counsellors, and declaring them their e- 'nemies; but this was condemning the judgment of their Sovereign, and censuring 'the choice he made of his officers; this was honouring him in appearance, but 'dishonouring him in reality. Thus the soldiers of *Pilate* cloathed our Lord with 'purple, and bowing the knee before him, saluted him King of the *Jews*, but at 'the same time crowned him with thorns, and spit in his face. After the most so- 'lemn protestations of zeal and dutifulness to the King, they made themselves Kings; 'they sent commands to their Governours for fortifying their cities; they compelled 'the people to pay taxes, and disposed of the money as they thought fit; by which 'actions they in effect added thorns to his Majesty's crown, given him by God, 'spitting on his anointed face, nay, against heaven itself, from whence they would 'draw down vengeance upon their own heads, unless they averted the wrath of God 'by a sincere and serious repentance. They expected to be obeyed, when they made 'the poor peasant leave his labour, and work upon their fortifications; but yet they 'paid no deference to the commands of their Sovereign, when he required that every 'man should return to his own home and repose; they pretended to build up the 'house of God, by rebelling against his Vicegerent. But they should take care; 'least it happened to them as to the *Jews*, who set themselves to build the Temple 'in the time of the Emperor *Julian*, when their own work fell upon the heads of 'the Architects, and involved them in a common destruction.

'They insisted, that the King was obliged strictly, and from point to point to 'perform and execute whatever his predecessor had granted them out of his pure 'grace and favour; but they did not sufficiently reflect, that they were bound to pay 'him all obedience, by virtue of divine, natural, and political laws. They ought 'to remember, that no King was bound by the acts of his predecessors, no nor even 'by his own laws; for if he were, he could not change, nor abrogate them according

'to the neceſſity of the times—— The King was doubtleſs bound by the laws of God and nature but if he happened to tranſgreſs them, he had no other judge but God. This divinity, *ſaid he*, we are taught by *David* in the LIſt *Pſalm*, and the 6th verſe. ANNO DOM. 1621.

'As for thoſe Edicts and Ordinances that related to the Civil Government of any State, they were, *he ſaid*, in their own nature ſubject to various alterations and emendations; but the authority and power of changing or aboliſhing them belonged to none but the Sovereign himſelf, and conſequently he could not be bound by them. 'Twas true, *he ſaid*, that he ought to proceed therein with great prudence and circumſpection, having a regard at all times to the common welfare; but in caſe he ſhould act otherwiſe, he could not be called before any earthly tribunal, he would not elſe be Sovereign or Supreme—— They had aſſembled contrary to the King's prohibition, and conſequently had trampled under foot the ſacred authority of him, who alone had the right of commanding and forbidding them what they were obliged to do, or not to do in ſuch circumſtances—— Thoſe things had no relation to liberty of conſcience, or the exerciſe of religion —— The King out of his meer grace and favour had allowed them their ordinary eccleſiaſtical aſſemblies, and ſometimes too extraordinary and civil meetings; and if he had revoked his edicts relating either to the one or the other, the doctrine which they profeſſed, did not allow them to call in queſtion the obedience which they owed him---- The King had long enough born with their rejecting his gracious offers, e're he left them to bewail their own obſtinacy —— But whether they were thus tranſported through a principle of religion, or whether it was for fear of being deprived of their maintenance, he did not pretend to determine. Yet ſince they could allow of the Maſs in the time of the late King, which had been long baniſhed out of that country [the kingdom of *Navarre*,] it might be ſuſpected that the preſent differences had more relation to temporal than ſpiritual matters.——

'In caſe they kindled the fire on the other ſide of the *Loire*, the ſmoak ſpreading far and near, would draw tears from above 300,000 people on this ſide. To which, *he ſaid*, might be added the ſpiritual danger, if inſtead of making three new converts there, they ſhould make more than 300 hypocrites or Epicureans in other parts; as might eaſily happen when men loſt one religion, and hated the other. Inſtead of extirpating or diminiſhing any ſuperſtition, they would propagate and multiply Atheiſm, which was a hundred times worſe; juſt as Anarchy or Democracy was much more to be dreaded and abhorred, than the greateſt Tyranny.

'Not only the *Reformed*, but ſome *Roman Catholicks* had complained, that the direction of affairs was in the hands of the Prelates, of which he produced many examples to be met with in the hiſtory of *France*. But they, the *Reformed*, had, *he ſaid*, no leſs cauſe to ſtand upon their guard againſt the Miniſters in their Aſſemblies, than the *Venetians* had to keep the Eccleſiaſticks out of theirs. This was the opinion of the moſt eminent of their party who met at *Saumur* in the year 1611. The zeal of ſome of that order was meer rage and fury, and their preſuming on their wiſdom was the moſt dangerous folly. They could not be wiſe in reality, becauſe they were too much ſo in their own conceits. Such violent ſpirits as thoſe had ſet all *Holland* in a flame, and had cauſed their brethren, who could not ſubſcribe to all their notions, to be ſo treated, that the ſevereſt perſecutions which any of the *Proteſtants* had ever ſuffered under the *Romiſh* Princes, not excepting the Pope himſelf, were thereby juſtified ——

'*In the concluſion he declared*, that as he and other *Proteſtants* on this ſide of the river *Loire* looked upon Monarchy as the beſt and moſt perfect form of government, ſo they would remain inviolably attached to the duty they owed their King, without any reſerve, excepting in caſes where the King of kings ought only to be obeyed; being perſuaded, that he who bore his image here below, would take nothing from them, but leave to them the external and publick exerciſe of their religion as well as the internal conceptions of their minds, which could never be changed nor extirpated but by argument and conviction. That they thankfully acknowledged the favours which his Majeſty had ſhown them, and would continue ſo to do till their laſt breath: beſeeching him moſt humbly not to revoke the ſame, on account of the ingratitude of thoſe who were not worthy of them, and

ANNO DOM. 1621. ‘ hoping that his juſtice would not ſuffer him to extend his reſentment to thoſe who ‘ had not been partakers of the guilt which had excited it.

‘ If notwithſtanding this declaration of their fidelity to the King, which had been ‘ confirmed by their behaviour, it ſhould pleaſe God, for their other ſins, to involve ‘ them in the common puniſhment, yet it was not to be doubted, but that thoſe who ‘ brought water to quench this fire, would be diſtinguiſhed from ſuch who poured in ‘ oil to increaſe it; and that, though ſtirred by one and the ſame motion, the mud ‘ would give forth a ſtench, and the perfume an agreeable ſcent.

An anſwer to Tilenus's Warning.

Againſt this *Warning* of *Tilenus* there appeared the following year (into which I enter only for the ſake of connexion) a pamphlet or book, with this title: *A Diſcourſe concerning the true reaſons for which thoſe of the* Reformed *religion in* France *may take up arms with a ſafe conſcience againſt the open perſecution ſet on foot by ſuch who are enemies to the Government as well as Religion. By one of the Deputies of the Aſſembly at Rochel.* This was *Theophilus Brachet de la Millitiere*, who being ſent to *Holland*, in order to procure ſome aſſiſtance for the Rochellers underhand, writ the abovementioned *Diſcourſe*, and printed it there: the ſame man who afterwards took ſo much pains to unite the *Proteſtants* with the *Papiſts*, and who made ſuch advances towards *Popery*, as ended in a total apoſtacy. In the ſaid *Diſcourſe* there were ſeveral arguments, rules and poſitions advanced by him, which were judged by ſome, and not without reaſon, to be as dangerous, pernicious and ſeditious, as if they had been drawn out of the quiver of *Thomas Muncer*, or *John* of *Leyden*. Among others we find the following expreſſions in his book: If ſubjects ſometimes break their bands, and recede from their obedience to the commands of their Sovereigns, it proceeds from the ſecret judgment of God, to which no rules nor laws can be preſcribed —— And afterwards, In ſuch caſes we are bound to acknowledge and adore the juſtice of God, when, of his own pleaſure, and for hidden cauſes, only known to his wiſdom, he ſtrips unworthy Princes of the dignity of his image, which he had ſtamped upon them —— From hence it comes, that the people no longer feel the force of that ſecret fear and love which reſtrained their hearts, and kept them within the bounds of reverence and ſubjection---- 'Tis that ſecret judgment of God, which deprives Kings and States of his image, and impreſſes it on that form of Government which is moſt agreeable to the people who have caſt of their former yoke. ——

In another place he ſays, that he will not diſpute againſt the rights of Kings------ That he owns the perpetual neceſſity, and the inviolable contents of thoſe commands, which urge us to pay them all obedience —— That the kingdom of Chriſt being not of this world, does not overturn the authority of the powers appointed by God to govern the world. ——

But ſoon after he hides theſe fine pearls and diamonds in a leaden caſket; for the following words are: The Lord Jeſus Chriſt, who is ſtiled the King of kings, and Lord of lords, he who judges and contends moſt juſtly, does not only exert the power of his everlaſting government in the protection of his people, by granting them faith and patience under perſecution; but he likewiſe makes uſe of his rod of iron, to bruiſe and to break in pieces the enemies of the church: One while daſhing them againſt each other by their own contentions, whilſt the church ſleeps, and another while arming his own people, and inſpiring them with ſtrength and courage, and making uſe of them beyond all hope, to the confuſion and deſtruction of the enemies of his holy name. *Applying thereto the words of the* CXTH *Pſalm, which according to the* French *verſion run thus:* He ſhall break the pates of Kings and Princes. He added, that thoſe who perſecuted the primitive chriſtians, were no others than the Roman Emperors, and the Magiſtrates appointed by them; being the lawful powers, whom God had commanded his people to obey. But that in the preſent caſe, the authors of the Perſecution were no lawful powers, nor appointed by God, but tyrannical, nay even deviliſh — namely, the Pope and his dependants, the Cardinals, the Jeſuits and the reſt of their gang, who put the King upon oppreſſing thoſe of the *Reformed* religion. From whence he inferred, that the *Reformed* did not reſiſt any lawful powers, but only the Pope, who had no authority at all over them; and conſequently that they were not obliged to bear what the firſt chriſtians had done under the Pagan Emperors, in whom, as bad as they were, the image of God and the ſupreme authority ſtill remained: whereas, on the contrary, thoſe Princes who held

held communion with the Church of *Rome* were no other than the Officers, nay the Slaves and Executioners of the Pope. He ſaid further, **That for the defence of the Church** (to wit, by arms, according to the whole drift of his book) **there was no other call or qualification neceſſary, than that of being a faithful ſervant of Chriſt.** He moreover allowed every private perſon to take up arms againſt his King, and to venture his life for this cauſe, declaring, that whoever was wanting herein, would never attain to eternal bliſs; but thoſe faithful men who ſhould take upon themſelves the defence of the church, were obliged, *he ſaid*, to diveſt themſelves of all views of ſelf-intereſt, riches and honours. In other places he vaunts his commiſſion written in large characters, and pronounced by God himſelf in the * *Revelations*, being of the following tenour: *Reward her* (to wit, **Babylon**) *even as ſhe rewarded you, and double unto her double, according to her works; in the cup which ſhe hath filled, fill to her double.* **Shall we then,** adds he, **after having heard this voice from heaven, which does not only permit us, but commands us to do it; ſhall we, I ſay, ſcruple to arm ourſelves againſt** Babylon, **which has armed all the powers of the earth againſt God and his Church? Certainly the antient believers had not ſuch a command to reſiſt their perſecutors.** In the ſame treatiſe the *Remonſtrants* are painted with the moſt odious colours. The Author ſtiles them in his Preface, *The ſect of* Arminius, *who had attempted to overturn the truth of the Goſpel, and to introduce again into the Church, the fundamental errors of Popery, and of all falſe religions.* He goes on, and ſays, *That the* Jeſuits *too had acted their part in the* Low-Countries: *That thoſe Miniſters, who had been bribed by the Pope to cauſe the* Reformed *religion to be condemned, and even to condemn it with their own mouths, were there diſcovered, and by God's grace ſubdued and expelled. The condemning of the* Reformed religion *was what* Arminius *and his followers had propoſed to themſelves; this was what they aimed at. One needed only to obſerve their conduct, and what ſteps they had made towards it; how they had oppoſed religion in that article which was of the higheſt importance,* viz. *the article relating to* the Grace of God, *ſubſtituting in its place* Free will, *and* Human merits, *in which conſiſted the peculiar difference between the true and falſe religion. What have they left unattempted,* ſays he, *to calumniate the doctrine of the* Reformed, *to get it condemned, and by thoſe means to fulfill the promiſes they made to the Pope?*

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Thus did he ſet out the *Remonſtrants.* But *Tilenus*, who was ſufficiently inclined of himſelf, and was beſides encouraged by *Grotius* to combat this champion, writ immediately in the *French* tongue, an *Examination* of the aforeſaid *diſcourſe*, and publiſhed it. This *Examination*, which was couched in a ſharp, but very witty ſtile, and printed by authority, extreamly pleaſed the Chancellor of *France*, the Preſident *Jeannin*, and all the other Counſellors of the King. The Author compared *Milleterius*, or the above-mentioned *de la Milletiere* (who from an Advocate or Lawyer, was turned Divine) to *Ruffinus*, who, as St. *Jerom* ſays, was ſo learned in the *Greek* and *Latin* languages, that the *Grecians* took him for a *Roman*, and the *Romans* for a *Grecian.* And ſo, as he thought, *Milleterius* was ſuch a Maſter, both in Divinity and Law, that the Divines would take him for a Lawyer, and the Lawyers for a Divine. I ſhall not here recite his replies to all the dangerous poſitions and maxims extracted out of the ſaid *diſcourſe*, but only a few of the moſt remarkable paſſages. Our Author makes anſwer, in relation to the pretext of the perſecution againſt the *Reformed*, and the maintaining the legality of reſiſting ſuch perſecution by force of arms; 'That *Milliterius*, in his treatiſe *De Significatione* '*Verborum*, had found out a new meaning of the word **perſecute**; that with him 'to be *perſecuted*, ſignified the taking of towns; the raiſing taxes; the opening 'the King's coffers; the ſhutting his own places againſt him; the caſting of Can-'nons, of a different nature from thoſe of *Dort*; the giving out Commiſſions for 'forming Regiments; the diſpoſing of Civil and Military Imployments; and laſtly, 'the dividing the whole Kingdom itſelf, by allotting to each man his province and 'portion, and doing more miſchief than ever was done by the *Circumcellioniſts*, 'who were the moſt zealous among all the *Donatiſts.* That Church-hiſtory af-'forded not ſo much as a ſingle inſtance of this kind of chriſtian ſufferings, either 'under the *Heathen* Emperors, or under the *Arian* Kings, who reigned in *Africa*, 'Italy

Tilenus's *Reply.*

* Rev. xviii. 6.

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'*Italy* or *Spain*. That the *Proteſtants* themſelves had diſtinguiſhed the *eighty* 'years of the *Reformation* into forty years of *Perſecution*, and as many of Civil 'Wars and Commotions. That in the Perſecution by the *Vandals*, deſcribed by '*Victor*, Biſhop of *Utica*, the *Arians* were the only actors, whereas the *Orthodox* 'were entirely paſſive. But this writer, *Milleterius*, he ſaid, deſcribed a Perſecu-'tion that was neither of the one ſort nor the other; the ſubjects of which did as 'much or more evil than they ſuffered, nay declared that they would return dou-'ble the evil that ſhould be done to them, ſetting the mark of the beaſt on the 'right hands of thoſe who did nothing but ſuffer without repaying them in the 'ſame coin.—— *After this he ſays*, that if the *Jews*, who had received expreſs pro-'miſes from God of an earthly kingdom, to continue in the houſe of *David*, either 'did not reſiſt the Kings of *Babylon*, or if they reſiſted, did amiſs and brought 'great evils upon themſelves, (tho' the right of uſing arms was certainly comprized 'in the promiſe of the kingdom) much leſs ought *Chriſtians* to reſiſt their natural 'Kings, having never received ſuch promiſes as the *Jews*, with reſpect to temporal 'riches and grandeur, but being only invited and obliged to bear the Croſs, and 'that too at all times, and not in the time of the *Roman* Emperors only, according 'to the limitation of *Milleterius*. And if the *Jews* of thoſe times, by reaſon of 'their ſins, loſt the fruits of the promiſes made to them, which were only condi-'tional, how much more did thoſe *Chriſtians* tranſgreſs, who being as great ſinners 'as the *Jews*, and poſſeſſed of no ſuch right or promiſe, when they took up the ſword 'which God had not given them, and drew it againſt their Prince, as they muſt 'be concluded to have done, whether he preſented himſelf before them in his 'own perſon, or by his Lieutenants or Deputies, whom St. *Peter* orders to be 'obeyed as well as the King himſelf, by whom they are ſent.—— *He added*, that 'the lawful uſe of the ſword was either in a leſſer caſe, when it was drawn for the 'puniſhing tranſgreſſors, or elſe in a greater, when Princes made war to recover 'their rights, which they could not otherwiſe attain to. But ſince the Magiſtrates 'of *Rochel* had not ſo much as the power of hanging a thief, or other criminal, 'in caſe he appealed to the Parliament, much leſs might they arrogate to them-'ſelves the ſupreme right of making war without any commiſſion from the King; 'nay, even againſt his orders, and againſt his very perſon.—— That when the Em-'peror *Valens* had baniſhed *Euſebius*, Biſhop of *Samoſeta*, the people would have 'kept him in the town by force; but he reminded them ſo effectually of the obe-'dience which they owed their Sovereign upon the principles of the Goſpel, that 'he quieted the inſurrection already begun out of love to him. *He ſubjoyned*, that '*Ambroſius* declined to uſe violence againſt the Emperor *Valentinian*, tho' he had 'it in his power to have bound him hand and foot, but ſaid, **I will not ſuffer my-'ſelf to be defended by the ſurrounding multitude, as by a bulwark.**—— That the 'chriſtians of thoſe times did not want power, but right, and a proper call to reſiſt 'their Princes, tho' they were *Arians* and perſecutors.—— That it was a monſtrous 'piece of ingratitude, not to own it for a favour or grace, if a Prince granted to any 'of his ſubjects the exerciſe of a religion different from his own; it being a grant 'which wholly depended on the pleaſure of the Sovereign.——— *Tilenus* deteſted 'particularly that poſition, by which *Milleterius* gave every ſubject a power of 'taking up arms in the defence of his religion; affirming, **That no other Call or 'Qualification was neceſſary for that purpoſe, than that of being a Believer, and of 'doing nothing from a principle of private intereſt**; the judgment of which was 'to be left to every man's own conſcience. **This doctrine**, he ſaid, **was capable of 'hatching a whole neſt of** Ravaillac's **among ſuch of thoſe faithful who reliſhed it**; '*i. e.* in caſe they were once brought to the belief, that the King was no longer to 'be eſteemed as ſuch, and that God had deveſted him of his image, in order to 'ſtamp it upon the body of the Aſſembly of *Rochel*.——— Formerly, *he ſaid*, the 'Miniſters taught, that the Church knew nothing of carnal weapons; that it was 'the property of her children to ſhed their own blood, not that of others, in de-'fence of the truth; that perſecution was ſometimes neceſſary to purge and purifie 'her; that he who commanded the winds and the waves, knew when it was pro-'per to raiſe or ſtill them. But ſince that kind of divinity was quite out of date, and 'that the Church, which was like a lilly among thorns, was become as a thorn 'among lillies; ſince that whole war was ſtiled by *Milleterius*, a defence of the

'Church,

'Church, and that this Church made uſe of Canons, Muſquets, Pikes and Swords, as well as the *Turks*, though not inveſted with ſovereign power as the *Turks*; and laſtly, ſince the Orders and Commiſſions for peoples arming themſelves were given out in the name and by the authority of the Church, it would not be amiſs or improper for the Miniſters to execute the office of Leaders and Commanders.——— ANNO DOM. 1621.

As for the Remonſtrants, *he thus defended them:* 'The poor *Remonſtrants*, who 'are really perſecuted in the *Low-Countries*, have juſt cauſe of complaint againſt 'this champion in divinity, for hearkening ſo much to him, who in the *Revela-* 'tions is ſtiled, *the Accuſer of our Brethren*, when he ſays, **That** Arminius **and** 'his adherents were bribed by the Pope **to condemn the** Reformed **religion.** Where- 'as their deſign was, and ſtill is, to condemn not religion, but the libertinage of 'making God the author of ſin, and of the damnation of men. A libertinage, *I* 'ſay, which is the canker and peſt of all religion, as I have plainly proved in a 'treatiſe writ deſignedly on that ſubject. *And again*, the faithful ſervants of God 'were indeed deprived and expelled the churches by the Synod of *Dort*, but ſo 'little overcome, that their adverſaries, fearing to be overcome themſelves, would 'never engage in a diſpute with them; evading it by the violent methods of baniſh- 'ing ſome, and impriſoning or putting others to death. Thus acted *Huneric* the '*Arian* King, who having convened the Biſhops of *Africa*, under the pretence of 'holding a Council, ſent them all into baniſhment.———

In another place, ſpeaking of the Synod *of* Dort, *he ſays*, 'That the Nullities 'formerly alledged by the *Proteſtants* againſt the *Council* of *Trent*, were nothing 'in compariſon of what could be produced againſt that of *Dort*, which was ſuch a 'pretended remedy, as ſerved rather to augment the pain, than to give any eaſe to 'the patient; it ſeeming to be deſigned on purpoſe to increaſe the ſore, and not to 'heal the wound. And which was worſt of all, thoſe who were moſt concerned, 'ſeemed to be the leaſt ſenſible of it.

This Treatiſe was never anſwered either by *Milleterius* himſelf, or any one elſe, as I can find. The ſword being drawn, the pen was laid aſide. But in the mean time grievous complaints of tyranny were diffuſed among the people, and upon this they founded the lawfulneſs of the war. The *Reformed* in *France*, and the *Contraremonſtrants* of *Holland*, cried, that his Majeſty was about to deprive his people of their liberty of conſcience; that their brethren were excluded the benefit of the very Hoſpitals, and deprived of all offices and places of truſt, in hatred to their religion, being told, *Change your religion, or quit your employments.* But the *Remonſtrants* thought they had great cauſe to complain of thoſe complainers: Firſt, of the *Contraremonſtrants*, who, *they ſaid*, had not only thruſt their brethren the *Remonſtrants* in the *Netherlands* out of the pulpits and the governments of towns, but had likewiſe treated them much more rigorouſly than the King of *France* had done the ſo called *Hugonots*; they having deprived the *Remonſtrants* of all freedom of religion (hitherto allowed the *Reformed* in *France*) by ſevere Placards, violent Diſturbances, heavy Fines, and perpetual impriſonments. That they were forward to reprove the *Papiſts* for their co-ercion in matters of conſcience, but would not obſerve that they themſelves fell into the ſame faults, or worſe than they blamed in others.

Complaints of the Reformed *in* France.

Complaints of the Remonſtrants.

Againſt the *Hugonots*, or *French Reformed*, they complained, that by the Reſolutions and Decrees which they made at the Synods of *Alez* and *Die*, they poured oil into the fire of the *Low-Country* diviſions, ratifying the ſentence pronounced there againſt the *Remonſtrants*. But they hoped that by their patient ſuffering of perſecution, and by their acting like dutiful ſubjects, they might at length recover their liberty; whereas they believed that the *Hugonots*, by raiſing ſuch a furious war againſt their King, on account of their pretended perſecution, ran the riſque of involving themſelves in much greater miſchiefs than thoſe they helped to bring upon others, and of forfeiting or loſing that freedom of religion, which they had hitherto enjoyed by the favour and permiſſion of his Majeſty.

Uitenbogart writ to *Grotius* about this time, and told him, 'that the *Hugonots* 'endeavoured to do him and his friends all the ill offices they could, and that the '*Remonſtrants* had great enemies as well as great friends in *France*. That even at '*Roan* a party was formed againſt them, who endeavoured to oblige them to quit 'the

Falſe Reports of the Remonſtrants *are ſpread at* Roan.

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'the place. They gave out that he, *Uitenbogart*, kept a Conventicle in his lodg-
'ings; and the matter was carried ſo far, that one of the Magiſtrates, who was a
'*Roman Catholick*, applied himſelf to ſome *Low-Country* Merchants who traded to
'that City, in order to be informed what ſort of folks thoſe *Remonſtrants* were,
'ſaying, that he had heard *they were great hereticks, and held abominable errors.*
'Upon which, *he ſaid*, he addreſſed himſelf to the Preſident of the Parliament,
'Monſieur *de Riez*, and informed him of the report raiſed againſt him by the *Hu-*
'*gonots*, aſſuring him there was nothing of truth in it, and that he was very will-
'ing a ſtrict inquiry ſhould be made into the matter.——— The Preſident told him,
'that a certain *Eſchevin*, or Magiſtrate of the Town, had complained to him about
'it, and told him that there were great numbers of the *Remonſtrants* in the City,
'who held Conventicles there; but that he had anſwered, *That he knew very well*
'*they were there; but he likewiſe knew they were true and faithful to the Govern-*
'*ment; that they had ſhown as much in their own country; that they came nearer*
'*to the* Catholicks *than other* Proteſtants: *That they were at liberty to ſtay there,*
'*ſince there was no ſuch thing as an Inquiſition in* France; *but that however they*
'*had not leave to preach there, neither could he believe that they did ſo.* The Pre-
'ſident added: *You do well to tell me of this, for I believe it comes from the* Hugo-
'nots; *but I will recommend you to the Duke of* Longueville, *the King's Governour*
'*of this Province.* After this the ſaid Duke deſired to ſee *Uitenbogart*; and having
'had ſome diſcourſe with him about the differences and controverſies in religious
'matters, ſaid to him, *I know that the King has taken you into his protection; I*
'*ſhall defend you in his Majeſty's name, and be your friend. If you want me, come*
'*freely to me.*

Uitenbogart's Conferences with the Preſident de Riez, *and the Duke* de Longueville.

Whilſt *Uitenbogart*, *Epiſcopius* and *Cupus* were at *Roan*, they went and viſited the principal edifices of that City, and among others the Monaſtery of the *Dominicans*, where they obſerved *Thomas Aquinas* painted on a wall, over a fountain or ſpring, out of which iſſued three Books; under the firſt was writ, *Pars prima Thomæ*; that is, *The firſt part of* Thomas's *ſums*; under the ſecond, *the ſecond part*; and under the third, *the third part.* Under his feet was a label with this inſcription: *Behold, a greater than* Salomon *is here.* In the middle was writ, *Let him that is a-thirſt come; and whoever will, let him take the water of life freely*; and Cardinals, Biſhops and Doctors, were repreſented drawing water out of the fountain. *Albertus Magnus* ſtood on his right hand, ſpeaking in the words of one *Gregory: Behold this is the Ox, whoſe bellowing ſhall be heard by the whole earth.* On the left ſide ſtood *Bucer*, with the following inſcription: *Take away the* **Summa** *of* **Thomas,** *and I will overturn the* Romiſh *Church.* In another part of the ſame Cartoon, theſe words of Pope *Gregory* XIII. were written: *I doubt as little of this man's holineſs,* (meaning St. *Dominick*) *as I do of that of* Paul *or* Peter. From this picture, conſiſting of words and figures, one may learn, by the way, what a value the Church of *Rome* ſets upon men whom the Pope canonizes. St. *Dominick*, as they call him, was the Founder of the Order of *Dominican* Monks, the greateſt *Inquiſitors* and *Predeſtinarians. Thomas Aquinas* was the head of the Schoolmen; it was he *who changed the ſimplicity of the Chriſtian religion into mere ſubtilty, and gloſſed over humane inſtitutions with a varniſh of words.*

A remarkable Picture of Thomas Aquinas *in the* Dominican *Monaſtery at* Roan.

About this time *Grotius* endeavoured to do the *Remonſtrants* ſome ſervice with his pen. He publiſhed a certain treatiſe in *Latin*, at *Paris*, in the month of *December*, but without putting his name to it, under the title of, *A Diſquiſition, whether thoſe doctrines are really* Pelagian, *which are now cenſured under that name.* In the ſaid treatiſe he ſhows what was the opinion of the Primitive Chriſtians, touching the *Five* famous *Points*; and without an hiſtorical deduction, proves that the doctrine of the *Remonſtrants* (whom the author avoids naming) was not *Pelagian*, but agreed with that of the Fathers. Some of the *Remonſtrants*, into whoſe hands that book fell, wiſhed that *Grotius* had quoted the places and authors, where and by whom their doctrines had been condemned as *Pelagian*, to the end that the Reader might have known they were the *Contraremonſtrants* who had condemned thoſe doctrines, and that theſe might not have had the face to deny it, as 'twas juſtly feared they would, nor to diſſemble it with the more ignorant of their party, as a matter that did not concern them. But *Grotius* judged it better to attack the cauſe, and not the perſons. Beſides, thoſe who were verſt in this controverſy, ſuffi-

A Diſquiſition, whether thoſe Doctrines are really Pelagian, *which are now cenſured under that name, is publiſhed by* Grotius.

ciently

ciently underſtood his meaning. Before this, *Grotius* had publiſhed in *July*, his *Latin* Poem intituled *Sylva*, inſcribed to *Franciſcus Thuanus*. By this piece he ſhowed, that the miſeries which he had ſuffered in priſon, had not extinguiſhed his poetical flames. His exhortations to religion, contained in this poem, were very remarkable, and as tending to promote the deſign of this Hiſtory, may deſerve to be tranſlated and inſerted here. Having obſerved how the old *Thuanus* exerciſed himſelf in the ſtudy of the holy ſcriptures, he ſays to the young: AN° DOM. 1621. *He publiſhes his* Sylva.

His advice to the young Thuanus.

Be this your pattern: night and day revolve
The ſacred pages with an eager hand;
To honeſt minds they're clear. But chiefly turn
Your eyes from preſent times to ages paſt,
When yet religion, free from artifice,
Was plain and pure: When yet no cruel war,
Nor curſt ambition, wrapt in a diſguiſe,
Religion's form aſſumed: when one ſhort rule
Whatever form'd a virtuous life preſcrib'd;
A rule not to the teachers only known,
Which bleſt the people as a common good.
No learned bickerings then did diſcord ſow;
Men lov'd not then to ſtrive, but ſtrove to love.
One generous ardour glow'd in every breaſt
Truth to defend, but only with their death.

But now taking our leave of *France*, we ſhall give an account, for a concluſion of this book and year, of the ſtate of the *Remonſtrant* cauſe in *Englamd*. How thoſe opinions were condemned by the *Engliſh* and *Scottiſh* Divines in the Synod at *Dort*, I have already related in its place. But it appears from the Hiſtory of the Five Articles, writ by the learned Dr. *Heylen*, Chaplain to King *Charles* II. and publiſhed at *London* in the year 1660. That this judgment was rather political than eccleſiaſtical, and that thoſe Divines being deputed from the King, and not from the churches of *Great-Britain*, were uſed by him as inſtruments for oppreſſing the *Remonſtrants*, in favour of the Prince of *Orange*. It likewiſe appears, that the ſaid King, equally concerned for the perſon and power of Prince *Maurice*, had, for the ſame end, made uſe of all his authority to bring about the National Synod by means of the States of *Holland*. For it is well worth our obſervation, that though his Majeſty, for reaſons of ſtate, was an enemy to the *Remonſtrants*, yet he did not however condemn their doctrines in his own mind. This appeared both then and ſince from ſeveral circumſtances; ſuch as his rejecting the *Articles of* Lambeth, and his diſlike of the *Calviniſtical* doctrine of *Predeſtination* at the Conference of *Hampton-Court*; and even from the inſtructions he gave to the Divines he ſent to *Dort*, who were ordered, *Not to oppoſe the Article about Univerſal Redemption*; a point as little agreeing with the notion of *Abſolute Reprobation*, and the whole train of conſequences flowing from *Predeſtination*, as fire with water. This was no leſs plain from his diſcourſe with * *Tilenus*, after the ſeparation of the ſaid Synod. It was moreover obſerved, that divers learned Divines, who openly declared againſt thoſe opinions of *Calvin*, were by this King preferred to the epiſcopal dignity as well as others who embraced them. Nay, in the very year 1619, ſo fatal to the *Remonſtrants* in *Holland*, Dr. *John Hughſon*, one of the Canons of *Chriſt Church*, an open enemy of the *Calviniſts*, was preferred to the Biſhoprick of *Oxford*, and this preſent year 1621, the King made Dr. *William Laud* Biſhop of *St. Davids*. Theſe two Clergymen were known to be no favourers of *Calvin*'s opinion with regard to *Predeſtination*. Of the laſt, *Heylin* writes, that he was much diſpleaſed at the condemnation of the *Five Points* of the *Remonſtrants* at *Dort*; foreſeeing what ill blood it was like to breed in the *Engliſh* churches, and believing that by the judgment and determination of that Synodical Aſſembly, the doctrine of the Church of *England* was publickly ſtruck at, as her diſcipline was ſecretly undermined. This was that famous Biſhop *Laud*, who being afterwaads exalted to the Archiepiſcopal See of *Canterbury*, conſtantly defended the

King James I. *of* England, *no enemy to the* Remonſtrant *opinions.*

Several Engliſh *Biſhops oppoſe the doctrine of* Calvin.

* *See our* XLVIIIth *book.*

AN° DOM. 1621. doctrine of the *Remonſtrants*, and at laſt, through the hatred of the *Preſbyterian* party, during the Civil wars in that kingdom, loſt his head upon a ſcaffold. There were about this time ſeveral other Biſhops in *England*, who oppoſed the opinions of the *Calviniſts*, (as they were call'd there) in the buſineſs of *Predeſtination*, and incouraged thoſe of the *Remonſtrants*; ſuch as Doctor *Richard Neal*, Biſhop of *Durham*, Doctor *John Buckeridge*, Biſhop of *Rocheſter*, Doctor *George Mountain*, Biſhop of *London*, and divers others whom *Heylin* names. But the *Remonſtrants* had likewiſe ſome great enemies among the Biſhops of that kingdom, particularly Doctor *Abbot*, the Archbiſhop of *Canterbury*, who not long ſince ſhowed his diſlike of their opinions. For when *Johannes Narſius*, Miniſter of *Bommel*, and of the *Remonſtrant* party, brought into *England* the Synodical Acts of the *Remonſtrants*, ſome of the copies were ſtopped and taken from him, the Archbiſhop threatening to burn them, and to cauſe the owner to be thrown into priſon, for bringing into the nation, and diſperſing books writ in defence of thoſe errors which the Synod of *Dort* had condemned. And thoſe Divines in *England* who adhered to the doctrine of *Calvin*, being elevated at the ill fortune of the *Remonſtrants* in *Holland*, ſtuffed their ſermons continually with diſputes about *Predeſtination*; but the more furious they were, the more did the King's zeal, which had exerted, and ſtill did exert itſelf againſt the *Remonſtrants*, begin to cool. He looked back upon what was paſſed, and by that means grew more and more ſenſible of the preſent danger from the other party. He conſidered with himſelf, ſays *Heylin*, or elſe it was inſinuated to him by the Biſhops and other Divines about him, what an adverſary *Calvin* was to regal authority, and how contrary the doctrine of *Predeſtination* was to all the maxims of government: He therefore judged it neceſſary to find out ſome expedient for preventing that miſchief. He had already ſent to both the Univerſities, in the year 1619, certain Articles, which were ſigned by him the 18th of *January*, to which he required their conformity, the ſubſtance of which was as follows:

Articles ſent to both the Univerſities.

That none ſhould preſume to advance or maintain any points of doctrine, either from the pulpit, or in the ſchools, except ſuch as were already profeſſed in the Church of England.

That none ſhould be allowed to preach or read lectures at Oxford **or** Cambridge, **but thoſe only who entirely conformed to the eſtabliſhed Church both as to her doctrine and diſcipline.**

And, laſtly, **That the young Students of Divinity ſhould be exhorted and required to exerciſe themſelves in ſuch books as chiefly agreed with the aforementioned doctrine and diſcipline; and excited to employ their time in reading the** Fathers, Councils, Schoolmen, Eccleſiaſtical Hiſtories **and** Controverſies; **and not to dwell too long on the compendiums and ſummaries of Divinity, nor make them the foundation of their ſtudies.**

The deſign of this laſt direction ſeemed to have been to hinder the Students from meddling with *Calvin*'s *Inſtitutions* and the like books. But as little or nothing was done to inforce theſe orders, the doctrine of *Predeſtination* became the uſual ſubject of all ſermons, lectures and diſputes. And after the Synod of *Dort* had condemned the opinions of the *Remonſtrants*, and that in particular, relating to *Univerſal redemption by the death of* Chriſt (which, as we have ſhown above, the King endeavoured to ſkreen) the *Engliſh Calviniſts*, who highly extolled the condemnation of that doctrine by the Synod of *Dort*, not only treated of theſe controverſies with much boldneſs, and without end or meaſure, both in their daily diſcourſes, and in the pulpit, but alſo printed and publiſhed their thoughts upon the ſame. This proceeded ſo far, that King *James*, who was ſatisfied he had then nothing to fear from the party of the *Remonſtrants* ſo much oppreſſed in the *Low-Countries*, thought fit at laſt to mix a little water with his wine, or to ſpeak more properly, to put a curb in the mouths of his *Calviniſt* Divines, by ſetting forth certain orders and regulations with regard to preaching upon the doctrine of *Predeſtination*, and the points depending on it; as actually came to paſs in the following year, and ſhall be related in the proper place.

The Quinquarticular *diſpute grows hot in* England.

King James *reſolves to publiſh certain orders or regulations with reſpect to preaching on the* Five Points.

The End of the Fifty-ſixth Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK LVII.

THE year 1622, of which we ſhall begin our account in this Book, was very unfortunate to the *Remonſtrants*; particularly to thoſe of *Rotterdam*, where they were more rigorouſly treated than in other parts, and where endeavours were uſed by their enemies, either entirely to ſuppreſs their numerous Aſſemblies, or at leaſt to diſturb and ſcatter them, in hopes, that if they could ſucceed there, the labour would be the leſs elſewhere. People were compelled to accuſe themſelves by dint of tedious confinements, and after that, to ranſom themſelves with fines extorted with the utmoſt ſeverity. One *Cornelius Reinſon*, an Inn-keeper at the ſign of the *White-Lilly*, and *Henry Hermanſon*, a Shoemaker, living on the *Fiſher's-dyke*, were both ſeized about the beginning of this year; for the preciſe time does not occur to me. The firſt of thoſe was charged with ſuffering a *Remonſtrant* Conventicle in his houſe; the ſecond, with having been at it, but without ſufficient or legal proof produced againſt either of them. They were required to purge themſelves upon oath, which refuſing, they were continued in priſon ſeveral weeks. Their friends and neighbours preſented a Petition to the Magiſtrates in favour of them, ſhowing what prejudice their impriſonment had been to them, and that it was ſufficient puniſhment, even if they had been guilty of what they were accuſed of, and begging they might be releaſed upon bail; or if that could not be accepted, that they might at leaſt be brought to a tryal, to the end that they might be either acquitted or condemned. But it was all in vain; and they could not obtain a diſcharge without payment of the fines which were laid upon them.

An° Dom. 1622.

Severe Proceedings againſt the Remonſtrants.

In the ſpring of this year, *Yman Klaaſon*, a Blockmaker, dwelling in the *Wine-ſtreet*, was ſummoned before the Magiſtrates, who required him either to own, or deny upon oath, whether he were guilty of tranſgreſſing the Placards, of which he had been accuſed. Refuſing to do it, he was taken into cuſtody; but a diſmal impriſonment of above two months was not capable of making him accuſe himſelf, for he knew there was no evidence againſt him. Then they tried what they could do by fair means, telling him with a ſhow of friendſhip, *The Magiſtrates are well informed, that forbidden meetings have been often held at your houſe. Therefore confeſs it freely. They will treat you kindly and civilly, as they did a certain Burgher,*

ANNO DOM. 1622. *who having owned that there had been preaching at his houſe eight times, was only obliged to pay a fine of* 200 *Gilders.* Now there was not one word of this true, and it was only ſaid to wheedle the poor man into a confeſſion. The honeſt man giving credit to theſe deceitful words, confeſſed, in order to eſcape worſe uſage, that there had been five meetings in his houſe, and that he himſelf was the manager of them, and he likewiſe owned who had preached there. Upon this he was condemned in a fine of 2000 Gilders, in the forfeiture of his Burgherſhip, and his commiſſion for delivering goods to the *Eaſt-India* Company. But not having wherewithal to raiſe ſuch a ſum, and not being able to borrow it of others, he was forced to lie in priſon till long after *Whitſuntide*; nor was he diſcharged, but upon paying many hundreds of Gilders.

It happened too that the Scout being appriſed by an informer, that there was a Meeting of the *Remonſtrants* in ſome of the out-houſes belonging to *Walter Huigens* at the *Old-hooft*, immediately repaired thither, attended with his officers; but found only three or four perſons together, and among them one *Ewout Martenſon*, a Skipper with his wife, but ſaw no token of a Meeting. However he ſeized upon *Martenſon*, carrying him firſt to the *Croſs-keys*, a publick-houſe, and afterwards ſecuring him in the Stadthouſe till he had paid the ſum of 100 Gilders, including the fine ſet upon his wife, becauſe he would not ſwear nor accuſe any body.

At the ſame time a certain *Meniſt*, or *Anabaptiſt*, who dwelt near the houſe of the ſaid *Walter Huigens* was cited before the Magiſtrates, and aſked whether he had never obſerved the *Remonſtrants* to meet thereabouts. Being ſurprized and terrified at their ſtrict enquiry, and being likewiſe of a tender conſcience, he owned, *that he had obſerved ſome ſuch thing.* The Magiſtrates having drawn thus much out of him, went on, and aſked, *how many times did they meet? was it a hundred times, was it fifty, forty, twenty or ten times?* To the laſt queſtion of all, he anſwered, *that he did not know but it might be thereabouts.* Upon this evidence *Huigens* was again interrogated, and refuſing to charge himſelf, he was carried into another room, threatened with the Rack, and at length condemned to pay a fine of 200 Gilders. But whilſt he was endeavouring to raiſe the ſum, the ſaid fine was increaſed to half as much more. 'Tis ſaid, that his houſe was ſearched, and that certain papers or letters were found there, by which his affection to the *Remonſtrant* cauſe was yet further diſcovered. Hereupon he was continued in priſon ſeveral weeks longer, and obliged, before he could obtain his liberty, to pay twice 200 Gilders, and all the charges of his confinement.

But notwithſtanding all theſe oppreſſions, the zeal of the *Remonſtrants* was as vigorous as ever. Some of 'em even flattered themſelves and their friends, that the ſoldiers would be no longer employed to diſturb them. For the Watch of the Burghers going their rounds had been engaged with ſome of the ſoldiers, who having ſtolen ſome planks, and being ſtopt by the ſaid Watch, drew their ſwords and fell upon them, but were ſo well received, that one or two of them were mortally wounded. Whereupon the Military Officers complained of the Burghers to the Magiſtrates, but meeting with no redreſs, they applied themſelves to Prince *Maurice*, telling him among other things, *that they had always been ready to aſſiſt the Bailiff and Dykegrave againſt the* Arminians, *and that the Burghers hated them for that reaſon.* The Prince aſked 'em *whom they ſerved, and who had enliſted them, the town of* Rotterdam *or he?* They replied *his Excellency.* Upon which 'tis reported that he ſaid, *Then ſerve him who has commiſſioned you, and let the Burghers alone for the future; but if the* Arminians *attempt to preach in your Guard-rooms, chaſe 'em from thence.* The rumour of this inſpired the *Remonſtrants* with freſh courage. On the day of the firſt Leather-fair at *Rotterdam*, which was the ſecond of *March*, there was a meeting in the evening, but as publick as it well could be, the doors of the place being open, and lanthorns hanging before them, with a great concourſe of perſons of all ranks and conditions. After the reading ſome chapters as uſual, there was a ſermon, alms were collected in little bags with bells, and the whole concluded with ſinging Pſalms ſo loud, that the air rang again. This was reſented by the Magiſtrates as an intolerable boldneſs. Great complaints were made at the *Hague*, from whence ſome Commiſſioners were deputed to *Rotterdam*, to inquire into the matter, and to give further orders concerning it. Counſellor *Henry Roſa*, one of the Commiſſioners, cauſed the ſoldiers to ſtand to their arms the following *Sunday*, being the 6th of *March*, and led

A rencounter between ſome of the Burghers and Soldiers there.

A publick Meeting of the Remonſtrants *at* Rotterdam.

them himſelf to the place where the *Remonſtrants* met, who broke up at his approach and diſperſed. The Commiſſioners ſummoned divers of the Burghers before them, and taxed them with having been preſent at the forbidden Conventicles. Some of theſe were perſons of figure, ſuch as Mr. *Anthony Williamſon vander Aa*, his brother-in-law, and others; but there was little more done, beſides their impriſoning one *Simon*, a Painter's ſervant, for having ſtood centry before a Meeting of the *Remonſtrants*, and for affronting ſome of the Magiſtrates ſpies, and their putting him to bread and water ſeveral days, becauſe he would not accuſe his friends. But at length, after having extorted from him a fine of 25 Gilders, and forced him to pay the charges of his impriſonment, they ſet him free.

AN° DOM. 1622.

Several Remonſtant *Burgher cited before the States Commiſſioners.*

'Twas likewiſe at the ſame time, that the *Remonſtrants* of *Rotterdam* received ſo great a blow as made almoſt all the congregations of that perſuaſion to tremble. The Commiſſioners of the Court of *Holland* having conſidered of all the means proper to wound them in the moſt ſenſible part, and to cool their zeal, agreed upon a ſudden and unexpected viſitation of their houſes in ſeveral places at once, hoping thereby to diſcover ſomething that might anſwer their end; whether this reſolution proceeded from any cauſe of ſuſpicion given by the *Remonſtrants*, or taken by their adverſaries, or from the informations given them by ſome of their ſpies, I could never yet fully learn. But this is certain, that the *Remonſtrants* on their ſide conceived violent ſuſpicions of one *Adrian Simonſon*, late Miniſter of *Charlois*, who had apoſtatized from them, as has been related. This man had been obſerved frequently attending the Commiſſioners at their inn, a little while before the viſitation or ſearch; nay, he even confeſſed he had been with them, but ſaid it was about other matters, and made great proteſtations of his innocency in this affair. But to return to the matter we ſpoke of, one morning early, two days before *Eaſter*, ſome ſay, on the 26th of *March*, the Commiſſioners with the Bailiff and other Magiſtrates attended with their officers, entered the houſe where the wife of the Miniſter *Daniel Wittius* dwelt, who at that time preached at *Nimiguen*, having firſt cauſed it to be ſurrounded by ſoldiers. They looked into every corner, opened all boxes, or trunks that were locked or faſtened, particularly one which they chiefly ſought for, and in which all his writings and papers were kept. They took with them as many of theſe as they could come at, as alſo his books, and placed ſome Serjeants in the houſe for ſome days. Among the aforeſaid papers were found the copies or minutes of all the letters which *Wittius* had writ to *Uitenbogart*, *Grevinkhovius*, and other *Remonſtrant* Miniſters, together with their anſwers; as likewiſe ſeveral interleaved Almanacks, in which he had kept a Diary, for a long time, of all he had done, together with an account of the places he had been at, and the perſons with whom he had lodged during the Perſecution; of the houſes where he had preached; the principal people who were his auditors; the children he had baptized; the names of the perſons who had contributed any thing towards the ſupport of the common cauſe, and the ſums, with an addition of the day, hour and place; as alſo an account of thoſe with whom he had dined, thoſe who were preſent at the ſame time, and thoſe who had travelled with him either by land or water; of the perſons with whom he had diſcourſed, of what was ſaid, and of ſuch who were by at the ſaying of it, whether the diſcourſe was about affairs of the Church or State. Beſides, they found his picture, drawn in the habit of a Captain, with ſeveral other tokens of his vanity.

Wittius's *papers, particularly his* Memoirs *and* Journals, *are ſeized, which occaſions great calamities to the* Remonſtrants.

At the very ſame time the houſe of *Gaſpar Selkart*, late Miniſter of *Abbenbrook* was likewiſe ſearched at *Rotterdam*, but nothing found, beſides three little books. In the houſe where the wife of *Samuel Lanſbergen* lived, they found one of *Tilenus*'s books, and *Lanſbergen* himſelf narrowly eſcaped, being forced to ſhift from one houſe to another. About the ſame time, to wit, on the 26th of *March*, the Bailiff of *Rotterdam* with ſome of the Magiſtrates came to the houſe of *Cornelia Speering*, wife of *Johannes Narſius*, late Miniſter of *Saltbommel*, and of the *Remonſtrant* party, in ſearch of another Miniſter of the ſame perſuaſion, whom they expected to have found there; but they met with none but *Narſius* himſelf, whom they ſeized inſtead of the perſon they ſought for, and carried priſoner to the Stadthouſe, notwithſtanding that he having reſigned his Miniſtry before the deprivation and baniſhment of his Brethren, and not being as yet baniſhed himſelf, thought they had no power to treat him thus, and the rather, becauſe he had applied himſelf to the ſtudy

and

ANNO DOM. 1622. and practice of physick, having taken his degree of Doctor in *France*. They likewise seized upon two chests of his books, but could not find any thing in them wherewith to charge him or others. But it fared otherwise with the papers and almanacks of *Wittius*, which were immediately made use of to the prejudice of those whose names were found in them. Presently after *Easter*, the Commissioners summoned three of the principal Burghers of *Rotterdam* before them to the Stadthouse, namely, *Baldwin Krynen*, *Richard Johnson Schildsink*, and *Christian Johnson van Alphen*. The charge against *Krynen* was, according to the abovementioned notes of *Wittius*, that he had harboured the said *Wittius*, and suffered him to preach in his house. Upon this he was condemned to pay a fine of 600 Gilders, and to forfeit his Commission to deliver goods to the *East-India* Company, but the debts he had to demand of that Company rendered this part of the sentence ineffectual. *Schildsink*, according to the aforesaid notes, had been with *Wittius*, and delivered him some money. This cost the donor 700 Gilders. *Christian Johnson*, as appeared by the same notes, had likewise harboured *Wittius*, and received from him some of the money that had been collected for the benefit of the *Remonstrant* cause. For this reason he was obliged to pay a fine of 600 Gilders, and banished the town for the space of four years. But all these persons were told, that they should be entirely discharged from the payment of the said fines, upon condition they would give it under their hands, *that for the future they would not in the least concern themselves with the* Remonstrant *Faction* (for so was it called;) *and further, that they would name and discover all those whom they knew to have been formerly, or still to be engaged in that interest.* But they all refusing to make any such promises, were obliged to answer their fines without delay, and to remain in custody till they had paid the utmost farthing. The Commissioners likewise summoned before them the two brothers *Richard* and *Dammas Pesser* to the inn called the Keys in the market, requiring them to give an account where *Henricus Niellius* their brother-in-law died, for it seems that *Wittius* had mentioned something of it in his notes, and questioning them whether they had not entertained any of the banished Ministers? whether they themselves had ever been at a *Remonstrant* Conventicle, and received the Sacrament there, and in what houses; and whether they had not contributed towards the support of their Ministers? *Dammas*, one of the brothers, told them, *they were not bound to answer such questions as those*; *and that they the Commissioners being in a publick house, where every man might come and spend his money, they could not own them in such a place for lawful Judges.* The Counsellor *Rosa*, who was their Chairman, shewed them his seal on the head of a little cane, and said, he was sent by the Court; adding, that they represented the higher powers, and that they knew how to make them confess what they had a mind to learn from them. *Dammas* replied, *your Worships may do what you please*; *but you shall never extort any thing from us, to the prejudice of ourselves or our neighbours.* Then the Commissioners stopt here, and pressed them no further; whether it was, that they had not sufficient evidence against them, or whether the sturdy behaviour of those men cooled their courage; or lastly, whether the mediation of their friends warded off the blow with which they were threatened.

At the same time the mother-in-law of *Hildebrand Peterson*, living at the sign of the three Kings, in the *High-street*, was charged from the notes of the said *Wittius*, with suffering him to preach in her house. Upon which she was condemned in a fine of 600 Gilders, and obliged to pay it immediately. *Maria Peters*, daughter of the *quondam* Burgomaster *Walenburgh*, had harboured *Wittius*, according to his own papers, for which she was sentenced to pay 300 Gilders. *Francis Jochemson Oudan* being conscious to himself that he had paid considerable sums of collected monies to *Wittius*, retired from the town, and was therefore cited in vain. It was laid to the charge of *John Cornelison*, from the aforesaid notes, that when *Wittius* went from *Rotterdam* to *Utrecht*, he had carried his baggage after him; for the Ministers in those times being forced to put on several disguises, carried variety of them about with them. Upon this accusation he was seized, and put in prison, where they let him lie a whole month without hearing him, till he had given good bail and solemn promises for his appearance. But what followed thereupon has not occurred to me. *Cornelius Johnson*, a Compass-maker, was in like manner summoned before the Magistrates; but upon giving his hand and word that he would attend them whenever they should send for him, he was discharged. *Ysbrant van Beaumont* was

accuſed of having conducted a certain baniſhed Miniſter to a place of meeting; but he ſo plainly ſhowed the improbability of that accuſation, that he was likewiſe diſmiſſed upon his promiſe of appearing. *David Verdonk*, a Burgher of the *Anabaptiſt* perſuaſion, was on account of his favouring the *Remonſtrants*, ſummoned before the Commiſſioners; but not appearing, the conſideration of his caſe was adjourned. AN° DOM. 1622.

A certain *Remonſtrant* woman having been taken up and impriſoned, was not releaſed till ſhe had paid a fine of 100 Gilders, becauſe ſhe would not own who the people were that gave notice of the Meetings, nor promiſe to forbear frequenting them for the future.

After this the Commiſſioners ſet out for the *Hague*, to report their proceedings, and then to return, in order to go on as they had begun. On the ſame account, a few days after, Mrs. *Maria Walenburghs*, widow of the late *William Williamſon*, formerly Secretary of the city of *Rotterdam*, was called before the Court of Juſtice there: the things ſhe was charged with may be gathered from the following ſentence pronounced againſt her by the Judges on the 16th of *April*.

WHereas it has appeared to their Worſhips, the Schepens of the town of Rotterdam, *that* Daniel Wittius, *late Miniſter of* Schonehoven, *recorded with his own hand, that on the* 18*th of* January, 1621, *he lay at the houſe of* Maria Walenburghs, *and that he gave twelve Stivers to the ſaid* Maria *to be paid to a certain Centinel; as alſo, by the copies of two letters, that he writ to her on the* 23*d of* May, 1620; *Item, that ſhe writ to the ſaid* Wittius. *And whereas they the ſaid Schepens have been further informed, that ſhe the ſaid* Maria Walenburghs *was preſent at a forbidden Meeting of the* Remonſtrants *in a room of one* Cornelius Livenſon; *all which things ſhe has been guilty of in contempt of the Placards of their High Mightineſſes the States-General, and having been charged therewith, hath refuſed to purge herſelf upon oath: Therefore, they the ſaid Schepens doing and adminiſtring juſtice in the name and on the part of the Supreme Magiſtracy of* Holland, *as alſo of this Town, do condemn the ſaid* Maria Walenburghs *to pay firſt a fine of* 300 *Gilders, and then another of* 25 *Gilders, the one half of which is to be applied to the uſe of the Officer, two parts of the other half to the benefit of the Diaconate, and a third part to the uſe of the Hoſpital of this City, reſerving ſuch other puniſhment as ſhe has thereby incurred to the time we ſhall think moſt proper to inflict it on her.*

Done at the Stadthouſe of this City by all the Schepens, and pronounced the 16th of *April*, 1622.

The condemned perſon appealed from this ſentence, firſt to both the Courts of Juſtice; where not being able to obtain any redreſs, ſhe preſented a petition to the States of *Holland*, in which ſhe complained of the injuſtice done her, in condemning her upon the unknown memoirs or notes of a foreigner and an exile; and for matters too, which if true, had been committed above a year before. She alſo repreſented that the ſaid ſentence was contrary to two eminent privileges that Count *William* of *Hainalt* had formerly granted to the city of *Rotterdam*; in one of which it was expreſly declared, *That no Stranger or Foreigner ſhould be capable of bearing teſtimony againſt an Inhabitant or Burgher with reſpect to matters that had been tranſacted within the town.*

And the in other, *That all fines or penalties incurred in that town, ſhould be exacted by the Bailiff within the ſpace of the year in which the offence had been committed; otherwiſe the offender ſhould be free.*

But theſe appeals and petitions little availed, for ſhe was ordered to acquieſce in the ſentence which the aforementioned Schepens had paſſed on her.

It is ſcarce poſſible to diſcribe the diſtreſs and trouble in which the *Remonſtrants* were involved by the diſcovery that *Wittius*'s notes had occaſioned; what diſcontent, coolneſs, alienation of affections, repining and ſcandal it excited every where. All thoſe under whoſe roof, or at whoſe table he had been, or with whom he had converſed, trembled at the thoughts of it, not only at *Rotterdam*, where this man's notes where taken for full proof and conviction againſt any perſon, in order to found a ſentence, but in other places too; particularly at *Utrecht*, where he had long reſided,

AN° DOM. 1622. resided, and often preached; at *Schoneboven*, and at *Nimeguen* where he then was. The Directors, *Adrian van den Borre*, *Carolus Niellius*, and *Edvardus Poppius*, writ to *Uitenbogart* concerning this matter, in a letter bearing date the 11th of *April*, as follows.

A Letter writ on that occasion by the Directors of the Remonstrant *affairs.*

'MAny mouths are filled with revilings against us, and with heavy charges against *Wittius*. Every man that has done him any kindness, or that has but once spoken to him, is full of trouble and anxiety upon this account. We are apprehensive, that if this matter be prosecuted with the severity that has been already shown, many purses of those who have favoured us, will be shut, and their affections estranged from us, and that some will quite forsake us. We are even of opinion that this man's conduct is sufficient to ruin our whole cause, if God does not visibly interpose. We stand amazed at his dangerous and pernicious curiosity, not to call it by a worse name. Our calamity was never greater than now; but we must not faint under it, but trust in him whom we serve, who knows how to save and deliver his own.

Uitenbogart's *judgment concerning the conduct of* Wittius.

Uitenbogart signified his dissatisfaction about the aforesaid notes, in a certain letter, of which this is an extract: 'What we now learn of the new persecution at *Rotterdam*, exceeds all the past, and threatens that church and some others with a total ruin, as far at least as relates to their meeting together. It was a great fault in this *Wittius*, not to say worse of it. I am at the same time extremely incensed against so great imprudence, and grieved to the very bottom of my heart, at this dispersion of our people, and at the other ill consequences attending it. It looks as if, after having well eaten and drunk, we wilfully kicked down our troughs like the swine. What occasion was there for keeping memoirs of things transacted within the Provinces, especially for one who was never commissioned or desired to do it, and who ought not to have done it but in mattters absolutely necessary for his direction, and that without mentioning persons or places, and who ought even then to have buried his notes ten fathom under ground? For the future, a man will not dare to trust his neighbour.

And indeed, the distrust was so great, that many who were very hearty and zealous before, would not receive any of the banished Ministers into their houses, or yield them any assistance, fearing there might be more such Journals or Memoirs writ, and kept as negligently as those of *Wittius*. Some forebore frequenting any assemblies, and especially those where *Wittius* appeared, not daring to trust themselves near him. Some thought the very worst of him. Others were indeed of opinion, that it was not his intention to betray so many worthy persons as were by his means brought into trouble and danger, and thereby to ruin the *Remonstrant* cause; but yet they could not forbear suspecting that he had taken those memoirs or notes, with design to keep them, to the end that in case the *Remonstrant* fraternity should be dissolved, he might thereby compell people to be his tributaries, or to contribute largely to his support, for fear of his discovering them to the Government. But *Wittius* himself appealed to his own conscience, and to God, who knowing the heart of man, knew that nothing had moved him to it, but what he judged to be fit, proper and necessary, complaining that people measured his actions by the event.

Suspicions entertained on that account.

Wittius's *apology.*

He endeavoured not only to excuse the writing such memoirs, but stifly asserted that there was nothing worthy of blame in that affair; justifying his notes by the example of the Apostle *Paul*, who in his Epistles, gives lists of the chief Members of the churches, commending those who were hospitable and who gladly entertained the brethren. These excuses, which I leave to the judgment of the reader, had so much weight with the common people at *Nimeguen*, that some of them justified him in what he had done, and cast all the blame upon the *Remonstrants* of *Rotterdam*, who by their rashness and imprudence, had given occasion to the searching of his house. The Directors *van den Borre*, *Niellius* and *Poppius*, finding that the principal and most intelligent of the Members at *Nimeguen* absented themselves from his sermons, endeavoured to draw him from thence, writing to him, *That the uneasiness and aversion which his notes had occasioned in the minds of the congregation, were not so likely to be cured by reasons and excuses, as by a confession of his fault, and length of time, and that it was therefore their opinion, that he should cease preaching for*

a while. But he had no ears for this propoſal, and got ſome of the Overſeers and Members to write to the Directors, and to pray them that he might ſtay where he was for a while. He was not ignorant, that if he ſhould leave *Nimeguen* at this juncture, no other church would receive him. It was then propoſed, that he ſhould retire out of the land, till the ſtorm blew over; but he found out ſo many evaſions, that they were obliged, for fear of exaſperating and driving him to deſpair, and for avoiding greater inconveniences, to let the matter drop for ſome time. ANNO DOM. 1622.

After *Whitſuntide* the Commiſſioners of the Court of *Holland* returned to *Rotterdam.* Whereupon the citations, accuſations, condemnations, impriſonments, *&c.* were revived. *David Verdonk*, whom we have mentioned before, having been cited two or three times before theſe Gentlemen, was at length forced to appear. They accuſed him of having harboured *Wittius* in his houſe, and hearing him preach. *More ſeverities againſt the* Remonſtrants.

This charge was denied by him; but he confeſſed that *Wittius* had been at his houſe ſometimes, but for quite different purpoſes than they the Commiſſioners imagined, namely, about matrimonial concerns, in order to promote his courting of a certain widow; and he appealed to certain letters writ on this occaſion, which were to be met with among the papers of the ſaid *Wittius.* They allowed the validity of this proof; but for all that, he could not be diſcharged till he had given it under his hand, that he would not meddle any more with the affairs of the *Remonſtrants.* He was the more eaſily induced to make ſuch a promiſe, becauſe he did not paſs for one of that ſect among the Burghers till now, but only for an *Anabaptiſt.* Nevertheleſs the *Remonſtrants* themſelves looked upon theſe proceedings as inconſiſtent with *Chriſtian liberty*, and as coercion in matters of conſcience.

By the help of the aforeſaid notes the Commiſſioners found a pretence for calling before them, and ſome of the Magiſtrates, *John van den Berg*, a Merchant of that town, and for charging him with maintaining a ſtrict correſpondence with *Wittius*; with having furniſhed him ſeveral times with money for the uſe of the *Remonſtrants*; with harbouring him no leſs than thrice, and lending his houſe as often for the holding of meetings, and once for holding a Conſiſtory. The accuſed perſon inſiſted, that the evidence of one man only, writ in an old Almanack, was not ſufficient, and gave his reaſons why (as he thought) it did not deſerve any credit, but might juſtly be challenged. Then they required him to ſwear it off; but he refuſed it, as a thing which was contrary to right and reaſon, and which ſavoured too much of the old *Inquiſition*: but he declared, that in caſe thoſe who accuſed him would give their evidence upon oath, he would purge himſelf in the ſame manner. The Judges ordered him to withdraw, and calling him in again, demanded, that he ſhould give it under his hand, not to concern himſelf any more with the affairs of the *Remonſtrants*, and moreover to diſcover any others that ſhould do ſo; upon which conditions he was told, that he ſhould be diſmiſſed, without charge or trouble. But he ſhowed himſelf yet more averſe to ſuch a promiſe, than to the taking of his oath; whereupon he was condemned to pay a fine of eleven hundred Gilders. He complained that it was all falſe with which he was accuſed, and refuſed to pay ſo great a ſum. But they committed him to cloſe priſon, without allowing any of his friends or relations, or even his wife and children to come near him. His friends offered to depoſit the money in the hands of the Burgomaſters, till the matter could be decided, which was to be brought by appeal before a higher tribunal. But this did not avail him; they declared that he muſt pay, before he could be diſcharged. Thus he continued ſeveral days in priſon, and finding no other way of getting free, he reſolved, though to his great prejudice, to pay the fine, upon which he was ſet at liberty.

Nicolas Rotsbook was likewiſe condemned to pay three hundred Gilders upon the ſame evidence.

William van Nes, a Shoemaker, was cited too, as alſo a certain woman commonly call'd *Bayken at the Roſe*; but for want of ſufficient memoirs, it does not appear to me, what was further done. I have likewiſe been informed, by the Heer *William vander Aa* himſelf, who was formerly a Senator and Secretary of the town of *Rotterdam*, that no account had been kept in the books of the Schepens, nor in any other regiſters, of the fines extorted from the *Remonſtrants*, he having carefully examined the regiſters whilſt he was in thoſe offices.

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One of the daughters of *Cornelius Welbook*, having been ſummoned before the aforementioned Magiſtrates, did not appear; but the Heer *Hartogfeld*, her brother-in-law, attending them in her ſtead, took her cauſe in hand, and with great freedom of ſpeech repreſented to them the injuſtice of their proceedings.

Adrian Corneliſſon, a Taylor, being accuſed of having concerned himſelf very much for ſome time paſt with the affairs of the *Remonſtrants*, and not appearing upon the ſummons, was cited again by ſound of bell; as alſo *William Skalkens*, was charged with having maintained intelligence and friendſhip with *Wittius*, and the brother-in-law of *Grevinkhovius*. *Skalkens*, had exchanged many letters with him. But he did not think it proper to appear nor to defend himſelf at a time when the minds of men were in ſuch a ferment, but rather to retire for a while, till the ſtorm abated. Accordingly, he ſet out for *Frederick-ſtadt* in *Holſtein*, at that time the refuge of the perſecuted *Remonſtrants*.

What happened before this, on a certain *Sunday*, being the 1ſt of *May*, to two perſons of this perſwaſion, out of the town of *Rotterdam*, was perfect violence: *Jacob Corneliſon van Horn*, a Joyner, going out of town in the afternoon, intended to walk to *Bregge*, and meeting in his way with *John de Raedt*, a Merchant of *Rotterdam*, the latter told him he was going to *Omoorden*. As they were drawing near *Bregge*, the Dykegrave *Dune*, attended with eight of his followers, each having a piſtol in his hand, met them. Upon which, three of them ſurrounding *Corneliſon*, cried, *Be quick you* Arminian, *deliver your cloak*; and ſo took it away from him by force. *De Raedt*, being likewiſe attacked by three others of that gang, took his cloak under his arm, and refuſed to deliver it; upon which they pulled him down, and dragged him along the ground. *Corneliſon* addreſſed himſelf to the Dykegrave, who knew him, and prayed him to order his cloak to be reſtored; adding, *If I have done any thing for which I deſerve to be fined, you know how to come by your money.* But the other would not hearken to him. Thus this Burgher was forced to undergo that affront, though he was able to declare upon oath, as he ſince affirmed, that he neither was going to any Conventicle, nor knew of any that was held out of town.

About this time, ſome part of the fines that had been raiſed upon the *Remonſtrants*, were ordered to be paid into the hands of the Deacons; who were ſo ſtrict in the collecting of this kind of forced alms, that they would not abate a farthing of their quota, even though the Bailiff remitted the half of his out of compaſſion to the needy perſons upon whom they were laid.

Thoſe proceedings on account of *Wittius*'s Memoirs, lately mentioned, which tended ſo much to the viſible prejudice, and even to the ruin of whole families, occaſioned ſuch a deſertion from the meetings of the *Remonſtrants* of *Rotterdam*, that for a long while there were no publick meetings held either in, or out of the ſaid town; neither were the private meetings, which were now and then kept with great caution in the night, and at ſuch like unſeaſonable times, frequented by any number of people, and they who appeared there, came with the utmoſt circumſpection for fear of being diſcovered. Nevertheleſs there were collections made by divers other churches, and diſtributed among the moſt neceſſitous of the inhabitants, who, as poor as they were, were obliged to pay the fines laid upon them, by reaſon of their names being mentioned in the Almanack of *Wittius*. In the mean time, *Narſius* the Miniſter continued ſtill in priſon, where he lay two weeks before they either heard, or examined him. The only thing laid to his charge, and which was ſignified to him by the Counſellor *Roſa*, who preſided, was the ſelling or diſperſing the *Remonſtrant* books, particularly, the carrying and diſpoſing of their *Synodical Acts* in *Latin*, firſt at *Frankfort*, and afterwards in *France* and *England*. They aſked him likewiſe, whether ſince his reſigning the Miniſtry at *Bommel*, he had not preached elſewhere among the *Remonſtrants*, and received pay or wages for it, and from whom, how much, when and where? He deſired, that if they had any thing to object againſt him, due proof might be made, and accordingly, he refuſed to take the oath of purgation which they exacted of him. After this they let him lie nine weeks and ſome days longer in priſon, without hearing him any further, and without pronouncing any ſentence againſt him, though he daily preſſed for it by his wife, who had acceſs to him. They often promiſed to make an end of his affair, and gave good words, but nothing followed. In the mean while, being quite tired with delays, he ſought for an opportunity

The Miniſter J. Narſius, having been ſeized, is examined.

tunity of ſetting himſelf free. He told the Goalor's daughter, who had often the care of the priſoners in her father's abſence, that he was projecting how to get out of this confinement. Theſe words, which were ſpoke by him in earneſt, paſſed with her for jeſt or banter. But upon the 13th of *June*, when his wife, who was apprized of his deſign, came to ſee him, he put it in execution. The Goalor's daughter bringing up his dinner, he took the keys from her laughing, and in a ſporting manner, locked her and his wife up together in his room, which ſhe ſuffered him to do, without any oppoſition, expecting when he would open the door again. But he, without loſs of time, unlocked the other doors, and before any body was aware of it, or able to prevent it, got into the ſtreet, leaving the keys in the gate, and retiring into a friend's houſe. Being cited ſeveral times by ſound of bell, he did not think fit to appear, but acquainted the Commiſſioners, by his wife, that not daring to truſt to their Tribunal, he found himſelf obliged to abſcond; that he expected their ſentence however; or in caſe he was acquitted, he hoped they would reſtore to his wife what they had taken from him. Neither the one nor the other was granted at that time; they only returned a few of his papers, and would have had his wife pay the charges of his impriſonment. But afterwards they ſent to his wife the two cheſts of books, which had been taken out of his houſe when he was apprehended. A few days after his eſcape, about the beginning of *July*, he was very near being taken again at *Maeſland*, by the Scout of that place. But he ſaved himſelf by flight, leaving his cloak-bagg behind him; which being ſeized, was afterwards carried to the *Hague*; but there was nothing in it that could occaſion the leaſt trouble to any man. He afterwards travelled to *Hamburg*, *Frederickſtadt*, *Kopenhagen* and *Dantzick*, where he reſided ſeveral years, making more account of Poetry than of Divinity; the ſtudy of which he at length entirely forſook.

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He makes his eſcape.

During theſe proceedings at *Rotterdam* againſt the *Remonſtrants*, the Clergy of the Eſtabliſhed Church occaſioned ſome trouble to the Civil Magiſtrates, and the diſpute at laſt ran very high; the riſe and progreſs of which we are now to relate. The Clergy of this town had petitioned the Magiſtrates for the maintenance of a widow of one of their brethren, as alſo for ſome ſupport for ſeveral Miniſters who were neceſſitous. They were anſwered, *That the preſent ſtate of affairs would not allow of it.* Upon this it was agreed in the Conſiſtory of *Rotterdam*, or at leaſt ſome of the Members formed the Reſolution among themſelves: **That they would publickly reprove their Rulers for this refuſal**; and the execution of this Reſolution was committed to *Jacobus Leuwius*. This man aſcending the pulpit on a *Sunday* morning, being the 22d of *May*, took his text out of the account of the life of *John* the *Baptiſt*, and after ſome preamble ſaid, *That formerly the Magiſtrates had ſhown much zeal, but rather for employments than for the truth; and that as ſoon as they were poſſeſſed of them, they did not ſo much as caſt an eye towards the poor church.* Then he went on, and ſaid, *That the Clergy were not ſtrictly obliged to lead ſuch an auſtere life as did* John *the* Baptiſt. *That they were allowed to live handſomely, and conſequently ought to be handſomely maintained.* But, *ſaid he*, ſome of the Laity cry now, **Let us give them a ſlender ſupport, that we may keep them in a ſtate of dependance.** *And when any of the neceſſitous Clergy apply to the Government for relief, the anſwer is,* The preſent poſture of affairs won't allow it; and the publick burdens are too great already. *But I would fain aſk thoſe Gentlemen,* added he, *whether the ſtate of affairs will allow of their beſtowing places upon one another, to the value of* 1500 *or* 2000 *Gilders a year, and more? And whether the preſent circumſtances of the publick will bear, that ſome of them (I except always ſuch as are good among them) ſhould drink ſo many healths, and ſwallow ſo much wine, that they make themſelves more like irrational brutes than men, and are forced to be led, or carried home from the Tavern? And whether the ſtate of affairs will allow of the erecting ſtatues of braſs, which coſt many thouſand Gilders, and even for ſuch who have merited nothing of the publick; nay, ſuch who were mere Libertines, and who made a jeſt of religion? I tell you, God will viſit the land for theſe things; he will remove the candleſtick of his word, and bring a famine upon us, not of hunger for bread, nor of thirſt for drink, but of both hunger and thirſt after his word. The danger being ſo great, I am conſtrained to lift up my voice like a trumpet.* —— Thus we find this ſermon entered almoſt *verbatim* in the Journal of the Senate of

A Difference between the Clergy and the Magiſtrates at Rotterdam.

A certain Miniſter has the boldneſs to reflect on the Magiſtrates in the Pulpit.

AN° DOM. 1622.

Rotterdam. Others tell us that he added further: *I speak the more boldly, because the case is not my own. I can live without the Ministry, for which reason I have no occasion to spare any man.* Some who heard this sermon said, that this *Leuwius*, this vaunting haranguer, had forgot himself; and that tho' he had a good fortune with his wife, he could dispense with a maintenance from the States. That he ought to have remembred how often *Uitenbogart* had made use of his interest with the Lords, formerly for his father, and for the widow after his death, to enable her to educate him and his brothers. But the Burgomasters judged this railing sermon, of which the whole town rung again, to be of such importance, that they complained of it the next day, being the 23d, in the Senate, where some were for sending an account of it to the *Hague*, before they proceeded any further. But after further deliberation, it was agreed and resolved, *That the said Minister*, Leuwius, *should be prosecuted according to the discipline of the church, on account of his sermon.* Accordingly five of the Senate, or Town-council, namely, *Peter Uithook*, *Jacob Johnson van Hastricht*, *Christopher Huigens van Schie*, *Gerard van Berkel*, and *C. Merchys*, together with one of the Burgomasters, were ordered to go to the Consistory, and acquaint the Members of that body, that the Gentlemen of the Council were highly scandalized at the aforesaid sermon, and that they looked upon it as factious and seditious; as also to lay before them the contents of it, and after hearing the explanation and answer of him the said *Leuwius*, to insist that the Consistory should oblige him to ask pardon, and promise to behave himself better for the future; and the said five Gentlemen were further instructed, in case of necessity, to bring the matter before the Classis, and even to prosecute it to the utmost before the Synod. Some say, that these Deputies appearing in the Consistory, on the 25th of *May*, where *Leuwius* presided at that time, were received with much disrespect, and treated very unhandsomely, being reproached with much worse things than those mentioned by *Leuwius* in his sermon, and of which they came there to complain, insomuch that they retired in confusion, perceiving that the said *Leuwius* was supported and justified by the Consistory. We find it likewise recorded in the Journals of the Senate, that *Leuwius* told the Deputies to their faces, **That they could connive at the** brothels, **or** whore-houses: **That they did not exert themselves as they ought against the** Papists **and** Arminians: **That they had not done their duty neither in the** reformation **of the** schools; **and that they the Council had endeavoured to render ineffectual the proceedings of the Commissioners** (in relation to the memoirs of *Wittius*.) The Deputies told him, on the other hand, **That he was a Preacher of Politicks; and that he had calculated this sermon of his for the pleasing some people who had put him upon preaching it.** They urged likewise at the aforesaid Consistorial Meeting, that *Leuwius* being the person against whom they complained, ought not to preside there at the same time. But he replied, **You have no authority over me in this place.** In short, the Consistory declared, **That the case of** Leuwius **was not seasonably brought before them.** *Leuwius* thus supported, had the confidence two days after, *viz.* at the *Thursday* evening-lecture, to thunder out again what he had said against the Magistrates, and to pretend he could prove it all, declaring at the same time, that he would never cease from such reproofs or censures. But the five Deputies having made their report on the 2d of *June* to the Senate, of all that had befallen them at the Consistory, it was resolved the same day, that *Leuwius* should be cited before them, and required to give a further account and explanation of his sermon, in order to their taking such measures as should be thought fit. Six of those Magistrates were for summoning him before the Burgomasters, and confronting him with the Deputies above-mentioned; but the other six were for hearing him in the Senate. Hereupon he was cited before the Senate, on the 11th of *June*, where, upon his appearance, he was acquainted that the Senate were extreamly offended at the sermon he had lately preached; that they looked upon it as tending to stir up the Community against their Rulers; and that they had thought fit to send for him, to learn from his own mouth what had moved him to make such a sort of a sermon, and whether he could prove any thing of that which he had advanced, and to require him to explain what ever was liable to objection therein. He replied: *That he was not prepared to return an immediate answer to those questions, by reason of the shortness of the time, and because he was taken up in composing a sermon, which he was to preach the next day.* Upon this,

The Sequel of that Affair.

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the matter was adjourned to a more convenient time, and he was ordered to prepare himſelf againſt the next meeting (of which he ſhould have timely notice) to give the Senate full ſatisfaction. On the 30th of the ſame month he appeared again, and being aſked, whether he came prepared to give the board an account of his above-mentioned ſermon, as he was ordered to do, on the 11th; he anſwered, *It was neither reaſonable, nor uſual, to require of him a particular account and deſcription of perſons or things, which he had only cenſured and reproved from the pulpit in general terms, which thoſe who were not guilty, had no occaſion to apply to themſelves*; *eſpecially, he was not obliged*, he ſaid, *to do it in a meeting of the Senators, who were his adverſaries, and were already prejudiced againſt him, having condemned him before they heard him. But*, added he, *I am very ready to anſwer at any proper time, and before another Tribunal, which has the cognizance of theſe matters.* The Gentlemen of the Senate, on the other hand, aſſerted, *That he was bound to explain himſelf, and to prove what he advanced, to the end, that thoſe who were guilty might be known, and be reformed*; *and thoſe who were innocent juſtified.* Wherefore they exhorted and required him ſo to do. But he perſiſted in his refuſal. Then he was aſked, whether he had not ſaid to the Deputies in the Conſiſtory, *That the Magiſtrates connived ſufficiently at* Bawdy-houſes, *and neglected to proſecute and extirpate the* Papiſts *and* Arminians; *that they did not take any care of the* reformation *of* ſchools, *and that the Senate endeavoured to elude and render ineffectual the proceedings of the Commiſſioners of the Court of Juſtice*; *and what reaſon he had to ſay ſo?* He confeſſed he had ſaid the ſubſtance and ſenſe of thoſe expreſſions to the Gentlemen deputed by the Senate, and ſtill maintained what he had advanced about *Schools*, inſiſting upon the Reformation of them, and ſaying, *It was true that the Senate had endeavoured to defeat the proſecutions of the Commiſſioners*; adding, *That* Chriſtian Johnſon van Alphen *had been ſuffered to ſtay in the town contrary to the ſentence of the Schepens.* He hinted likewiſe at ſomething which had paſſed one *Sunday* between the aforeſaid Commiſſioners and ſome perſons deputed from the Senate, but would not explain himſelf further; ſaying only, *That this was not his own opinion alone, but many others were of his mind.* He added further, *That he found they endeavoured to trapan him, and therefore he did not intend to talk any more of the matter*; *but that he inſiſted on his ſide, to have reparation for the wrong which the Deputies of the Senate had done him, by ſaying in a reproachful way at the Conſiſtory,* **That he was a Preacher of Politicks, and that he had been incouraged by certain perſons, to preach the ſermon in queſtion.** He likewiſe owned, that he had told the Deputies, *that they had no right to command him there in the Conſiſtory.* And being reprimanded on that account by one of the Burgomaſters, he replied; *That he looked upon himſelf to be as good a man in his ſtation, as he* (the Burgomaſter) *in his.* And aſked, *Whether their Worſhips thought, that becauſe they were arrived at great honour and dignity, he was afraid of ſpeaking to them?* What anſwer was returned, I do not find. But the time being ſpent in this debate, the further conſideration of this matter was adjourned, and *Leuwius* was told that the Senate would come to a reſolution at a convenient time, and that he ſhould be ſent for again. From all this, which is recorded, word for word, in the Journal of the Senate of *Rotterdam*, we may conclude what the Clergy aimed at here, and what were the thoughts of the Magiſtrates touching their behaviour. But I don't find that this matter was further proſecuted, and it ſeems as if the proſecution was dropped. It appears from hence that the Clergy had a party among the Senators, as well as among the people, many of whom, ſome ſay, to the number of three hundred, entered into an aſſociation, which they ſubſcribed, to ſtand by *Leuwius* and the Conſiſtory, and not to return any more to the communion till the *Idol* was removed, for ſo they called the image of *Eraſmus*, which ſtands upon the market at *Rotterdam*, and at which this Miniſter had a fling in his ſermon. An image of wood had been erected by the Magiſtrates of that town, in the year 1549, (thirteen years after the death of *Eraſmus*) and placed on the arch of the Stone-bridge, in honour of that man who was born there. Afterwards, in the years 1557, 'twas changed from wood to a fine blue ſtone; but the *Spaniards*, animated by a certain Monk of their nation, ſhot it down with their muſquets, and threw it into the water. However, the *Spaniards* being driven out of the town, the ſaid image of *Eraſmus* was ſet up again, by order of the Magiſtrates, where it ſtood till another

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ANNO DOM. 1622. was cast of copper or brass at the publick charge, which was not quite finished and exposed to view till this present year. It was a master-piece of wonderful art, upon which the famous Architect and Statuary *Henry de Keiser* had bestowed his utmost skill and pains. It was rather bigger than the life, nobly habited in a gown, and was represented turning over the leaves of a book. The honour done him by this statue was extreamly disagreeable to those who hated his memory, and especially his prudence and moderation in religious matters; particularly to some bigotted *Contraremonstrants*, who used all their interest with the Magistrates to prevent the setting up of this image; and indeed they prevailed so far, that it would have been taken down again, if those who were for retaining it, had not carried their point in the Senate by two votes only. Upon this the Clergy began to inveigh publickly against the image. It was given out, that some of the simple people bowed the knee before it; that they made a new Saint of *Erasmus*; that his image occasioned scandal to weak minds, and might possibly give encouragement to the Popish practice of image-worship. But on the other hand, a nameless author drew up a Petition to the Burgomasters, Schepens, and Senators of *Rotterdam*, on the behalf of *Erasmus*, and printed it. In this Petition he complained of the hatred which the Clergy had conceived against him; and begged they would skreen him with their authority; or, in case it could not be, that then they would bring the matter before the States of *Holland*; or if they would not meddle with it, then before a Provincial or National Synod.

A Statue is erected at Rotterdam *to the Honour of* Erasmus.

Some time after this, *Henricus Hollingerus* writ against the above-mentioned sermon of *Leuwius*, and entituled his book, *Spongia Erasmi*; or, *an expunction of the slanders of* Jacobus Leuwius *against* Desiderius Erasmus. It contained a dialogue between *Erasmus* and *Leuwius*, about the sermon of the latter. Some of the Members of the Church of *Rotterdam* represented afterwards by word of mouth to the *South-Holland* Synod (which met at *Gorkum* this year, and of which we shall shortly give an account) that the setting up again of *Erasmus*'s statue had already occasioned great uneasiness in the Church of *Rotterdam*, and was like to produce yet greater, if there were not timely care taken to prevent it; which they therefore prayed the Synod to do. But the Synod declared, that this matter not having been brought regularly before them, did not come under their cognizance: however, having more maturely considered of what had been moved by the said Members, it was at last resolved, *That the Consistory of* Rotterdam *should use their best endeavours to inform the Members of the Community, during these uneasinesses, that the erecting such Images was an indifferent thing, and had its political use, and that they ought not to be offended at it; much less ought they to break the unity of the Church, or forsake the same on that account; and moreover to do whatever their prudence should suggest for composing the distempered minds of the people: And that in case the said Consistory should not be able to remove those difficulties, the Classis of* Rotterdam *should give their assistance jointly with the Deputies of the Synod, if necessary: And further, that they should seriously exhort the discontented Members to study the peace of the Church, to submit to good instructions, and to behave themselves with all due respect and reverence towards the Magistrates and Consistory.*

Some People being scandalized at it, complain to the Synod of South-Holland.

The Resolution of the Synod thereupon.

After this the zealots, how much soever scandalized at it, were forced to bear with the Statue of this great man. *Petrus Nienrode*, who was then one of the Ministers of *Rotterdam*, says in a certain letter writ upon his being suspended together with his Collegue, the aforesaid *Jacobus Leuwius*, on account of his contentious and terbulent humour: *That they endeavoured, as far as was in their power, to quiet and satisfy the people who were disturbed at the erection of the said Image.*

The famous Poet, *Joost vanden Vondel*, writ the following verses upon this Statue of *Erasmus*.

Whatever wisdom Greece *and* Rome *conceal'd,*
Erasmus *to the Christian world reveal'd:*
Thus to himself he gain'd immortal fame,
And graced his native City with his name.

Proud of the glory by his merit won,
The grateful city to her godlike son

Some Verses of Vondel, *on the erecting of his Statue.*

A Statue

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A Statue raiſed aloft of ſolid ſtone,
Whilſt envy ſtrove to hurl him from the throne.

Fruitleſs attempt! No ſtorms of envious breath
The Hero move, triumphant ev'n in death.
Immortal garlands do his temples grace,
And time adds beauty to his rev'rend face.

Tho' once but ſtone, in burniſh'd braſs his features ſhine:
If envy ſtorms at this, gold ſhall our Saint enſhrine.

But it is now time to leave *Rotterdam*, and to proceed. At *Amſterdam* affairs took a different turn, inſomuch that the *Remonſtrants* flattered themſelves firſt with toleration, and in time, with entire liberty. At the election of new Magiſtrates, which, according to antient cuſtom, was in the month of *February*, about *Lady-day*, there were three new Senators choſen; two of whom, to wit, *Geurt Dirkſon van Beuningen* and *Andrew Bikker*, were profeſſedly addicted to moderation in the buſineſs of religion, and the third, Dr. *Nicolas Tulp*, was looked upon to be indifferent, or between both, and conſequently not like to do them any harm. The four Burgomaſters choſen at the ſame time were *Jacob Poppen*, *Francis Hendrikſon Ootgens*, Dr. *Richard Bas*, and *Jacob van Nek*. Theſe Gentlemen were eſteemed very diſcreet, and averſe to perſecution; eſpecially the firſt of them, of whom it is related, that when he was a Schepen, he dexterouſly delivered from priſon one of the *Remonſtrant* Miniſters, before the reſt of his brethren knew any thing of the man. There were ſeveral others among the Schepens, who were believed to be enemies to all perſecution in matters of religion. But as this change was grateful to the *Remonſtrants*, it was no leſs diſpleaſing to the *Contraremonſtrants*. Some of their Miniſters ſtormed and thundered againſt theſe Magiſtrates, as they had done formerly againſt thoſe who were turned out of the Government. They cried, *The whole Senate was perverted to* Arminianiſm. The Miniſter, *Adrian Johnſon Smout*, was ſo tranſported by his zeal, that he could not help uſing the following expreſſions in his pulpit: **It is a deplorable thing, that in a matter of ſo much moment as is the election of Magiſtrates, people ſhould proceed ſo raſhly, without once asking counſel at the mouth of the Lord. A good Magiſtrate ought to have three qualifications; wiſdom, courage, and piety.** Barnevelt **was wiſe enough, but he wanted courage. He was too remiſs, and ſuffered himſelf to be eaſily amuſed and ſtopt in his career by intervening accidents.** Spinola **has penetration enough, yet he wants piety. But his Excellency** Prince Maurice, **is maſter of all theſe three qualities; and ſo ought all other Magiſtrates to be; and their Electors ought always to have theſe in view.**

Some men of moderation choſen into the Government at Amſterdam.

Some of the Contraremonſtrant *Clergy ſhow their diſcontent at it in the pulpit.*

The pulpits rung with exclamations againſt the Magiſtrates for their too great connivance at the *Remonſtrant* meetings, and with denunciations of judgment on that account. There ran a ſtrong report at the ſame time, that the Prince of *Orange* would come again to *Amſterdam*, in order to change the Magiſtrates; but whether there was any foundation for it, I cannot with any certainty ſay.

The war with *Spain*, which ſeverely threatened this ſtate, obliged the Government to keep the more watchful eye upon the *Papiſts*, who were thought to be animated by their Clergy againſt their native country and the government; eſpecially by the *Jeſuits*, who were continually plotting to promote the authority of the Pope, and to re-eſtabliſh his religion in theſe Provinces, by ſtrengthening the hands of the King of *Spain*. The dread of this, occaſioned the following Placard, which was promulgated on the 27th of *February*.

A Placard of the States General forbidding the reſidence of all Jeſuits, Prieſts, Monks, *and others in the orders of the* Romiſh *church, in the* United Provinces; *as alſo the ſending of children to ſchools and colleges in the enemies country, and the making collections on account of thoſe Schools and Colleges.*

THE States General of the United Netherlands, to all who ſhall ſee or hear theſe preſents, ſend greeting: Whereas notwithſtanding the expiration of the Truce, whereby theſe Provinces are fallen again into open war with the King of Spain and his confederates, the pernicious and murderous ſect of Jeſuits, and other Prieſts, Monks and pretended ſpiritual or religious perſons of the Romiſh church, have preſumed to come into theſe Provinces, and to ſpread themſelves both in

ANNO DOM. 1622. in city and country, in order to pervert the good subjects, by their false doctrines, to idolatry, as well as to stir them up to a hatred and rebellion against their lawful rulers, to the assassinating of Princes and Potentates, and all kinds of treason, in order thereby to promote the tyranny and absolute domination of the King of Spain and his adherents in temporal affairs, and of the Pope of Rome and his accomplices in spiritual matters; setting up among us all kinds of prohibited Conventicles to the prejudice of the government of these lands; endeavouring likewise to draw children from their obedience to their parents, and wives from their bounden duty to their husbands, as appears by several of their proceedings: Against which practices, conformably to the laudable examples of divers Kings and Commonwealths, several Placards have been issued by us, and the Lords the States of the particular Provinces, from which we do by no means intend to derogate, excepting such special clauses with respect to which we otherwise ordain by these presents, for the more effectual restraining of those vile and dangerous persons: We therefore, for the causes aforesaid, have interdicted and forbidden, as we do hereby interdict and forbid all Jesuits, and all other persons of their order or society, and all Priests, Monks, and Friers, or other persons in Church-orders, being of the same religion, to come into the United Netherlands, or any of the territories thereunto belonging, or to remain and reside within the same, whether they be natives of these Provinces, or foreigners: And we do hereby ordain, That all Jesuits, or such as are in any degree of their order, now residing in these Provinces, do depart the same within six days after the publication hereof, on pain that whoever shall be found therein after the aforesaid days, or shall presume to enter the same after the date of these presents, shall be looked upon as a prisoner of war, and liable to be set to his ransom as an enemy; and accordingly to be seized upon and apprehended by any persons, and delivered up to the Officer of the place, in order to be ransomed the first time, at as a high a rate as possible, by and with the knowledge, consent and approbation of the Magistrate; and by no means lower than an hundred pounds Flemish; of which those who informed against him, or discovered him in such manner as that he was apprehended, shall receive three fourth parts, and the Officer the other; but the second time that any such persons are taken, they shall be whipped and banished, and fined, as aforesaid, according to the circumstances of things; and if they happen to be taken a third time, a more severe and corporal punishment shall be inflicted on them, as disturbers of the publick peace, with confiscation of goods, as the matter shall require. And we expressly forbid all the Colleges who have the liberty of granting passes, to give any to such persons without our knowledge. We likewise forbid all the inhabitants of these Provinces to harbour, receive, or lodge any of the said persons, on pain of being fined, for the first time, in the sum of one hundred pounds Flemish, two hundred, the second time, and of being corporally punished and banished, and their estates confiscated, the third time. We further forbid all our loving subjects to hold any correspondence by letters, or otherwise with those persons: requiring all and singular, who happen to receive any letters from them, to carry them immediately to the head Officer, or Magistrate of the town or village, on pain of forfeiting fifty of the said pounds Flemish, in case of transgression, toties quoties. And as for any Priests, Monks, Friers, and other Ecclesiastical persons, being of the Romish religion, but not Jesuits, who have long inhabited in these Provinces, they shall be obliged to give notice, within eight days after the publication of these presents, of the places of their respective residence, together with their names, to the end that the same may be registered, and their behaviour observed; on pain of their being proceeded against, and treated in all respects according to what is hereby ordained against the Jesuits. And the said ecclesiastical persons are hereby required to conform themselves in all points to the laws of the land, on pain of being punished according to the said laws, in case of their transgressing the same. We likewise forbid all the inhabitants of these Provinces to send their children, or others over whom they have any authority, to school, or to settle them in any Towns, Places, Universities, or Academies under the jurisdiction of the King of Spain, in the enemies countries, or in Jesuits Colleges: charging and requiring all of them, that they themselves, or the children which they have sent thither, do depart from thence, within the space of a month after the publication of these presents, on pain of forfeiting one hundred Gilders every month for each child, or person going to school, or residing there, as long

long as they shall be found to contravene our ordinance in that respect; the said fine or penalty to be paid by the Parents, Guardians, Cashéers or Stewards of the estates of the said persons. We moreover forbid all the subjects or inhabitants of these countries, or such as frequent the same, to make, or cause to be made, directly or indirectly, any collections of money for the use and behoof of any Churches, Hospitals, Ecclesiastical, or other Colleges, Convents or Societies, by what name soever they be called or distinguished, and for all other persons living or being under the jurisdiction of the King of Spain, or any of his confederates, or that of any other Romish or Popish Potentate. And we do likewise expressly forbid all our subjects to carry such collected monies out of the land, to return them by bills of exchange, or in any other manner, directly or indirectly, to convey them to the aforesaid Persons, Convents, or Colleges; or to join and be assisting in the sending or making over any such collections in gold or silver coined, or uncoined, or any other kind of goods or wares of what nature soever, on pain that those who make or set on foot such collections, shall be actually punished with the confiscation of all their estates; and they who carry such collections as are abovementioned to the aforesaid Jesuits, or other ecclesiastical persons, likewise above described, shall be punished either corporally, or with the forfeiture of their estates, according to the circumstances of things, and the pleasure of the Magistracy; and all those who shall be found henceforwards to have contributed any sums of money, shall forfeit one hundred pounds Flemish, each person, and for every single transgression of that nature. All which mulcts, fines and forfeitures we have declared, and do hereby again declare, shall be applied and paid, one half to the informer, and the other to the officer who levies the same. We further declare, that all contraventions or transgressions of this our Ordinance, that have been, or shall be hereafter made and discovered, shall be punished after the same manner, without regard to any lapse of time, as if the same were newly committed; and that all such who are not able to answer these fines or mulcts, shall be corporally punished in lieu thereof. And we do hereby further command all Courts of Justice, Justiciaries, and Judges of this land, to proceed briefly and summarily in these matters, without the long forms of law, and without any diminution or abatement of the pains and penalties hereby ordained, or any evasion or collusion whatsoever; to the end that this our Placard may be the more duly and faithfully executed. We do likewise declare, that all those Officers who refuse or neglect, to put this Placard in execution with the utmost strictness, shall forfeit their offices and places, and that they shall become actually vacant, and impetrable for any others. And to the end that none may pretend ignorance, we intreat and invite the States, Stadtholders, the Committees of the States, and the Deputies of the States respectively of Gelderland, and the County of Zutphen, of Holland, West-Freesland, Over-Yssel, and the Town of Groningen and the Ommelands, and all other Magistrates and Officers, to whom these may relate, immediately to proclaim, publish, and declare this our Ordinance in all places, in which it is usual to promulgate and make known the like, and to proceed, and cause to be proceeded against the transgressors and contraveners thereof without favour, affection, connivance, or accommodation; forasmuch as we judge the same to be for the service of these Provinces. ANO DOM. 1622.

Done and agreed upon at the Assembly of the Lords the States-General, in the *Hague*, on the 26th of *February*, 1622.

Concordat cum Originali

E. VANDER MARKT, *&c.*

And lower,

By order of the said Lords the States-General.

Signed,

C. AERSSEN.

AN° DOM. 1622. About this time the fate of the *Remonſtrants* was very different in different places. In ſome of the towns of *Gelderland* they met with little contradiction: but at *Nimeguen*, where they had Meetings of 3 or 400 people at once, they were ſtrongly oppoſed. They preached on the 19th of *January*, O. S. being *Saturday*, in the evening, at the houſe of a certain Brewer, named *Henry Albertſon*. This Meeting was afterwards diſcovered. A certain woman who had been there, was in her return home met by another, a zealous *Contraremonſtrant*, near the place of preaching, and as ſhe made uſe of a ſtaff, ſhe was the more eaſily known. The ſaid woman, whoſe name was *Gertrude Tellen*, had likewiſe obſerved other *Remonſtrants* thereabouts, from whence ſhe gueſſed that they had been all of 'em at a Meeting. She imparted her ſuſpicion to the Miniſter *Daniel Gyſe*, who the next day inveighed vehemently from the pulpit againſt the remiſſneſs of the Magiſtrates, maintaining, **that there ought to be but one religion tolerated.** Hereupon, the following *Monday* the woman that had been diſcovered, and her huſband too, were ſummoned to appear at the Stadthouſe, and each of them ſeparately examined. The woman ſuffered it to be drawn out of her, and owned imprudently, that ſhe had been at the Meeting, and where it was holden. Then her huſband, who had been ſhut up in a diſtinct room, being called in, and hearing what his wife had confeſſed, owned likewiſe that he had partaken of a good ſermon, but added, that he did not know the houſe where he had been; and how much ſoever they threatened him, he ſtill adhered to the ſame aſſertion. For which reaſon they committed him to a cloſer priſon, in order to extort a further confeſſion from him. On the 30th of the ſame month, *Henry Albertſon* the Brewer, was ſummoned before the Magiſtrates, and charged with lending his houſe for the meeting of the *Remonſtrants*. He prayed he might know his accuſers, and that they might be obliged to produce their proof. But he was anſwered, *that their Worſhips were ſufficiently ſatisfied of the matter of fact; wherefore he was not to expect any further proof, but only to prepare himſelf to pay the fines by law appointed, leaſt a worſe thing ſhould befal him.* On the 16th of *February* he was condemned to pay the mulct of 200 Gilders, and ſuſpended from the exerciſe of his trade till he ſhould give full ſatisfaction in what was required of him; it being ordered that no Beer-notes ſhould be granted in his name at the Exciſe-office. No proteſtations againſt this rigid ſentence, no humble petitions, no appeals to the Burgomaſters themſelves, nor to the contents of the Placards could avail him; he was forced to pay all the money, after an oppoſition of fifteen days. At the ſame time a girl of about 12 or 13 years, whoſe name was *Maria Brunes*, was cited to the Stadthouſe, upon ſuſpicion that ſhe had been with her mother at the Meeting in the Brewer's houſe. They aſked her where ſhe and her mother had been two or three days before in the evening? This they would have obliged her to declare upon oath; nay they even threatened to whip her, if ſhe would not accuſe her mother, a diſconſolate widow, who had but lately loſt her huſband. But what ſhe anſwered, and how ſhe came off afterwards, I do not find; nor what became of the lame woman accuſed by *Gertrude Tellen* and her impriſoned huſband.

Proceedings againſt the Remonſtrants.

Not long before this the Miniſter *John Smit van Aken* had endeavoured to exaſperate the Magiſtrates of *Nimeguen* to exert the utmoſt ſeverity againſt the *Remonſtrants*, crying out from the pulpit, *In vain do you expect the ſea to be calmed, whilſt you ſuffer two or three turbulent people here to ruffle it with their breath.* On the 6th of *March* the Burgomaſter *Arent Kelfken* attended with the Town-officers, and ſome of the Watch went to the houſe of *Wilhelmina van Wanray*, widow to *Gerard Beeſman* (the brother of *Chriſtopher*, a late Burgomaſter) in the evening, in hopes of diſturbing a private Meeting. He cauſed the door of the houſe to be broke open by the Town-ſmith, becauſe the ſaid widow did not open the door ſoon enough, and made his Officers in the mean while climb up to the windows through a neighbours houſe: Being got in, he ſearched the houſe from top to bottom, opened all the cloſets and cheſts, and pryed into every corner, but found none there, ſave only the widow herſelf, and nothing looked like a Meeting except a few benches or ſeats in the garret. After this, the ſaid *Beeſman*'s widow was cited to appear before the Senate or Council of the town on the 27th of the ſame month; where being come, and refuſing either to purge herſelf upon oath, or to pay the fine demanded of her, ſhe was taken into cuſtody, together with another widow of ſeventy-five years of age, who had been accuſed of being preſent at a forbidden Conventicle. The former

mer of theſe widows having continued a priſoner ſeveral days, and in vain petitioned to be diſcharged upon bail, and to be tried before the uſual Court, writ a letter to the Magiſtrates of the following tenour: ANNO DOM. 1622.

The letter of a certain widow to the Gentlemen of the Council at Rotterdam.

Gentlemen,

'YOU have confined me here. I have ſued to be brought to my trial. What is it you intend to do with me? I ſtill inſiſt upon being brought to a tryal. 'The Apoſtle *Paul*, when he was bound, in order to be ſcourged, claimed the right 'of a Roman Citizen, demanded juſtice, and appealed afterwards to *Cæſar*; which 'right was granted him. I am the daughter and widow of a Burgher, and do again 'challenge the right of a Burgher, deſiring to be diſcharged upon bail, and brought 'to my tryal. Remember Mr. Burgomaſter *Kelfken*, that your own father deſired 'the ſame thing of the *Popiſh* Magiſtrates in former times. He obtained it, and 'why ſhould not I? Sure you will not be worſe to me, than the *Jews* and *Gentiles* 'were to *Paul*, or the *Papiſts* to your father. I could produce ſeveral other examples 'of thoſe who have been let out upon bail, and allowed to make their legal defence. 'And why may not I? Or is this privilege only denied to thoſe who confeſs the name 'of Chriſt? Have you Placards? put them in execution, but do it juſtly; we do not 'dwell in deſarts. You would have us ſwear; but the Martyrs choſe rather to un-'dergo all kinds of torments. Do you act by any law or rule of the town? Shew 'us by what law you proceed. Let Burgomaſter *Reuſen*, who is a Lawyer, ſay at 'what ſchool he learnt ſuch kind of law. Sure I may take advice of ſomebody. 'But if you will not try me by law, then you act arbitrarily, and with violence, againſt 'which I proteſt publickly, and deſire that the Secretary may record the ſame, 'in the preſence of Meſſieurs *Mulekom* and *Steineik*, the Schepens as witneſſes, to 'the end that I may have certificate of it, and preſerve it for my children. But, 'Gentlemen, if you deſign to keep me here till I have taken the oath of purgation, 'or paid any money, you'll be much deceived; for I ſhall not lay this bridge. And 'if you get any honour by uſing a widow thus, pray keep it for your children too. 'But why do you leave me here, till you can extort money from me? If you think 'you have any right to it, let *Kelfken* go and fetch it at my houſe. Since he has 'had the credit of breaking it open, let him make an end of the work; the honour 'ought to be his only: I ſhall remember it: But I ſhall not bring it you, for in-'deed I have it not, *&c.*

Signed

WILHELMINA van WANRAY,
Widow of GERARD BEESMAN.

So boldly and courageouſly did this Gentlewoman behave herſelf towards the Magiſtrates. But after ſhe had lain in priſon about a month, ſhe was ſo weakened and ſpent, that ſhe could not bear the inconveniences of her priſon any longer, but was obliged to purchaſe her liberty at the price of 200 Gilders. The money being raiſed, they made her ſtay one night longer, neither did they diſcharge her, till they had given her a ſevere reprimand for her boldneſs. One of the Magiſtrates threatened her, that if ſhe tranſgreſſed the Placards again, ſhe ſhould forfeit all the privileges of a Burgher, and be immediately turned out of the town. Another told her, he would inflict corporal puniſhment on her. The other old widow of 75 years, was forced to pay a fine of 25 Gilders before ſhe could be releaſed. And when her daughter-in-law ſollicited ſome of the Magiſtrates in her favour, praying that ſhe might be diſcharged both from her confinement and the mulct which was ſet upon her, in conſideration of her being an antient and poor widow, who knew not where to raiſe ſo much money, ſhe was anſwered by *Chriſtian ter Spike*, one of the Burgomaſters: *Has your mother no money? her ſkin muſt pay for it.* The Burgomaſter *Kelfken* handled her yet more roughly, ſaying, *That he would drive her mother and all the reſt of the* Arminians *out of the town.* Neither did the perſecution ſtop at theſe two widows. Several other perſons who had been ſuſpected of having been at the meeting, or who had been informed againſt by the Town-officers, were likewiſe ſummoned before the Magiſtrates. *Arent Corneliſſon*, a Bookſeller, was on

ANNO DOM. 1622. the 28th of this month condemned to pay 25 Gilders, becauſe he would not clear himſelf upon oath. Some of the Officers declared, they had ſeen his ſon *Nicholas* coming out of the Conventicle. Upon this he was ſentenced to pay the like fine, and he had certainly been obliged to do it, if he had not ſhown by irrefragable proofs, that he was at another place at the ſame time. Nevertheleſs he was forced to pay 10 Gilders for ſaying, *that one of the witneſſes was a lyar.* Another Burgher, who was a Brazier by trade, was ordered to pay 25 Gilders for having been at the ſame Meeting; and not being prepared for it, they ſhut up his ſhop, and forbad him to work, *on pain of forfeiting fifty Gilders for every ſtroke of his hammer*, notwithſtanding he had no other way of ſupporting his wife and children; for he was forced to work for his livelyhood, and in order to work, he muſt firſt pay the fine ſet upon him, which he could not do, without earning the money.

After this, but the time when is not mentioned, ſeveral *Remonſtrant* Burghers of *Nimeguen* were again charged with having met at the houſe of the late Burgomaſter *Wevering*, upon the information of a perſon who never appeared againſt them. Some of 'em were taken out of their beds, and carried to priſon, and before any reſolution paſt againſt them by the Schepens according to law, were threatened by the Burgomaſters to be put to the Rack, in order to their being obliged to confeſs, and to accuſe themſelves and others. All of them almoſt who had been ſuſpected, were condemned to pay their fines. Some were prohibited to follow their trades till they had paid. Several denied what they were accuſed of, and prayed to know who were the witneſſes, to the end they might refute or challenge them. But this could not be obtained, and the Magiſtrates declared that the accuſed and condemned perſons ſhould pay their fines. In the mean while they got a petition to be preſented in their names to the Prince of *Orange*, then at *Schenkenſchans*, in which they ſet forth the unjuſt proceedings of the Magiſtrates of this town againſt them; and their complaints met with ſo good ſucceſs, that by his authority and interpoſition a ſtop was put to any further hardſhips. After which, the *Remonſtrants* had ſome reſt, and went on ſilently with their Meetings.

The ſtate of the Remonſtrant *Churches in* Holland.

There were ſeveral towns in *Holland*, in which thoſe people found great inconveniences, particularly *Alkmaer*, *Horn*, and *Monikedam.* In divers other places their Churches increaſed in numbers and zeal. At *Horn*, at the time when they adminiſtered the holy Sacrament in the ſpring, there was an acceſſion of two and twenty Members at once. But they ſuffered ſtill at *Leyden*, at *Gouda* and elſewhere. On *Aſcenſion-day*, being the 5th of *May*, the Under-Scout went to the houſe of a certain Burgher of the ſaid town, in order to diſturb a Meeting of the *Remonſtrants*, but found nobody there, beſides the father and his children. The *Remonſtrants* of *Gouda* tell us likewiſe of the violence uſed in entering the houſe of a certain widow with lighted torches, which endangered the firing the houſe; and of the ill treatment of the maid of the houſe, whom the Officers ordering to be ſilent, the Bailiff *Klotes* cried, *ram a handkerchief into the whore's mouth, that ſhe may not bawl ſo.*

Proceedings againſt the Remonſtrants *at* Schonehoven.

At *Schonehoven* there lived one *Tanneken Nawens*, a woman of the *Remonſtrant* perſuaſion, who got her living by keeping a *French*-ſchool. Among the Children that frequented her ſchool, there was a little girl which had a Paſquil, or Satire, upon the *Contraremonſtrants*, that had been paſted up about 3 years before on the doors of all the churches at *Gouda.* She happened to ſhow it to ſome of the children of the *Contraremonſtrant* party. Theſe told their parents of it, and they the Bailiff, *Roger Huigens.* Hereupon the ſaid Bailiff with the Schepens and Officers of the town went to the houſe of the Schoolmiſtreſs. They thruſt her and her mother out of doors, ſearched the houſe throughout, and on one of the ſhelves found the ſaid Paſquil, and carried it with them to the Stadthouſe, whither it was agreed to ſummon the woman by one of the Town-meſſengers. It was there propoſed to her to anſwer the Magiſtrates upon oath. She refuſed that, but ſhewed herſelf diſpoſed to tell all ſhe knew relating to the Paſquil. The Magiſtrates were not thus ſatisfied, but roſe, and left her ſhut up in a room till the evening, at which time ſhe was carried to a publick-houſe, called the *Fleete*, where ſhe was ſo ſtrictly guarded by two Meſſengers, that none of her neareſt kindred could have acceſs to her. Here the Meſſengers ſpent eight Gilders a day for above three weeks together, at her coſt. Her brothers in the mean while petitioned the Court of *Holland*, that ſhe might be brought

brought to her tryal. She was brought accordingly before the Schepens three times. The Bailiff inſiſted upon her taking the oath required of her. The woman begged ſhe might not be obliged to ſwear to any thing but the buſineſs of the Paſquil. The Schepens conſented to her requeſt. But when the Bailiff would not allow her to take the oath, ſaying, he was ſure ſhe would forſwear her ſelf; ſhe declared ſhe knew nothing of the Paſquil, and offered to take her oath of it. This did not avail her, and ſhe was continued under confinement, to her great damage. At length ſomebody came to her at the inn, or publick-houſe, where ſhe was kept, and ſaid: *I don't ſee how you will get out, for the Bailiff will not let you purge yourſelf upon oath; therefore I would adviſe you to make it up with him.* She finding no other means to get free, took this advice, and paid 100 Gilders for a fine, and 200 for charges. After ſhe was releaſed, ſhe aſked, *Whether if any of her countrymen had been taken and carried into* Dunkirk *by the common enemy, they would not have come off as cheap as ſhe?* ANNO DOM. 1622.

In the month of *May* following, the States of *Holland* took into conſideration the report made to them by the Counſellors *Roſa* and *Winegarden*, touching the behaviour of the *Remonſtrants* at *Rotterdam*, together with the additions which the Supreme Court of Juſtice was of opinion ought to be made to the Placard againſt the people of that perſuaſion, and all the pieces relating to that matter. Upon which they came to a reſolution on the 13th of the month, that the whole ſhould be referred to the Grand Committee, in order to their conſidering it maturely, and giving their opinion at the next Aſſembly of the ſaid States, to the end they might proceed therein as they ſhould ſee fitting. But whether the States proceeded any further therein, does not appear to us. However the Court of *Holland* reviſed the ſecret Ordinance touching the manner of proceeding againſt the tranſgreſſors of the Placards, which as we have ſhown, were altered formerly more than once, and made ſome additions to it; and in order to prevent all evaſions and excuſe, did on the 15th of *June* eſtabliſh the ſame in the following manner.

An Ordinance of the Court of Holland *concerning the manner of proceeding againſt the* Remonſtrants

THE Court of Holland having deliberated upon the method of proceeding againſt ſuch as contravene the Placards of their High Mightineſſes the States-General of the United-Netherlands, bearing date the 3d of July, 1619, and the 1ſt of February, 1620, have agreed, and do accordingly require and command in the name of the ſupreme Powers, that when any Bailiff or his Deputy ſhall find any perſons in any of the Meetings or Conventicles prohibited by the ſaid Placards, they ſhall immediately levy the fines upon them, without any further proceſs or tryal and condemnation before the Schepens or other Magiſtrates. And in caſe any perſons find themſelves aggrieved, they ſhall be allowed to appeal to the ſaid Schepens or other chief Magiſtrates, provided they depoſite the fines before-hand. But in caſe the Bailiff or his Deputy have a mind to implead any perſons upon the contravention or breach of the ſaid Placards, without having found them in a forbidden Conventicle, but only upon information that they were there, they may ſummon them before the Magiſtrates, and interrogate them touching the matter of fact. If the perſons accuſed confeſs the fact, in ſuch caſe the ſaid Magiſtrates ſhall pronounce ſentence againſt them, and the aforeſaid Officers ſhall immediately and effectually put the ſame in execution: If they deny it, the Officers ſhall proceed againſt them as ſummarily as poſſible; and beſides thoſe proofs and evidences which are given againſt them, they may oblige them to declare upon oath, whether they were at the ſaid Meetings or not. If they refuſe to purge themſelves upon oath, the Schepens or Magiſtrates may, ſetting aſide all other proofs or evidences, underſtand the ſaid refuſals to amount to a confeſſion, and thereupon condemn them to pay the fines appointed by the Placards. And in caſe any of the offenders appear to be ſo poor, as not to be able to anſwer the fines ſet upon them, thoſe fines, or any part of them, may be converted into other penalties, ſuch as the being put to bread and water a good number of days, according to the circumſtances of the fact, and with regard to the conditions of the perſons. And as for other delinquents, who have fled from juſtice, foraſmuch as the flight of thoſe perſons ought by no means to exempt them from puniſhment, nor from any extraordinary proceedings againſt them, we declare and ordain, that the Bailiff or Scout, and the Schepens or other Magiſtrates ſhall proceed againſt ſuch perſons by citation from

An° Dom. 1622. eight days to eight days, after which they may denounce such pains and penalties as they shall think fit. We likewise order and require all Bailiffs, Scouts, and Schepens, together with their Deputies, in the name of the powers aforementioned, to put the aforesaid Placards in execution, without favour or affection, or any collusion; and without giving us any reason to suspect that they do not respect those Placards, nor endeavour to conform themselves thereto.

Actum in the Council, this 15th of *June*, 1622.

Witness

The Griffier, A. POTZ.

Thus strictly were the Bailiffs, Scouts, and Schepens enjoined to execute the Placards; and those who were for showing no mercy to the *Remonstrants*, exactly conformed to the said rule. This ordinance opened a larger field to hunt them out, to seize them, and extort money from them. Nevertheless there were still some Magistrates found, who had no regard either to this Ordinance of the Court of *Holland*, or to any of the Laws and Placards enacted against religious meetings, but suffered the *Remonstrants* to worship God after their own way, without concerning themselves with them, especially in *North-Holland*, as we have shown above: they had no where greater liberty than there. At *Alkmaer* they preached twice every *Sunday*, and the bell of the Great Church served to bring them together. At *Horn* they had seven or eight Sermons on a *Sunday* before 150 or 200 auditors. Divers inhabitants of the towns and villages round about *Enkhusen*, *Alkmaer*, and *Harlem*, particularly those of *Wormer*, desired that the *Remonstrant* Ministers might preach sometimes in their houses; but there were not enough to officiate in so many places. For though there were above seventy *Remonstrant* Ministers, yet in some towns they were obliged to keep three, four, or five of them, to serve their assemblies by turns. Besides, the Directors *Borre*, *Poppius*, and *Niellius*, found it necessary to leave some of those Ministers unemployed. Some of them, on account of their age, infirmities, or incapacity, and others by reason of their scandalous lives. And some of the churches were so nice, that they would not run the risque of hearing a learned or good man, if he wanted either voice or eloquence. On the other hand, it was a sad consideration, that some of the banished Ministers were not yet reformed by their sufferings. Some of this sort, who were left unemployed on account of their irregular lives, were not contented with enjoying an allowance, for which they did nothing, but insisted upon officiating in some congregation or other, because then, besides their wages, they were sure of being fed too, by the people with whom they lodged. They threatened therefore to sign the Act of Cessation, unless they were employed in the service of the churches. It was very burdensome in the mean time, to keep Ministers that either did nothing, or if employed, did not behave themselves as they ought, whilst there was hardly a support for those who did their duty. They could use no other method but seriously to exhort those who by their scandalous lives rendered themselves useless, and yet were assisted for the sake of their wives or children, to reform themselves; and to threaten them with being excluded from any benefit of the common purse, in case they did not act otherwise for the time to come; and to represent to them, that if they were determined to sign the Act, and to sacrifice their honour and conscience, there was no help for it, but their brethren must see it with patience. As for others, who on account of their age, or other natural defects, were not qualified any longer for the Ministry, and nevertheless were willing to serve, and in want, the Directors agreed to take pity on them, and to support them to the utmost of their power. But all their exhortations and admonitions to those of the former sort, were like whistling to the wind; those who were *filthy*, continued *filthy still*, and some of those who could not get to be employed, took upon them by degrees to act of their own head, and such their acting tended to the prejudice of the churches; for it was acting amiss, and served to ruin even the offenders themselves; especially one of them, who will give us occasion to make mention of him again before the end of this year. Thus the weak and tender

Great connivance used with respect to the Remonstrants *in* North-Holland.

Several Remonstrant *Ministers by reason of their incapacity or immoral lives are excluded by the Directors from all employment.*

body of the *Remonſtrants*, had its internal diſeaſes, beſides its external accidents and inconveniences. Among the former is likewiſe to be reckoned the libertinage or extravagance of ſome few of their Miniſters, who officiated indeed, but were too much dipt in certain particular notions, which they endeavoured to propagate among the people, eſpecially relating to the office of the Civil Magiſtrate; for ſome of them held, **That it was not lawful for Chriſtians to uſe the temporal ſword in governing.** Of this opinion were *Dominicus Sapma* and *Hermannus Montanus*; the firſt of which was taken to taſk by *Conradus Vorſtius*, but to little purpoſe. The Directors apprehending that this might prove the occaſion of diviſions, intreated *Epiſcopius* to write upon that ſubject, and to weigh the arguments brought againſt the exerciſe of that office. This was afterwards done, and the contrary opinion ſo ſtrongly and fully eſtabliſhed, that moſt of thoſe who had taken up that notion, ſoon laid it down again, or kept it to themſelves, without troubling their auditors with diſputes about it, or urging it as neceſſary. ANNO DOM. 1622.

In the month of *July*, one *Abraham Antonis*, a *Remonſtrant* of *Amſterdam*, whom we have had occaſion to ſpeak of in our former books, expoſed himſelf to danger, and the city to a diſturbance, through his imprudence or want of thought. Having ſet about the building of a houſe at the corner of the *Warmooſgracht*, he muſt needs put ſome ornaments of lions and mens heads upon it. The Carpenter adviſed the Stone-cutter to carve the head of the Advocate *Barnevelt*. The Stone cutter propoſed it to *Antonis*, who replied, *I have no objection againſt it*; and accordingly he delivered him a Cut of *Barnevelt*, in order to make it. It was ſoon finiſhed, and ſet in the place appointed for it, and the reſemblance was ſuch, that every body knew it at the firſt ſight. A perſon who paſt by whilſt they were fixing it, cried, *What boldneſs is this?* Whereupon ſome that were paſſing by, ſtood ſtill, till they were joined by others, who fell firſt to murmuring, and from murmuring to throwing ſtones, ſo that the noſe of *Barnevelt* was broke off with one of the blows. Then was it high time to yield; ſo that the head, which had given ſuch offence, was taken down, after it had ſtood about half a day. Upon this the people diſperſed, and the tumult was compoſed. But *Abraham Antonis* was ſummoned to appear before the Schepens on that account, and aſked by the Scout, whether he had cauſed the head of the late Advocate to be ſet on his houſe? He related how it happened, proteſting that it was not done with any ill intention; and that he ſhould have certainly forborn it, if he had once thought it would have given offence. Here it ſtopped, and no further trouble was given him on that account.

In the mean time, great endeavours were uſed in *France*, to procure a toleration for the *Remonſtrants*. *Grotius* had invited *Uitenbogart*, in the beginning of *January* of this year, to come from *Roan* to *Paris* for that purpoſe. The latter, after ſome conſultation with *Epiſcopius* and *Cupus*, undertook the journey. Being arrived at *Paris*, *Grotius* together with *Tilenus* and *D'Or*, reviſed and conſidered the petition, which he, *Uitenbogart*, had drawn up, and on the 20th of the ſaid month preſented it to the Preſident *Jeannin*. This Gentleman thought it too long, and adviſed him to abridge it, which being done accordingly, it was delivered to him again on the 24th by *Uitenbogart*, being of the following tenor.

To the KING.

SIRE,

'THE perſons who caſt themſelves at your Majeſty's feet with this Petition, are your moſt dutiful and moſt affectionate ſervants, ſome of whom have been 'baniſhed out of *Holland*, and others forced to quit *Sedan*, on account of their religion, and to ſeek ſhelter in this your Majeſty's kingdom, to the end they might 'live in all godlineſs and honeſty under the protection and obedience of your royal 'laws. They therefore moſt humbly beſeech your Majeſty, that you would vouchſafe to ſtretch out the ſcepter of your Princely mercy and goodneſs towards them, 'to receive their complaints, and to give ſuch directions as may be moſt conducive to 'your Majeſty's ſervice.

And

ANNO DOM. 1622.

A Petition presented in the name of the Remonſtrant *Exiles in* France, *to the* French *King.*

'*Sire*, The aforeſaid Petitioners repreſent to your Majeſty in all humility, that 'n ot being able, in conſiſtence with the duty of their office, to connive at, much 'leſs to agree and conform to the errors and abuſes which they obſerved in the religion, commonly ſtiled the *Reformed*, particularly with reſpect to thoſe points or articles relating to the *eternal predeſtination of God*; to the *merits of the death of our Lord and Saviour, Jeſus Chriſt*; *divine grace*; *free will and perſeverance*; as perceiving that the opinions and doctrines of many of the Profeſſors of that religion were, in thoſe points, diametrically oppoſite to truth, piety and morality; as alſo contrary to what both is, and always has been believed in the chriſtian church: Thence it has proceeded, that they the ſaid Petitioners, both have been, and ſtill are, ſubject to very great hardſhips and ſufferings. Some of the moſt eminent perſons of their country having been violently ſeized upon and impriſoned contrary to law, and many Magiſtrates, under whoſe lawful authority they had taught the truth, in oppoſition to the aforeſaid errors and abuſes, having been diſplaced, a Synod was called at *Dort* in *Holland*, in which the profeſſed enemies of the Petitioners having ſet themſelves up for Judges, did, without entering into any conference upon the matters in diſpute, or ſufferitg them to make a juſt defence, unjuſtly condemn, deprive and baniſh them, and to this day they carry on a moſt cruel perſecution againſt many thouſands of thoſe who confeſs the ſaid truth.

'And whereas, *Sire*, we had hoped, that thoſe of the aforeſaid *Reformed* religion in this kingdom, reſpecting the very wiſe prohibition of your Majeſty to their Miniſters, as your ſubjects, not to go to the Synod of *Dort*, would much rather have forborn doing what was worſe; yet have they had the boldneſs to condemn us, your Petitioners, in a Synod held at *Alez* in the *Cevennes*, by approving the Canons of the aforeſaid Synod of *Dort*; and even to bind each other with a new and unheard-of oath, never to depart from the doctrines contained in the aforeſaid Canons (which have added juſt as many more new articles of faith to their antient confeſſion) excluding from the care of ſchools and churches, all who ſhould refuſe to take ſuch an oath, or approve of their pernicious errors. All which matters may be more fully explained and confirmed, whenever your Majeſty ſhall think fit to require the ſame.

'The aforeſaid Petitioners having been thus treated, and driven out of their country for ſuch cauſes, thought they could not find any ſurer refuge than in your Majeſty's dominions, which have always had the credit of being the *Aſylum* and Harbour of the unfortunate: and they hope that your Majeſty, who has already, with juſtice, deſerved and required the glorious title of a good and juſt Prince, will not refuſe the royal protection to thoſe who have been ſo unjuſtly baniſhed out of a country, in which (during their abode and miniſtration there) it was always confeſſed, that the beſt and ſureſt ſupport of its liberty, after God, was this Crown, the grandeur whereof (next to what they owed their own nation) was always the object and end of their deſires, wiſhes and prayers. This will encourage them hereafter, with much greater reaſon, to perſevere in the duty of fidelity, without even ſparing their blood as often as the ſervice of their benefactor ſhall require it. Therefore the aforeſaid Refugees, being moſt affectionate and obedient ſervants of your Majeſty, do, in the deepeſt humility, caſt themſelves at your royal feet, beſeeching you, for the reaſons above-mentioned, and becauſe they cannot hold communion with the Reformed of this kingdom, who without any cognizance of cauſe have ſo raſhly condemned them, and who arrogate to themſelves ſuch an authority over churches and mens conſciences, to take them under your royal protection, and to let them, and ſuch of their perſwaſion, who being driven by perſecution or otherwiſe, may hereafter betake themſelves to your Majeſty's obedience, enjoy the ſame favour as you have been pleaſed to vouchſafe to others, by your allowing theſe your petitioners the free exerciſe of their religion, and profeſſion of their doctrine, which has been rejected, and condemned by the above-mentioned *Reformed*, notwithſtanding their agreement with the word of God, and the antient faith of chriſtians. And ſince ſome of the Teachers of the pretended *Reformed* religion have taken upon them by their own authority, to print and publiſh the Canons of *Dort*, with the Decrees and the Formulary of the Oath of *Alez*, at *Niſmes*, *Quevilly*, and elſewhere, having

'likewiſe over and above put out a certain ſlanderous book, intituled, *The Anatomy of* AN°DOM. 1622.
'*Arminianiſm*, drawn up by one of the Miniſters of *Charenton*, with deſign to im-
'poſe upon their hearers and followers, and by unjuſtly cenſuring the Petitioners,
'to maintain and promote their palpable and pernicious errors: Therefore the afore-
'ſaid Petitioners find themſelves neceſſitated, moſt humbly to beſeech your Ma-
'jeſty, that you would vouchſafe to grant them alſo the liberty of printing on
'their ſide whatever they think proper for their juſtification: Proteſting moſt
'ſolemnly in the preſence of God, the ſearcher of all hearts, that they, obtaining
'this eaſe to their conſciences, have no other deſign than to behave themſelves to-
'wards your Majeſty with the ſame duty which you might expect from any of your
'moſt faithful ſervants and ſubjects: Promiſing likewiſe to uſe the liberty that
'ſhall be granted them with ſuch moderation, that no occaſion of ſcandal ſhall
'ariſe from thence; and that in all things relating to the ſervice of your Majeſty,
'and the welfare of your kingdom, you ſhall never find any thing elſe but con-
'tinual wiſhes, and moſt ardent prayers to God, that he will ſhower down
'the choiſeſt of his bleſſings, both ſpiritual and temporal, on the King and King-
'dom.

A Conference between Uitenbogart *and the Preſident* Jeannin.

The Preſident *Jeannin* having twice read over this Petition, ſaid, *'tis well drawn up*; and he adviſed *Uitenbogart* to ſhow it to the Prince of *Condé*, the Chancellor, and the Keeper of the Great Seal. *Uitenbogart* replied, *I know that the States Ambaſſadour, the Heer* van Langerak, *and thoſe of the religion, if this matter gets air, will oppoſe it, and work againſt us; nay, if they are able, will expell us the country.* To which the Preſident made anſwer; *Never fear; let them endeavour it as much as they will, they ſhall never compaſs their deſign.* The Miniſter: *Is there any hope of our obtaining favour?* The Preſident: *I am not able to anſwer this queſtion before the Council has conſidered of it. For my own part, I am of opinion that his Majeſty ought to grant it, and many of the Council are of the ſame mind. There are good hopes for you, and I ſhall faithfully ſerve and aſſiſt you as far as I am able.* After this, the Preſident *Jeannin* told *Grotius*, that they ought to wait eight or ten days after the King's arrival, becauſe his Majeſty and his Miniſters would have two much buſineſs on their hands, and that he ſhould gladly ſee ſomething done in favour of the Exiles. He added, *That he had hoped that Prince* Maurice *might have been brought to a reconciliation, but that he was too far embarked with* England, *and too obſtinate beſides.* And indeed the Prince gave daily occaſion of diſcontent to *France*. *Grotius* cauſed *Uitenbogart* to read a certain letter, formerly writ by the Heer *de Refuge*, Ambaſſadour from *France* to *Holland*, when Prince *Maurice* was inveſted with the Order of the Garter, in which he ſaid, *That the States would be bound by the Garter both hand and foot.* About this time there was a whiſper of certain matters, which made *Grotius* begin to doubt whether it would not be better to let the buſineſs of the Petition drop. He ſuſpected, that ſome of the great men might adviſe the preſenting the above-mentioned Petition, rather for terrifying the *Hugonots* with the apprehenſion of a ſchiſm, by the liberty granted to the *Remonſtrants*, and for bringing them to more reaſonable terms, than out of kindneſs to the ſaid *Remonſtrants*. A certain Gentleman of the *Reformed* religion, whoſe name was *Chriſtian*, diſcourſed *Grotius* at the ſame time about concerting a method for uniting both theſe parties of *Proteſtants*, but without making any propoſals. The Abbot of *Perez* warned *Grotius*, that if he was inclined to petition for any thing, he ſhould not ſay a word of the liberty of religion, for that would be taken amiſs, and be prejudicial to the Petitioners themſelves. But it afterwards appeared, that the Abbot had been ſet on by the *Charentoniſts*. *Grotius* complained of the inconſtancy of the *French*, ſaying, *He found that ſome whom he had taken to be his greateſt friends, were thoſe who betrayed him.* But I do not think that this complaint extended itſelf to *Jeannin*, to *Puyſieax*, to the Keeper of the Seal, or to the Chancellor, much leſs to the Sieur *de Boiſſiſe*, who died on the 28th of *December*, much lamented by *Grotius*, who in a certain letter, ſtiles him *an illuſtrious pattern of untainted virtue.* After ſome further deliberation *Uitenbogart* waited on the Chancellor, and delivered to him the afore-mentioned Petition, humbly intreating him to read it, and to promote it. The Chancellor gave him this anſwer: *Tell my Lord, the Preſident, that I would have him receive the Petition, and that we will*

Another between Jeannin *and* Grotius.

ANº DOM. 1622. *read it together.* The Preſident ſaid afterwards to *Uitenbogart*, that the Government ſcrupled the point of granting the free exerciſe of religion to the *Remonſtrants*. The other replied, *That upon treating with Commiſſioners about that point*, (of which hopes had been given) *thoſe ſcruples might be removed; that it would be of great advantage to the kiagdom; that the Government might make a good uſe of the* Remonſtrants, *who did not pretend to ſtipulate any thing, but only to intreat the King, and who were much more dutiful to him than were the* Hugonots, *in order to bridle the licentiouſneſs of the latter; that the* Remonſtrants *were not ſo contemptible as they had been repreſented; that there were great numbers of them in their own country, who had their eyes upon thoſe in* France; *and that he hoped at leaſt, that they might be at liberty to exerciſe their religion in their own houſes, and in the* Low-Dutch *language.*

The Preſident undertook to diſcourſe further with the Chancellor about this matter.

The Remonſtrants *meet with leſs encouragement in* France.

In the mean while the Prince of *Portugal* arrived with letters from the States and the Prince of *Orange* to the King. This produced a great change in affairs. *France* courted *Holland* no leſs than *Holland* did *France*. The *French* were afraid that the *Dutch* would come to the aſſiſtance of the *Rochellers*, and therefore endeavoured to prevent it. Upon this their favour towards the *Remonſtrants* began to cool. *Hotoman* ſaid that *Grotius* might be pardoned, and admitted again into the ſervice of the Commonwealth, provided he would joyn himſelf to thoſe of *Charenton*. Nevertheleſs the buſineſs of the *Remonſtrants*, and their Petition were deliberated on in the King's Council. *Jeannin* ſaid in the preſence of the Chancellor, of the Archbiſhop of *Sens*, *Schomberg*, and the Keeper of the Seal, *Here are certain* Remonſtrants, *whom they in* Holland *call* Arminians; *they do not approve of the pernicious doctrine of the* Hugonots, *relating to* Predeſtination; *by which means God is made the author of ſin, and good works are rendered ineffectual. In theſe points,* added he, *the* Arminians *are of the opinion of the* Catholicks. *And what they deſire of us is, that they may be allowed to live under his Majeſty's protection, and to publiſh what they judge neceſſary for their own defence.* As to the firſt, it was agreed that it ſhould be granted to them; but the Archbiſhop was of opinion, that the latter ſhould not be granted, unleſs they would ſuppreſs the names of their authors. *But*, replied the Preſident, *What do your Lordſhips ſay to the granting them the free exerciſe of their religion, for it is impoſſible for them to live without it?* The Archbiſhop made anſwer, *'Tis enough that one religion, beſides the* Catholick, *is tolerated in* France; *we ought never to ſuffer two more there.* The Chancellor was of the ſame mind; and the Archbiſhop added yet further, *That in caſe they ſhould be allowed the exerciſe of their religion, ſeveral hundred families of Foreigners would preſently come into the country, which might occaſion no ſmall confuſion.* The Preſident told him, *he needed not to fear that.* It was obſervable, during this whole debate, that the *Romiſh Clergy* were very averſe to a toleration, apprehending that if the *Remonſtrants* gained that point, they might cauſe as much prejudice to the *Catholicks*, as they called them, as to the *Hugonots*. After this the Preſident *Jeannin* adviſed *Uitenbogart* not to apply again to the Government, till it was determined, whether there ſhould be peace or war; aſſuring him, in the mean time, that the King had taken him and his brethren under his protection, and that they might enjoy the exerciſe of their religion in their own houſes; but adding, that he adviſed them not to hold too great aſſemblies; not on account of his Majeſty, but of the people. He likewiſe told him in his ear, that the preſent commotions would not ſuffer them to grant more, but that as ſoon as it ſhould be peace, the *Remonſtrants* might expect greater favours.

Their Caſe is debated on in the Council.

Uitenbogart *and* Epiſcopius *preach at* Paris.

On the following *Eaſter*-day, being the 27th of *March*, the firſt *Remonſtrant*-Meeting was held at the houſe of *Grotius* in *Paris*; and *Uitenbogart* preached there on the *Sunday*, as did *Epiſcopius* (who followed him thither with *Cupus*) the next day, upon 1 *Cor.* xv. 17, 18. The Heer *Hogerbeets* congratulated *Uitenbogart* in a letter from his priſon at *Looveſtein*, on the good foundation which he and *Epiſcopius* had then laid, praying, *that God would bleſs their labour, abundantly, to the end, that a perfect ſuperſtructure and houſe of the Lord might be raiſed upon it, to the exaltation of his name, and the propagation of true piety.*

Before this, on the 13th of *March*, *Uitenbogart* had delivered another Petition into the hands of the President *Jeannin*, in which it was desired, *that the* Remonstrants, *who were fled to* France, *might be exempted* (*as well as other* Netherlanders, *subjects of the States*) *from the law of* Aubein, *by vertue of which the estates of such Foreigners as died in that knigdom escheated to the King.* The Petition was graciously consented to; but by reason of the King's departure from *Paris*, the written declaration, made in answer to it, was drawn up afterwards, and signed at *Nantz*; which being translated from the *French*, runs thus: AN° DOM. 1622.

A Declaration of the French King, *in favour of the* Remonstrants, *with respect to the Law of* Aubein.

LOUIS, by the grace of God, King of France and Navarre, to all who shall see these presents, sends greeting. Having considered in our Council of that Treaty and Convention made between our late most honoured Lord and Father (to whom God be merciful) and our very worthy and good Friends, Allies and Confederates, the States-General of the United Provinces of the Netherlands, whereby it was stipulated, that the subjects of the said States, inhabiting in these kingdoms, should be exempted and freed from the law of Aubein, in like manner as our own subjects the French are excepted therefrom in the countries belonging to the said States, with respect to their estates and possessions, both moveable and immoveable, which either of them may acquire, or have formerly acquired, they in our dominions, and our subjects in theirs, which Convention has always been observed hitherto; it is our resolution, that the same shall be henceforwards inviolably observed. Nevertheless, forasmuch as it may be doubted, whether any of the subjects and inhabitants of the countries belonging to the said States-General, who have fled into divers parts of these kingdoms, after having been driven out of their own country by banishment, have a right to the same exemption and liberty: We being well informed of the causes of the aforesaid banishment, and judging that they are not therefore the less objects of our grace and favour, and being besought to declare our pleasure thereupon, have willed and ordained, as we do hereby will and ordain, by and with the advice of our Council, and of our especial grace, full power, and royal authority, that the aforesaid inhabitants, of what quality and condition soever they be, and notwithstanding their banishment, shall enjoy the exemption from the aforesaid law of Aubein, in the same manner as if they were actually in their own country; and that in all the parts of our kingdom, wherever they are settled, they shall enjoy the same security and protection, as if they were our natural subjects, provided they pay us the same allegiance: And in case they come to die, all their goods and estates, as well moveable as immoveable, whereof they were possessed, shall descend to their heirs, or others, who have a right or title thereto, to the end they may freely and fully enjoy the same; forbidding our Officers to make seizure of the same, under pretence that the said goods or estates are escheated to us by the law of Aubein; and interdicting our Procurators, or Attornies-General, or their Deputies, and all others, from giving them any molestation or trouble. And we command our trusty and beloved Counsellors, the persons holding our Courts of Parliament of Paris and Roan, our Chambers of Accompts, the Intendants-General of our Finances in the said places, and the Courts of Exchequer, the Bailiffs, Seneschals, and other Judges and Officers of Justice, whom it may concern, to verify, or cause to be registered, this our present Declaration, and to allow the aforesaid subjects of the United Netherlands, perfectly, peaceably, and continually to use and enjoy the benefits thereof, ceasing, and causing to cease all letts and impediments to the contrary; for such is our will and pleasure.

In testimony whereof we have caused our Seal to be affixed to these Presents. Given at *Nantz* the 11th of *April*, in the year of Grace, 1622, and the year of our reign, 12.

Signed,

LOUIS.

And below,

By the KING,

BRULART.

Sealed with his Majesty's Great Seal on yellow wax.

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The Declaration was ſoon after tranſlated into *Dutch* by ſome of the *Remonſtrants*, and printed, with a ſhort Preface, in which the Publiſher ſhowed that his Majeſty had ſufficiently vindicated the cauſe of the *Remonſtrants* before the whole world, by ſaying, *That he had been fully informed of the occaſion of their exile and baniſhment, and thought them not the leſs worthy his grace and favour on that account.* Yet he added, that this favour was not abſolutely to be depended on, conſidering the mutability of all humane affairs; and that chriſtians ought to put their truſt in God, caſting the anchor of their hope even within the veil, into which the forerunner, *Jeſus Chriſt*, was entered; but that it was however to be looked upon as a great mercy, that God had moved the heart of ſo potent a Prince to compaſſionate thoſe who had been ſo miſerably oppreſſed and perſecuted. In the concluſion were the following expreſſions: *From hence we may be confident, that if we act like chriſtians, and are not remiſs in our prayers to God, he will bring things to paſs, after ſuch a manner (as little appearance as there is of it at preſent) that even thoſe Governours, which are now ſo violently bent upon our ruin, laying aſide their reſentments, will at length become our friends and nurſing fathers.*

When *Uitenbogart*, *Epiſcopius* and *Cupus* prepared to return to *Roan*, the Preſident *Jeannin* offered him letters of recommendation to the Archbiſhop of that City, and to the firſt Preſident of the Parliament of *Normandy*. He gladly accepted of the letter to the Preſident, but was not very fond of that to the Archbiſhop, fearing new oppoſition from the *Romaniſts*, and cenſures from others, or the being engaged in odious diſputes, which he judged very unſeaſonable in thoſe circumſtances, and accordingly endeavoured to avoid as much as poſſible. However he durſt not refuſe the letter for *Jeannin*'s ſake, on whoſe favour the *Remonſtrants* at that time ſo much depended. A certain Gentleman being preſent when this offer was made, told them that the Archbiſhop was then at *Paris*, and propoſed to conduct *Uitenbogart* to him immediately, which the latter could not refuſe, eſpecially becauſe Monſieur *Jeannin* approved it, and ſet himſelf immediately to write the letter. *Uitenbogart* having received the letter, was brought by the Gentleman to the place where the Archbiſhop reſided: He was then at maſs; but coming home in his coach, *Uitenbogart* was preſently diſcovered by ſomebody of the company; upon which the Archbiſhop alighting, embraced the old man, before he could ſpeak a word, ſaying to him, *I know you, and you are welcome.* When *Uitenbogart*, kiſſing the letter, was about to preſent it to him, telling him 'twas a recommendation from the Preſident *Jeannin*, the Archbiſhop, whoſe name wae *Chevalot*, anſwered him: *The letter is agreeable to me, but you need no recommendation.* He then read the letter, which was of the following tenour:

The Preſident Jeannin's *Letter to the Archbiſhop of* Roan, *in favour of the* Remonſtrants.

SIR,

YOU have, I doubt not, been already informed, that ſome of the inhabitants of the United Provinces, *who are called* Arminians, *have taken refuge in ſeveral parts of the kingdom, by the leave of his Majeſty, and that a certain number of them are now reſiding at* Roan, *and ſeveral other places in* Normandy. *Their doctrine concerning the buſineſs of* Predeſtination *is agreeable to that of the* Catholick, Apoſtolick, Roman *Church: and this is the principal cauſe of their being forced to leave their native country. They are a peaceable ſort of people, and will give no cauſe of complaint. Beſides, as I know moſt of them perſonally, I moſt humbly beg you to take it in good part, that I recommend them to you. I know the power you have to prevent any of the factious and ſeditious people from doing them harm: And they are worthy, my Lord, of your protection; which if you grant them, I ſhall ever think my ſelf bound to ſerve you to the beſt of my power. I beſeech God to preſerve your Lordſhip in perfect health.*

Your moſt humble and affectionate Servant,

Paris, the 3d of *April*, 1622.

P. JEANNIN.

After having read this letter, the Archbiſhop ſaid to him, *You are welcome, and I am glad you deſign to ſettle at* Roan *in my Dioceſe. I take you into my protection, and promiſe you all ſecurity. Your people are much more agreeable than thoſe turbulent ſpirits who are ſetting* France *in a flame at every turn. I deſign to be ſhortly at* Roan, *and hope to ſee you, and converſe more cloſely with you there. And if any thing has befallen you there, in which you want my aſſiſtance, you ſhall not fail of it.* The old man *Uitenbogart* gave him many thanks, and ſeeing his great civility, made bold to acquaint him, that his wife paſſing along the ſtreets a few days before, was called *Arminian*, in ſuch a manner, as made her apprehend ſome further inſult; and that this affront proceeded from a certain Monk's preaching a ſermon in St. *Mary*'s church at *Roan*, in which he inveighed againſt the *Remonſtrants*, telling the people, *That there was new Sectaries and Hereticks come thither from* Holland, *who deſigned to ſettle in that city*; and other things of the like nature, to render them odious. The Archbiſhop enquired of ſome of his people, who it was that had preached in *Lent*, and ſaid to *Uitenbogart*, after he had heard it, *be eaſy, it ſhall be ſo no more.* And in leſs than ten days the Monk who had ſhown himſelf ſo violent againſt the *Remonſtrants*, was ſent away from *Roan* to another Convent; after which they heard no more of ſuch ſermons, nor crying after them in the ſtreets. The Archbiſhop promiſed *Uitenbogart* all kind of friendſhip, and taking hold of his cloak, would have led him into the Parlour, to dine with him; but t'other not caring to do it, made ſo many excuſes, that at length he ſuffered him to go away. AN° DOM. 1622.

The letter which *Jeannin* writ to the Preſident of the Parliament of *Normandy*, was to the ſame effect as that to the Archbiſhop. Being both returned to *Roan*, the Archbiſhop ſent for *Uitenbogart*, who accordingly waited on him at his palace on the 15th of *May*. *Uitenbogart* ſtood in need of all his prudence to avoid the ſnares that were laid in his way, without drawing hatred upon himſelf, and yet preſerving a good conſcience. I ſhall here relate the moſt material part of his conference with the Archbiſhop, to the end the reader may judge of it; and the rather, becauſe *Andrew Rivet*, making mention of it, ſays, *that* Uitenbogart *would have acted much more wiſely, if he had not left any memorial of it behind him, and covered it with a veil of ſilence*; inſinuating, that in order to make a coalition with the Church of *Rome*, he had yielded too much to thoſe of that communion. The Archbiſhop, as ſoon as he ſaw him come in, began without any preamble, in an abrupt manner, to ſay to him as follows: 'I have in ſome meaſure pacified thoſe who were violently ſet 'againſt you. You know that by the law, every body is bound to go to church, 'either at that of *our Lady*, or at *Queville*; and we are very ſtrict in theſe matters, 'as you may imagine. But I have interpoſed for you, and given my orders every 'where, notwithſtanding that you do not come near me, as I deſired. Be eaſy, 'but do nothing that may give offence. Carry on your affairs quietly, and no-'body ſhall ſay a word to you.' As *Uitenbogart* ſtood uncovered, he would not ſuffer it, but ſaid to him in latin, *non dominamur Clero*, that is, *we do not lord it over the Clergy*. After which, he went on, and ſaid: 'Poſſibly you think of keeping 'meaſures with thoſe people (*meaning the* Reformed,) but look before you. You 'are a wiſe man. You know enough. Theſe holders-forth are ſo bitter, if one 'ſays but one word to 'em, they will preſently return two for it. I am ſure you are 'of another temper. You are for uniting the Churches. When I hinted ſome-'thing of it to you at *Paris*, you ſighed. I was glad to obſerve that, for I was no 'ſtranger to your moderation and prudence. I deſire nothing but union. I would 'gladly take care of the others too. I do all I can for them. If they want me, 'and lay their caſe before me, I give them a favourable audience; but there is no 'ſuch thing as moderation among them. God has been pleaſed in ſome meaſure to 'open your eyes. You come nearer to us. 'Tis for this they are ſo angry with 'you. I know it very well. Monſieur the Preſident *Jeannin*, that great man, who 'loves his King, and longs for peace, has told me ſo, and I have heard it from 'others too. Perhaps you and I don't differ much from each other: not that I am 'under any doubt of the truth of my own religion, or that I am not ſo zealous for 'it as I ought, but only that I would fain bring about unity. It is in your power 'to do much. We will make uſe of you, as the Catholick Church of old did of 'the *Novatians* againſt the *Arians*. You can do more ſervice to *France*, than has 'been done theſe 500 years. The King will grant you a good allowance, and I too—

A remarkable Conference between the Archbiſhop and Uitenbogart.

AN° DOM. 1622

'And afterwards, I take you into my protection, I will cover you with my gown; 'taking it up with his hand at the same time. I will treat you as my own brother. 'I love you, and could even shed my blood for you. What can you desire more? 'Labour for the peace of the church. Crown your old age with such a holy work. 'In the mean while do your business wisely and privately, till you and I have an opportunity of meeting at *Gallion*, and discoursing further about these matters.

The old man, much surprized at such a treatment, answered him very short, in the presence and hearing of many others, to this effect: 'That there was no great 'reason to fear the *Remonstrants* would contract much familiarity, or seek after it, 'with those of *Queville*, as long as they adhered to the Canons of *Alez*, which so 'much agreed with those of the Synod of *Dort*.' The Archbishop interrupting him, said: 'They wound you as much as they can. We know it, *replied the* 'Minister, and we feel it sufficiently; and it looks as if they feared we should 'occasion divisions among them; but we have no such intention, neither is it in our 'power to do it, if we would. Yes but it is, *said the Archbishop*, but we will talk 'of that when we are at *Gallion*. You shall see what I design to do for you; not 'for the sake of the Pope, nor of the Archbishop, nor yet of the King; but for 'God's sake, and for the uniting the Churches.' Upon his mentioning the uniting of the Churches, *Uitenbogart* represented to him: 'That such poor exiles as they 'were, could contribute nothing towards it: that whilst they were in the service 'of their respective Churches, they had done all that lay in their power for that 'purpose; but instead of being heard, or receiving any encouragement, they were 'deprived, and driven out of their country; insomuch, that all they had been able 'to do, was to shed tears for the schisms which had so miserably divided *Christen-* 'dom. Your Reverence thinks perhaps, *continued he*, that if I should come over to 'the church of *Rome*, it would very much contribute to the union which you de- 'sire— That's true, *said the Bishop*. But permit me to say, *added the Minister*, that 'I have sometimes observed, how your *Catholicks* triumph, and make great boasts, 'when one of the *Reformed* Ministers, of any note, quits our religion to embrace 'yours; which often happens rather for worldly views and ends, than for such as 'are meerly spiritual, and which only affect conscience. And just so have I some- 'times observed, that our own people have fancied they got a great prize when 'they could persuade a Priest to lay aside his vestments, or a Monk to hang his 'hood upon the hedge, as the saying is, only that he might come and take a wife 'among us. But all these things occasion scandal on both sides, without promoting 'the union of our divided flocks; to arrive at which, in my poor opinion (pardon *Means of uniting Christians.* 'my freedom) each party should consider, whether they have not some corrup- 'tions or abuses among themselves that might require a reformation; and each side 'should set about it, in order to encourage their adversaries, by the progress that is 'made to do the same; to the end that those impediments being removed, and proofs 'given of their good dispositions towards union, people might advance gradually 'to meet each other. And as a great and formidable giant being desirous to em- 'brace a little child, must humble himself in some measure, and stoop towards the 'child; so it were to be wished that the *Romish* church, which is so great, so lofty, 'and so powerful as we all know, would at least vouchsafe to correct some of those 'abuses which she might find in herself, and by so doing, accommodate herself to our 'weakness and meanness, and thereby encourage us to draw nearer to her. I say 'this, because your Reverence is a person of so great piety and learning, as not to be 'insensible, that there are some grievous abuses which want reformation in your 'church. That's true, *said the Archbishop*, and accordingly I have begun to retrench 'some of the unnecessary holidays for the ease of the people. *The Minister replied:* 'I have heard speak of your Reverence with great respect on this account; but you 'know, that many other things remain to be amended. *The Archbishop:* It belongs 'to the Pope to take care of that, and not to me. *The Minister:* That's true, and 'therefore I despair of that reunion so much desired by your Reverence.

The Archbishop broke off this conference, by saying: *I shall see you at* Gallion, *and there we will talk more of these matters.* *Gallion* was a noble Palace belonging to the Archbishop, about half a day's journey from *Roan*. But *Uitenbogart* was never formally invited thither, nor was the conference ever reassumed, for the Archbishop sufficiently observed from the freedom used by that Minister, that the *Remonstrants*

did not intend to be made tools of to the detriment of the *Hugonots*, by ſtrengthning the hands of the *Papiſts*. This was far from their intention. The ſeditious temper of ſome of the *French Proteſtants* was indeed very diſpleaſing to them, but this did not make them enemies to the reſt of that party, though many of them ſhewed their ill-will to the *Remonſtrants*; inſomuch, that finding the Decrees of the Synod of *Alez* produced a contrary effect from what they expected, they had recourſe to their old calumny, to wit, that the *Remonſtrants* were in the intereſt of *Spain*. A N° DOM. 1622.

Monſieur *Chriſtian*, whom we have had occaſion to ſpeak of above, preſſed *Grotius* again to procure from *Uitenbogart* ſome overtures for accommodating the differences, and bringing about a union with thoſe of *Charenton*. *Grotius* writ to *Uitenbogart* about it, adviſing that a propoſal ſhould be made to the *Reformed* of entering into a conference about the points in diſpute, in the preſence of ſome impartial perſons; but he ſubjoined, that it was his opinion, that ſomething elſe was meant than what was pretended, namely, to make the *Remonſtrants* loſe the favour and friendſhip which they had found with the *Roman Catholicks*. This obliged *Uitenbogart*, after having deliberated about it with *Epiſcopius* and *Cupus*, to be the more circumſpect. And accordingly it was not thought proper to engage in ſuch a conference, it being apprehended, that thoſe of *Charenton* might take occaſion from it to report, that the *Remonſtrants* had ſought to them, and by this means attain the end which it was believed they had in view, *viz.* the depriving the Exiles of the protection they then ſtood in need of; a thing that would infallibly have come to paſs as ſoon as the *Romaniſts* had been apprized of ſuch correſpondence. On the other hand, they agreed with *Grotius*, that it might be the occaſion of ſcandal, if they did not return ſome anſwer to ſuch a propoſition. It was therefore found adviſeable, that *Uitenbogart* ſhould write a letter to *Grotius* upon this affair, in the *French* tongue, to the end it might be communicated to Monſ. *Chriſtian*; and that it ſhould be drawn up in ſuch a manner, as neither to do them any hurt, in caſe it fell into the hands of the *Papiſts*, nor give any juſt offence to the Gentlemen of *Charenton*. I ſhall lay the tranſlation of that letter before the reader, to the end he may judge of its contents.

An overture made for uniting the Remonſtrants *with the Reformed in* France.

SIR,

‘ I Have ſeriouſly conſidered of what you were pleaſed to communicate to me on the part of Monſ. *Chriſtian*, and conſulted with the friends whom you know about it. We all of us thank him for his good intentions, and believe that what he offers, proceeds from a true chriſtian ſpirit, ſuch as loves peace. But when we conſider, that what was done at *Alez* with ſo much heat, depends on a much ſtricter union or confederacy, and extends itſelf much further than *Charenton*, nay, that if we be not miſtaken, it ariſes from a much deeper ſpring, and tends to much remoter views; we think, with ſubmiſſion, that there is very little fruit to be expected from any overtures we can make for peace, eſpecially in the condition we are in. And it may well deſerve your conſideration, whether it be proper for us to undertake a matter of ſo much moment, without the advice and approbation of thoſe whom you know. You, Sir, can be our witneſs, as much as any man living, of all that we have done and ſuffered to avoid and hinder the ſchiſm; but we have been uſed ſo cruelly, that we dread the thoughts of approaching ſuch people whom we have already found ſo averſe to charity, and who daily endeavour to make our fetters more heavy to us, and to increaſe our miſeries, and who would uſe us yet worſe, if their power were equal to their will. Yet, in caſe they are come to a better mind, and reſolve in good earneſt to proceed upon another foot, we hope, by God's grace, effectually to demonſtrate, that their is nothing we ſo much deſire, as to ſee eſtabliſhed a really pious and charitable union, not only among our ſelves, but, if poſſible, among all other chriſtians. Herewith, Sir, I conclude, humbly recommending myſelf to your favour, and that of Monſ. *Chriſtian*, beſeeching God to bleſs your holy thoughts and labours for his glory.

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From *Roan*, the 20th of *May*, 1622.

J. UITENBOGART.

ANNO DOM. 1622.

Since then, the *Remonſtrants* obſerved more and more that the Court-wind blew directly in their teeth, eſpecially upon the leaſt rumour that the Prince of *Orange* turned his eyes towards *France*, inſomuch that they ſoon found ſo great a change in the countenances of the great men, as was ſufficient to convince them, that they ought not to count upon their friendſhip. Neither was it long before they ſaw more clearly into the deſign of the *Papiſts* upon them, to the prejudice of the *Proteſtant* religion; the intereſt of which, they were ſo far from oppoſing, that notwithſtanding the injuries they thought they had received from ſeveral of the *Reformed*, they did all they could to promote it. Thus taking my leave of *France*, I return to our domeſtick affairs.

About this time, or a little earlier, *Turretin*, Profeſſor of Divinity at *Geneva*, was deputed from that city to *Holland*, in order to ſue for the States aſſiſtance againſt the Duke of *Savoy*, at whoſe great preparations they were alarmed, thinking they were deſigned againſt them. This Gentleman, who had ſhown his zeal againſt the *Remonſtrants* at *Alez*, ſeemed to have acquired other notions of the points in controverſy. He ſaid to a certain perſon at the *Hague*, from whoſe memoirs I write this, that travelling by *Calais*, he had ſome diſcourſe with *Simon Goulart*, one of the baniſhed Miniſters, who reſided there, and had invited him to come to *Geneva*, where he offered him all manner of friendſhip and brotherhood, both publickly and privately, according to the rules of chriſtianity, without prejudice to his particular opinions, concerning which, *he ſaid*, he ſhould be glad to enter into an amicable debate with him. He declared more than once, that he could by no means approve, but rather blamed the ſeverities put in practice againſt the *Remonſtrants* in theſe Provinces.

The Profeſſor Turretin *declares againſt the ſeverities practiſed with regard to the* Remonſtrants *in* Holland.

On the 14th of *March*, the States granted 30,000 Gilders for the abovementioned city; and in caſe of a ſiege, 10,000 Gilders a month, for the ſpace of three months. At the ſame time there came likwiſe to *Holland*, *Theophilus Brachet de la Milletiere*, on the part of the Aſſembly at *Rochel*, and obtained leave for making a private collection of money at *Amſterdam*, and elſewhere for the ſaid city.

What troubles and inconveniences the *Remonſtrants* were involved in, on account of the Almanack and Memoirs of *Wittius* at *Rotterdam*, has been related above. In the ſame memoirs there occurred ſeveral matters relating to the City of *Utrecht* and Province of the ſame name. There was a liſt of ſome Gentlemen of that country, who had been uſed to gather money for the ſupport of the *Remonſtrant* exiled Miniſters, together with ſome of the Canons of the Church of *Utrecht*, who had forfeited their Prebends for their adherance to that party, purſuant to the Placards, among whom there were ſome that had no other means of ſubſiſting. *Wittius* had likewiſe noted the houſes where he had lodged or been entertained at *Utrecht*, where he had preached, and who were his auditors, and even ſome expreſſions ſpoken by the diſcontented Gentlemen to him in confidence. The Heer *Ploſe* brought from the *Hague* to *Utrecht*, a liſt of about forty names of the principal patrons, and moſt zealous promoters of the *Remonſtrant* cauſe, taken out of the memoirs of the aforementioned *Wittius*, uſing his utmoſt endeavours to erect ſuch another tribunal in that city, as had been lately holden at *Rotterdam*. But, as it is ſaid, he met with great oppoſition from the *Ridderſchap*, or Nobility, and even the Heer *van Morquet* repreſented at the *Hague*, what troubles and inconveniences ſuch proceedings might occaſion there. However, the Heer *Ploſe* prevailed ſo far, that eight Commiſſioners or Judges, were appointed for the ſaid purpoſe, two of whom were of the number of the Canons, namely, *Richard van Ek* and *John Strick*; two of the Nobility, the Heers *van Brakel* and *Hardenbrook*; two were Citizens, *Peter van Lingen* and *Aert van Ek*; and two Advocates, the Heers *Kock* and *Pallas*; beſides the Heer *Mynen*, another Advocate, who was appointed Secretary of the Commiſſion. It is ſaid, that the Heer *Brakel*, and one more of thoſe Gentlemen, ſcrupled taking upon them ſo odious a charge. In the mean while, all thoſe who were conſcious to themſelves of having ſhown any kindneſs to the *Remonſtrants*, or of having been at their meetings, were in a perpetual fright. There was a rumour ſpread among the people, that the Commiſſioners would proceed with greater ſeverity there than had been uſed at *Rotterdam*, and that it would go near to coſt ſome perſons their heads; and though all the Soldiers that had lain in garriſon at *Utrecht*, were drawn out either to the army, or *Bergen-op-zome*, threatenings were not ſpared. The Burgomaſter *Buth*,

cried continually, *We muſt go on briskly, without ſhowing that we are afraid of the Burghers, or ſtand in need of the Soldiers.* But whatever was the cauſe, the Commiſſioners were not in ſo much haſte to diſpatch this buſineſs: and even *Ploſe* himſelf, when they came to the point, was of opinion, that a little yielding to the times, was not improper. It was thought that he apprehended ſome troubles might ariſe, and that he ſhould feel the effects of the hatred which he had occaſioned by theſe proceedings. In the mean while, people remained full of fears and apprehenſions. Each of them expected from day to day, from week to week, from month to month, the blow wherewith he was threatened. Some were of opinion, that theſe terrors were purpoſely fomented to humble the *Remonſtrants*, and to cauſe them to loſe their longing after their dangerous meetings, which at this time begun ſenſibly to abate. But others thought the Commiſſioners were not unanimous among themſelves; for it was believed, that the States Deputies would not engage in this dirty work, but with the concurrence of the whole body of the States; and that thoſe of the Senate would not act with the Gentlemen deputed by the Court of Juſtice, maintaining that that Court had no authority in their City. Nevertheleſs the *Remonſtrants* were of opinion, that they would ſtill agree. Others ſaid, that theſe diviſions were artfully excited by the friends of that ſect, in order to delay proceedings, and to ſkreen the guilty. But the reſt thought, that they ſtaid for the return of the Soldiers. The *Remonſtrants* therefore remained under their former alarms; and many of thoſe who knew themſelves moſt obnoxious, could not forbear ſhewing their indignation againſt *Wittius*, ſo far as to threaten him ſeverely, and even to uſe ſuch expreſſions as were by no means conſiſtent with the true chriſtian ſpirit of meekneſs and patience. But finding no ill conſequences, their anger abated with their terror. They began to take freſh courage, till on the 19th of *October*,* a meeting was diſcovered, and ſurpriſed by the Upper and Under-Scouts, with their Officers, before the Miniſter came thither. They took the names of above forty perſons, who were all fined double, that is to ſay, 50 Gilders each, becauſe they would not accuſe any others. They likewiſe threw a woman into priſon, by whom a certain man was brought into trouble, who had had a great ſhare in the management of the *Remonſtrant* aſſemblies, and who had been once before, for want of being able to pay his fine, condemned to live on bread and water. The *Remonſtrants* themſelves were of opinion, that they had been diſcovered by one *Cornelius van Dongen*, a Miniſter. This perſon happened not long before, to tell ſome who could not keep the ſecret, that he and his collegues, were ordered by the Magiſtrates to have an eye upon the *Remonſtrant* meetings, and to inform againſt them. Soon after this diſturbance, the Garriſon, which was twenty companies ſtrong, returned to *Utrecht*, and with them the fear which *Wittius*'s memoirs had occaſioned. But the Magiſtrates could not agree, one impediment aroſe from another, the projected Commiſſion fell to the ground, and the *Remonſtrant* affairs in this Province ſeemed to advance, though with a weak and ſtaggering pace. Accordingly, their meetings at *Amersford* and *Wyke te Duurſtede*, were held without any oppoſition.

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The Remonſtrants *of* Utrecht *under great apprehenſions on account of the diſcoveries made by means of* Wittius's *Memoirs.*

* *A* Remonſtrant *Meeting diſturbed.*

At *Arnheim* in *Gelderland*, where their numbers were but ſmall, they were ſuffered to meet in private, as alſo at *Tiel*, where they were much ſtronger.

The State of the Remonſtrant *churches in other cities.*

At *Bommel*, when the days were at the longeſt, they ſate entirely ſtill.

At *Alkmaer*, in *North-Holland*, the *Remonſtrants* met every *Sunday*, when the bell called thoſe of the eſtabliſhed church together.

At *Horn*, there were ſeven or eight Sermons preached on a *Sunday*, at each of which there were preſent 150 or 200 perſons, for they were afraid to bring the whole congregation together at once, by reaſon of the greatneſs of their numbers.

At *Rotterdam* the *Remonſtrants* got breath and courage again by the death of the Griffier, *Henry Pots*, who had been very ſevere upon them, and their Aſſemblies began to flouriſh. This *Pots*, in his laſt journey with the Commiſſioners of the Court of *Holland* from *Rotterdam* to the *Hague*, had happened to hurt his leg againſt the axletree, as he was getting out of the waggon, and though the wound was healed, he continued indiſpoſed. He afterwards grew better by the uſe of a certain drink, but ſuffered a relapſe by means of a ſudden fright. They gave him ſome medicines, adviſing him to endeavour to reſt, but he could not; but rattling in his throat, and foaming at his mouth, he ſo alarmed the ſervant that watched with him, that he was forced to call up his wife, who came and found him ſtruck with a dead palſie,

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On the 7th of *July*, being *Thursday*, the Counsellors *Rosa* and *Barsdorp* caused the house in which the wife of the Minister *Dwinglo* liv'd, and in which they were inform'd that *Dwinglo* himself was privately concealed, to be suddenly broke open early in the morning, and searched from top to bottom, together with an adjoining house belonging to one of the *Romish* persuasion. *Dwinglo* himself escaped naked, but all his books and papers were seized, packed up, and sent to the *Hague*. Among those papers; there was nothing that could be made use of to the prejudice of others, but they met with a certain paper, in which many reasons *pro* and *con*, relating to the seeking a deliverance from persecution, being weighed, he at length concluded, **That the coercion in matters of conscience, which at that time obtained in** Holland **with respect to the** Remonstrants, **neither could nor ought to be opposed by forcible means, but rather born with christian patience, and the event referred to God.**

On the 24th of the said month, the Scout of *Harlem* thought to have surprized and disturbed a *Remonstrant* meeting, at which *Hermannus Montanus* had been preaching; but the congregation was just broke up, before he could get into the house, and *Montanus* escaped with great difficulty.

A Remonstrant *Meeting disturbed at* Rotterdam.

On the 21st of *September*, being a fast-day, there arose new troubles at *Rotterdam*. The *Remonstrants* were assembled in a certain barn in the *Wine-street*, for performing divine service; but information of their meeting being given by an antient Burgher, and a son of the Bookseller *Waasbergen*, the Scout and his Officers went and disturbed it. Two of the auditory were accused of throwing stones at the Officers, and seized on that account. After this dispersion, the people met out of town, where they were not interrupted, and in the evening they met again in the same barn where they had been disturbed in the morning. At night the Scouts windows were broken, but it was not known who did it. Hereupon the Scout, accompanied with some of the Magistrates, went to the *Hague*, to complain of the insolence of the *Remonstrants*, representing it as a great riot; but as far as I can learn, it had no further consequences.

The Remonstrant *Minister* Meylin *is taken, but makes his escape.*

In the Province of *Over-Yssel*, *Johannes Meylin*, late Minister of *Genemuden*, who had been deprived on account of *Remonstrantism*, was in the month of *February* in great danger of being taken. As some of the Magistrates of *Kampen* were going in two waggons to *Zwol* about settling the excises, he met them on the way near a place called the *Stoudyke*, being on foot. One of the Gentlemen, who was in the hindmost waggon (whose name was *Rooloffon*) called out to his companions in the other, *There goes the heretick* Meyling. Upon this they took one of the horses out of the waggon, and rid after him; but it being a great fog, they could not find him. Then they sent to *Kampen* for some Soldiers, who with some of the Town-officers marched out on horseback, and after a long search, laid hold on an unknown person, whom they took for a Minister, and brought back to *Kampen*. But the next day they were obliged to let go their prisoner, who was a Wooden-shoemaker dwelling near *Zwol*. They gave him some money, and a certificate that he was not taken up for any crime, but only by mistake. After this, the said *Meylin* was really apprehended at *Genemuden*, in the month of *August*, having been discovered, and informed against by his successor in that benefice, *Lubbert Rhinevis*. He was conveyed from thence to *Kampen* by a party of Soldiers, bound hand and foot in so strict a manner, that it was a most affecting spectacle. There he was shut up at first in a deep cellar under the *Hague-port*; notwithstanding which, he sung psalms with such an audible voice, that the people gathered about the place, and stopped to hear him. The Magistrates displeased with this, ordered that he should be removed up to the top of the prison, out of the hearing of such as passed by. Being there, some of his friends found means to help him to a rope, of which he made a good use. For when the Goaler had brought him into a fore-room in order to give him his supper, and was gone down to draw some drink, he laid hold of the opportunity: He let himself

himſelf down by the rope, and being come to the ground, ran to the water-ſide, and ſwam over the Canal. As ſoon as he got to the ſuburbs, he hid himſelf in a Coal-yard, where putting off his cloaths, he croſſed the river *Yſſel*, and got to *Soovelingen*. From thence he ran ſtark-naked to a village called *Grafhooft*, where he croſſed the river again, and got into the houſe of a country fellow, who taking pity of him, gave him ſome cloaths, and carried him in his boat to the diſtrict of *Follenhove*. He was ſoon miſſed by the Goalor returning to his room, and purſued, but in vain. That eſcape coſt his keeper very dear, he was firſt put under the ſame confinement as *Meyling*, and afrer was turned out of his place. An° Dom. 1622.

The rigour of theſe impriſonments did the *Remonſtrants* in the main more good than hurt, for it awakened the zeal of ſome, which began to ſlumber, and kindled a freſh affection for the cauſe which the Government ſought to ſtifle.

In *Freeſland* thoſe of the Clergy that ſided with *Bogerman* (the late Preſident of the National Synod) had increaſed their party to ſuch a degree, as to become the majority of that body. Upon which they moved heaven and earth to get the Eccleſiaſtical Conſtitution of the ſaid Synod eſtabliſhed in their Province; but the States oppoſed, and put a ſtop to their project, inſomuch that all their efforts proved vain. Their firſt attempt was to put in practice that part of the Conſtitution which related to the choice of country Miniſters. But the States of *Oſtergo*, *Weſtergo*, and the *Sewenwolden*, fenced againſt it by the following reſolution,

A Reſolution of the States of Oſtergo, Weſtergo, *and the* Sevenwolden *in* Freeſland, *with reſpect to the chooſing of Miniſters.*

WHereas the States of Oſtergo, Weſtergo, *and* Sevenwolden, *being met together, have been informed, that endeavours are uſed to introduce a different method of electing Miniſters to ſerve in the country-vacancies, and that too of the Claſſis, together with the civil Officers called the* Grietsluden, *have attempted to put in practice a certain Synodical Reſolution relating thereto, and to make void, or ſuſpend the nomination and vocation of Miniſters, which have been hitherto uſed by the inhabitants of this land, conformably to their antient rights and privileges: The ſaid States being deſirous to maintain and uphold their ſubjects in the enjoyment of the ſaid privileges, and alſo to prevent the inconveniences which may hereafter ariſe from hence, have decreed and ordained, that henceforwards the inhabitants of theſe countries ſhall regulate themſelves in the choice of Miniſters according to the antient cuſtoms, rights and privileges; and not ſuffer any perſon to concern themſelves therein, ſave only ſuch as pay ſcot and lot in the villages or places to which they belong, and are houſekeepers and farmers; who ſhall not however be allowed to vote unleſs they be qualified according to the tenour of the Ordinance made in the year* 1616. *And the ſaid States do hereby expreſly aboliſh and make void the aforeſaid Synodical Reſolution; and do moreover ſtrictly charge and require their Deputies forthwith to communicate and tranſmit this their order to the reſpective* Grietsluden *and other Officers, and to cauſe the ſame to be publiſhed in all ſuch places where it is uſual: For ſuch is their pleaſure.*

Done and decreed by the aforeſaid States, at the place of their General Aſſembly in *Leeuwarden*, this 16th of *April*, 1622.

But matters did not ſtop here; the Synod of *Freeſland*, or the greateſt part of that body, being aſſembled at *Bolſwart*, ſet themſelves to oppoſe the Reſolution of the States of that Province, and to put in practice their new Eccleſiaſtical Conſtitution. Hereupon the three Members of the ſaid States came to the following reſolution, in a body, on the 10th of *July*, O. S.

A Reſolution of the ſame States againſt the introducing the Church-Conſtitution *of* Dort.

THE States of Oſtergo, Weſtergo, and the Sevenwolden do ordain and decree, for reaſons them thereunto moving, that no Synodical Reſolution ſhall have any force or efficacy, before it be approved and confirmed by the States of the land.

And whereas certain Clergymen have at ſeveral times, and even very lately, taken upon them at the Synod of Bolſwart to introduce into this country the Conſtitution or Church-diſcipline agreed upon at the National Synod of Dort, and to put the ſame in practice here, notwithſtanding that the aforeſaid Conſtitution has been ſolemnly rejected by the abovementioned three States met together, as being impracticable,

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Done and ordained at this present ordinary Diet, or Meeting, of the States abovementioned, at their house in *Leeuwarden*, *July* 9th, 1622.

And the Original was thus signed.

For *Ostergo*,	J. van BOOSTA.	WIEBE FRERICKS.
For *Westergo*,	NICOLAS van GLIFTS.	JOHN DIRKS.
For the *Sevenwolden*,	T. van OONEMA.	WALTHA van HETTINGA.

It is recorded by some writers, that the Stadtholder, Count *Ernest* of *Nassaw*, much favoured this project of the Clergy for introducing the abovementioned Constitution; but that he was vehemently opposed by the Members at the Diet, and that they prevailed so far as to decree a fine of fifty gold ducats to be forfeited by any persons that should stir this matter again. But the towns of *Freesland*, which compose the fourth branch of the States of that Province, endeavoured to defeat the resolutions taken by the three other Members, with respect to the aforesaid Constitution, as appears by the following declaration made by their Deputies on the 10th of *August*. In the said declaration notice is taken of a certain sentence or judgment pronounced by the Country-Deputies, in a certain ecclesiastical case relating to the Call of a Minister.

A Contraresolution of the Deputies of the Towns.

Whereas the Deputies of the open country, did at the late general Diet holden for the States of Freesland, *contrary to their ancient laudable practice, as also in opposition to the rights of all well-governed Assemblies, take upon them to hold a separate Meeting, consisting of the minority of the United Members, and to exclude the towns, which are joint Members of the States of* Freesland, *and there to form private resolutions upon the common and publick affairs of the Province, and among other things, did on the* 20th *of* July *last resolve and decree:* **That no Synodical Resolution shall have any force or efficacy, till the same be approved by the States of the land: And moreover: that no Ministers of God's word shall propose, promote, or endeavour to introduce the said Constitution which was formed at the National Synod of Dort, into any Synodical, or Classical Assembly; on pain that such proposers, introducers, or machinators shall be deemed disturbers of the publick peace, and punished for it according to the nature of the case; ordering the Procurator or Attorney-General to have an eye over them, and to take care to preserve the Prerogatives of the States** &c.

All which having been duly weighed in the Chamber of the Towns, the Deputies thereof not only find that this is of pernicious consequence, in respect to the Government of this land, but likewise that the said Resolutions were occasioned by rumours and reports, which had no foundation, and were past without once hearing those who are therein accused, yea in a manner condemned, as if they had been legally convicted; besides, that great offence has been given by the said Resolutions to the Churches of the Reformed *religion and all good men both in and out of the Province; and on the other hand, the* New Sectaries *and enemies of the Church have been thereby incouraged and strengthened; and all this will daily grow worse and worse by reason of the ill consequences so prejudicial to religion which will arise from thence, in case the abovementioned Resolutions be put in practice: besides, that the same are not conformable to*

the reſolution taken by the ſaid College of Towns in the year 1620, *with reſpect to their approbation of the ſaid Eccleſiaſtical Conſtitution.* ANº DOM. 1622.

They the ſaid Deputies of the Towns do therefore declare, that they will have no part in the aforeſaid Reſolutions of the reſt of the Members of this State, but are of opinion that the Eccleſiaſtical Decrees ought to have their full efficacy, force and according to the word of God, and as has been formerly practiſed in an eſpecial manner in this Province.

And they do order and direct their Plenipotentiaries, in conjunction with the illuſtrious and high-born Count Erneſt Caſimir *of* Naſſaw, *Stadtholder, purſuant to their inſtructions in the buſineſs of Religion and of the Church (which has been unanimouſly eſtabliſhed by the States of the land, and confirmed by ſo many acts) to approve the good Eccleſiaſtical Decrees, as far as is neceſſary, and heartily to endeavour, that the ſame may be effectually practiſed to the honour of God, and edification of his Church,* without waiting for our uſual Meetings or Diets; *foraſmuch as that has often occaſioned great inconveniences with regard to eccleſiaſtical matters, and beſides, has not been hitherto practiſed by the Deputies of the Province themſelves.*

And as for the approbation of the Eccleſiaſtical Conſtitution, which was unanimouſly agreed upon by the Deputies of all the churches of the United-Netherlands *at the laudable Synod of* Dort, *holden under the authority of the States-General, according to the directions of their Principals, as well as according to antient uſage, the Deputies of the Towns do inſiſt upon their former reſolution, and are of opinion,* that it is not only lawful for the Miniſters of God's word, but that it is likewiſe their duty, by virtue of their office, with all diligence to promote the approbation and execution of the aforeſaid Eccleſiaſtical Conſtitution; provided always that the Churches of theſe Provinces do, in the proſecution of this general Church-government, with due regard to edification, conform themſelves to their own particular circumſtances, and the antient practice of the other Churches of the United-Provinces: *and therefore the proceedings of the Clergy in divers Eccleſiaſtical Aſſemblies ought rather to have been commended than condemned by the aforeſaid Reſolution of the* 10th *of* July; *ſince for the ſake of peace, and in order to come as near as poſſible to the reſolution of the Heers the Deputies of* Oſtergo, Weſtergo, *&c. bearing date the* 30th *of* July, 1619, *they have often declared, as it is indeed notoriouſly true, that they were contented to obſerve the aforeſaid Eccleſiaſtical Conſtitution of the Synod of* Dort, *as far as it was conſiſtent with the Church-diſcipline formerly practiſed in this land; with which Declaration the ſaid Deputies of* Oſtergo, *&c. were ſatisfied. So far therefore were the ſaid Clergy from endeavouring to introduce ſchemes that were either impracticable, or contrary to the privileges of theſe countries, and conſequently from deſerving to be treated as diſturbers of the publick peace.* For which cauſe the Deputies of the Towns do hereby command their Plenipotentiaries, the Attorney-General, and all the Magiſtrates of the reſpective towns, not to concern themſelves with the aforeſaid Reſolutions, but oppoſing the ſame, and all ſuch illegal proceedings, to ſupport and maintain all faithful Miniſters of God's word, and all the good Members and Patriots, together with all Eccleſiaſtical Aſſemblies, in their honour, dignity, fidelity, and juſtly recovered rights and privileges, as the ſame have been peaceably and edifyingly practiſed in this land, ſince the Reformation.

And foraſmuch as the Plenipotentiaries or Deputies of the Diſtricts of Oſtergo, *&c. have thought fit, on the aforeſaid* 10th *of* July *laſt paſt, without the knowledge of or communication with the Deputies of the towns, to aſſume to themſelves the abſolute deciſion of a certain Eccleſiaſtical caſe, relating to the Call of Miniſters, and to approve thereof, contrary to the judgment of the Claſſis of* Leeuwarden, *and without cauſing the matter to be examined into according to antient cuſtom, by the Deputies of the Synod, or by the Synod; but likewiſe to order the aforeſaid Claſſis to acknowledge a certain Miniſter for Miniſter of* Belkom, *and at the ſame time to oblige the Claſſis of the* Sevenwolden *to diſcharge him from his Church or Benefice. Therefore the Plenipotentiaries of the Towns find themſelves further engaged to proteſt againſt ſuch a manner of proceeding, as being not only an innovation, of dangerous conſequence to the Government, but alſo contrary to all former uſage with reſpect to Church-diſcipline obſerved in this Province ever ſince the* Reformation; *according to which, thoſe*

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Done and resolved at the house of the Diet or General Assembly, at *Leeuwarden*, by the joint powers of the towns of *Freesland*.

In witness of which, this their Resolution has been signed by the following persons, this 10th of *August* 1622.

TIERK ABBES.
GERARD FOLKERT.
RICHARD CLASSON.
JOHN BROORS.
G. SIMONS.
REINOLD ALLERTS.
BARTEL DOODES.
J. LAMBERTI.
JOHN MASSUM.
J. GER. FELTEN.
JOCHEM RIERX.
FEYT RYNX.
SERAPIUS TETLUM.
And MERCH BONNEL.

But notwithstanding this Counter-resolution of the Towns, that of the States of *Ostergo*, *Westergo* and the *Sevenwolden* against the Ecclesiastical Constitution prevailed, having passed by the majority of votes; insomuch, that even at this day, 56 years after it was first published, it is to be found among the printed Laws and Satutes of *Freesland*. And tho' the three successive Stadtholders after Count *Ernest*, were bound by the instructions of the States, to maintain the *Reformed* religion, as established by the National Synod, yet 'twas, *only with respect to the doctrine, and always with exclusion of the* **Ecclesiastical Constitution.** What *Grotius* observes concerning the rejection of the said Constitution is worthy of our notice. He says,

The Remarks of Grotius *upon the rejecting the* Constitution.

'That the Canons of *Dort*, in respect to the Government of the Church were so liable to exception, that not only many foreign Divines expressed their dislike of them, but almost all the Provinces refused to approve them, or at least found much therein, which, as tending to the diminution of the authority of the Civil Magistrate, wanted an amendment, and which was actually so amended, that it agreed in substance with the project of the year 1591.

'*He wishes*, that as their Lordships the States of these Provinces had done their duty in that matter, they would likewise open their eyes further, and consider whether those who had attempted in several instances to violate the authority of their Lordships, had not also in some measure violated the honour of God, remembring that expression formerly used by the *Reformed* to the King of *Spain*, as Count of *Holland*: **Most gracious Lord, it belongs to you to take cognizance of the matter, in order to oppose errors, though never so inveterate and deeply rooted.**

About this time, when so many of the *Freesland* Clergy were zealous for getting the abovementioned Constitution established, a certain person, whose name is not known, drew up some Remarks upon it, which for the better information of the Reader, I shall communicate in the Author's own words.

A Memorial relating to the Ecclesiastical Constitution, drawn up (as it is pretended) at the National Synod of Dort.

Some considerations on the Ecclesiastical Constitution *of the Synod of* Dort.

'FIRST, in relation to the 4th and 5th articles of the *Ecclesiastical Constitution*, it ought to be considered, that from antient and even immemorial times here in *Freesland*, the collation and disposal of benefices always belonged to the community of the open country, consisting of the Nobility, Gentry, Freeholders, Farmers, and those who paid scot and lot in the several towns and villages.

'Moreover, that this privilege was looked upon by our ancestors to be of such importance, and was accordingly so strenuously asserted by them, that it was the most

'most difficult point to be adjusted in the treaty they made with the Duke of *Sax-* ANNO DOM.
'*ony*e, 1498; forasmuch as the said Duke endeavoured, like the rest of the Princes 1622.
'of *Germany*, to arrogate that privilege to himself.

'That when the people were nevertheless deprived of the said privilege during the 'Government of that Duke, and afterwards by the Emperor for a long time, yet at 'the pressing instances of the States of this Province, they were restored to the 'free nomination, election, and appointment of their Pastors, Vicars, *&c.* by his 'Imperial Majesty, in a solemn treaty or convention made with him on the 30th of '*October*, 1539.

'That from that time forwards, agreeably to the aforesaid treaty, the election 'of Pastors, Vicars, *&c.* was always without any further violation of their right, 'in those of the Community, so qualified as above, as long as the Government of this 'country was vested in the Emperor, or King of *Spain*.

'That in like manner, at the beginning of the *Reformation*, and many years after, 'nobody pretended to contravert this privilege, or to maintain that it was prejudicial 'to the progress of the Gospel; insomuch, that the said privilege has continued in full 'force to this very time, in the open country.

'Moreover, as the Emperor granted to the Inhabitants, by the treaty of the year '1539, relating to the aforementioned collations and elections, the privilege of choo-'sing their own Pastors, so did his Imperial Majesty expresly declare, on the 4th of '*November* of the said year, that he would not form any pretension, to the prejudice 'of the *Jus patronatus*, and the collations made by virtue thereof, by any private 'persons.

'That the supreme Court of Justice of this Province did, in the year 1569, lau-'dably maintain our rights and privileges against the *Council of Trent*, and the 'resolution taken to promulgate its Decrees here, as may be seen in the Registers of 'the Chancery.

'That by this means the antient usage of nominating and electing Pastors, Vi-'cars, *&c.* hath been observed, and the privilege of the people preserved inviolable, 'even during the government of this Church by a Bishop; as appears by the several 'nominations and elections made and performed in those times.

'As for the Towns, the Emperor was pleased to declare in the aforementioned 'treaty of the year 1539, that they should proceed according to their wonted 'practice in the choice and nomination of their Pastors, *&c.* either by a new and 'mutual agreement, or according to antient custom.

'Now as for the usage and practice of the said towns, it will appear by several let-'ters of collation enrolled in Chancery, that from the most antient times such collati-'ons have been made by the Magistrates and Jurats of the Community, either alone, 'or, as it happened for the most part, in the presence of the people, who were 'called together by toll of bell; and even some with the concurrence of the Pastor 'and other private persons, having a right of voting; but the fewest of all by the 'people of the parishes only.

'That this method was actually, and constantly practised during the governments 'of the Emperor and his son King *Philip*; yea even after the establishment of a Bi-'shop at *Leeuwarden*, and to the end of the Episcopal Government.

'That it cannot be proved, that any constant and uniform method has been settled 'or received by the States of this Province; and much less that it has been the 'custom of all towns, to exclude the Magistrates, or even the whole *Protestant* com-'munity, from the choice of Ministers.

'Since then it appears from what has been said above, that the aforesaid manner of 'choosing Pastors and Ministers both in town and country, is an antient and recovered 'privilege, which has been asserted and maintained in opposition to several usurpa-'tions; there is no shadow of reason, why the same should be taken away at present 'from the good inhabitants and members of this Province; as indeed it could not, 'by the Decrees of the Synod of the *Hague*, in the year 1586, under the govern-'ment of the Earl of *Leicester*. At least it ought to be made appear, that this 'custom and privilege of the people, both in town and country, is, (1.) prejudicial to 'the progress of the holy Gospel: (2.) Entirely contrary to the commands of God: 'or (3.) not known in the Primitive Church: or (4.) that the other method alone is

founded

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founded on the Law of God; or, (5.) on the uniform and constant practice of the earliest times; or, (6.) is most conformable to that of the present *Reformed* churches.

'As to the 1st point, experience has sufficiently proved from the beginning of the *Reformation* to this time, that it is not so. Besides which, it is well known, that the inhabitants of *East-Freesland*, who retain this privilege in their villages, have not the less promoted the pure doctrines of the gospel, both formerly and latterly; insomuch that they have lately, by the convention of *Osterhusen*, preserved the said privilege against the incroachments of their Count.

'As to the 2d point, the least of it cannot be proved; no more than of the 3d, 4th, 5th, and 6th.

'On the contrary, this custom and this privilege has been commended, and chiefly supported and proved from the practice of the antient Church; first by *Geldorpius*, in his just and manly censure of the Repartition of the new Bishopricks in the *Netherlands*, and not long since, again by Dr. *Lubbertus* in his answer to *Grotius*.

'And even the *Romish* Cardinals themselves, in their deliberations about the said repartition, as represented to the Pope, shewed some dislike of it, saying, *That it seemed hard to deprive persons of the right of collation.*

'Much more ought it to be thought so here, where it is notorious that the churches, and the appurtenances thereof, were the gifts of the Nobility and Gentry, the Freeholders, and substantial men in every district.

In case it should be objected on the other side, that by this method, many *Papists*, *Anabaptists*, and others, who are not of the *Reformed* religion, might intrude themselves into the country churches: We answer, *First*, That as for the *Papists*, *Anabaptists*, or such like who are alienated from the church, there has been sufficient provision made against them by the resolution of the States, taken some time ago upon that head. And, *Secondly*, That such others as profess the *Reformed* religion, though they be not as yet communicants, nor deputed to serve the churches, ought at least, in this respect, to be considered and admitted as Members of the Church, unless you will say that their baptism is null and void, and will consequently either admit the doctrine of the *Anabaptists*, or else hold that none are Members of the Church, till they are received to the Holy Supper; which in like manner is contrary to the grounds of religion, as may be more fully shown by orthodox Divines. And, *Lastly*, That forasmuch as in the year 1539, there were several sects which separated from *Popery*, the High Court of Justice in their advice against the admission of the *Council of Trent*, did no more than barely maintain the privilege of the inhabitants in general, as established by the treaty of 1536.

'*Secondly*, It ought not to be omitted, that in the 4th and 5th Articles of the *Constitution*, the authority of the Civil Magistrate, in calling and appointing Ministers, is scarce acknowledged; as may more fully be made appear by the contents of the said articles. Whereas, on the contrary, by the aforesaid treaty of the year 1539, the Ministers who were called, were obliged to sue for a *Placet*, or Permission from the Civil Magistrate; which was not sooner nor otherwise granted than till they had produced ample testimonials of life and doctrine from the place where they last resided. And moreover, upon their receiving the aforesaid *Placet*, they were obliged to take an oath to the Government.

'This method and way of proceeding, was also couragiously maintained by the abovementioned Court, even afterwards in the time of the Bishop, as appears by the numerous records remaining still in Chancery.

'And as for what relates particularly to the oath, it is a thing which those of *Geneva* have likewise expressly established, they having drawn up a particular form for their Clergy to swear by, as is to be seen in their Ecclesiastical discipline; as also the States of *Zealand* in their particular Church discipline, established on the 17th of *May*, 1591, and others, which for brevity sake, we shall not mention.

'And not long since, namely, on the 5th of *February*, 1617, their Lordships the States of *Gelderland* made a law, that all the Country Ministers, who should thenceforwards be chosen into benefices, should apply to the supreme Court of Justice (which in that Province bears a part in the Government) conformably to former resolutions, for letters of institution and induction.

'And it might justly be asked, whether, in case the Civil Magistrate should refuse to approve any nomination of Ministers, such nomination ought to be null or

'of no effect. According to this new Conſtitution, it would be anſwered, *No.* But that the contrary would happen in *Germany* is [1] certain.

'*Thirdly*, It is moreover to be noted, that by this new ſcheme of eccleſiaſtical 'polity, there is not the leaſt room left to the Civil Magiſtrate to appoint Miniſters, 'even in places where there is not any Conſiſtory; but it is wholly left to the 'Claſſis; which is a manifeſt violation of the rights and privileges of the Province 'in every Diſtrict, and no leſs without a foundation in the word of God, as well as 'contrary to the antient and uniform practice of other Princes and States, profeſſing 'the *Reformed* religion.

'Beſides the abſurdity of ſuch a Conſtitution, it might be ſhown by many inſtances, 'how groſsly the Claſſes abuſe their authority in ſending Miniſters to places where a 'timely call of them hath been neglected.

'*Fourthly*, As very little power is left by this ſcheme to the Civil Magiſtrate, with 'reſpect to the calling and appointing of Miniſters; ſo likewiſe we find that it does 'not give them the leaſt authority of degrading or depriving Miniſters, even for the 'moſt heinous crimes. Whereas, on the contrary, even in the time of *Popery*, it was 'the cuſtom of this country, and ſo maintained and aſſerted by the ſupreme Court of 'Juſtice, in their advice againſt the *Council of Trent*; that the ſaid Court, purſuant 'to the Ordinance made thereupon, might, and uſually did, in the name of his Ma-'jeſty, revoke the *Placet* or Licence of thoſe Prieſts, who were found unfit, or 'that behaved themſelves irregularly, and alſo ſend orders to the Church, or ſuch 'as had the *Jus Patronatus*, to proceed to the choice and preſentation of others. 'Nay even the Duke of *Alva* himſelf, when he perceived he could not carry his 'point by introducing the *Council of* Trent in favour of the Biſhop, agreed 'that Prieſts ſo incapacitated, might be deprived by the Biſhop and the Council 'jointly.

'Let it then be conſidered, whether the ſmall regard which is hereby ſhown to 'the Civil Magiſtrates, does not ſufficiently ſmell of *Popery*, nay, whether it does 'not yet more infringe their authority. Eſpecially if we obſerve the diſtinction 'hereby made between Miniſters and Elders, in relation to the ſuſpending or im-'mediate depriving them for any enormous faults.

'*Fifthly*, The Article of calling a National Synod every three years, tends like-'wiſe to the diminution of the prerogative and authority of the States. For whereas 'it has always been aſſerted and maintained by the moſt eminent Divines and others 'on the part of the *Reformed* churches, in oppoſition to the Papal Tyranny, that 'the calling of a Council or Synod, belongs to the ſupreme Civil Powers, [2] by 'this ſcheme it is left to a particular church.

'Beſides, what is added in the ſame article, is ridiculous, *viz.* when the place 'and time is to be conſidered, notice thereof ſhall be given to the Civil Magiſtrate, 'to the end, that the matters may be ſettled with his knowledge, and (if he pleaſes 'to depute any body to the Claſſis) in the preſence of the perſons ſent by him. For 'this plainly ſhows, that even the Civil Powers, and much leſs their ſubſtitutes, 'are not allowed to concern themſelves with any thing elſe, ſave only the time and 'place, any more than other Members of the Claſſes and Conſiſtories; that is to 'ſay, to ſpeak the plain truth, they are allowed to do no more than to ſit by, and 'ſay *Amen*.

'But this widely differs from what the *Reformed* churches, and the chief and 'moſt famous defenders thereof, always have aſſerted, [3] who do not aſcribe to the 'Civil Powers a right only about theſe matters upon an equal foot with others, but 'the ſupreme authority and prerogative over them.

'And how can it be proved, that in the primitive Church, the Chriſtian Empe-'rors thought it neceſſary to conſult with the Biſhops about the time and place, be-'fore they reſolved to appoint the ſame? We do not find the leaſt ſyllable of this 'in the Hiſtories of *Conſtantine*, *Theodoſius*, *Marcianus*, or other Princes.

'Nay, what occaſion have we to look elſewhere? Did not the High and Mighty 'Lords the States-General themſelves, very lately make uſe of their ſovereign au-

[1] Vid. W. Zepperus. de Pol. Eccleſ. Lib. II. Cap. II. p. 3, 24.

[2] *See* Calv. Inſtit. Lib. IV. Cap. VII. Ruard. Acron. *Treatiſe of the Church of God.* Cap. XIX. Lubbertus de Concil. Lib. I. Cap. IV. *&c.*

[3] *See* Synod. Trident. . . . . *p.* 3, —347.

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'thority in calling the Synod of *Dort*, and likewise in appointing the time and place 'of their meeting?

'*Sixthly*, It will not be necessary here to compare the excessive and exorbitant 'charges of holding National and other Synods, with the fruits or benefits resulting 'from them.

'*Seventhly*, Nor yet to examine the objections that occur against other articles.

'*Eighthly*, But in general we ought not to pass by what is affirmed by many, 'to wit, **That no directions were given either by the Civil or Ecclesiastical Powers, 'for the drawing up any such sort of Constitution.**

'*Ninthly*, It has been moreover said, that the foreign Divines refused to give their 'judgment upon this occasion.

'*Tenthly*, That besides all this, several Members of the Synod, particularly 'some Elders of this Province, declined giving their consent to this Constitution; and 'much less did the States Deputies approve it.

'*Eleventhly*, and *Lastly*, It ought to be observed, that the *Ecclesiastical Con-* 'stitution, which is now obtruded upon us, is the same which was made by the Na- 'tional Synod held at the *Hague*, in the year 1586, under the government of the 'Earl of *Leicester*, which the Provinces however opposed at that time, and have 'ever since refused to conform to; and accordingly, it has never been put in 'practice, especially not by the churches of this Province. Nay, the States of '*Zeland* did in the year 1591, establish a particular Church-government for the 'use of their own country; and even the States of this Province have claimed to 'themselves the right of making orders with respect to several points of discipline, 'as belonging to them, and as being practised by the Government of *Geneva* 'themselves; as appears by the Preface of their Ordinances. Not to speak of other 'States and Commonwealths.

From this Memorial we may conclude, what it was that made the people of *Freesland* so averse to the *Synodical Constitution*, which the greater part of the Clergy attempted to get established in that Province.

The End of the Fifty-seventh Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the LOW-COUNTRIES.

BOOK LVIII.

THE buſineſs of the *Eccleſiaſtical Conſtitution* occaſioned a great deal of trouble in *Holland* too: For as the States of this Province refuſed to approve of it, unleſs it were altered and amended as they had reſolved; ſo the Clergy refuſed to receive it with their amendments. The Deputies of the *South* and *North-Holland* Synods met at the *Hague*, and there drew up according to the inſtructions given them at the preceding Synods, a ſort of *Remonſtrance*, in which were contained the reaſons of their ſcruples and refuſal. That paper, which, as I conceive, was prepared the laſt year, as ſoon as the above-mentioned Synods had broke up, was afterwards preſented to the States of *Holland* by *Henricus Roſæus*, one of the *Hague*-Miniſters, who had a hand in compiling it, and the tenour of it, word for word, was as follows: An° Dom. 1622.

To the Noble and Potent Lords, the Lords the States of *Holland* and *Weſt-Freeſland*.

Noble and Potent Lords,

A Remonſtrance preſented by the North and South-Holland Synods to the States of Holland, on account of the Eccleſiaſtical Conſtitution.

'THE Deputies of both the Synods of *South* and *North-Holland*, lately aſſem-
'bled in the Cities of *Rotterdam* and *Harlem*, do, with due reſpect, ſignify
'to your Lordſhips, that the late Deputies of the ſaid Synods having there made
'a report to their Principals of the reſolutions of your Lordſhips concerning the
'*Conſtitution*; namely, that the ſame ſhould either be received according as your
'Lordſhips had amended it; or that in caſe of refuſal, good and ſolid reaſons
'ſhould be drawn up, grounded on the word of God, to ſhow why the churches
'cannot admit of ſuch alterations. Accordingly they the ſaid Synods having
'weighed the whole matter ſeriouſly, and in the fear of the Lord, have put the
'ſaid reaſons into our hands, as their reſpective Deputies, in order to lay them be-
'fore your Lordſhips; which are as follows:

'They the aforeſaid Synods moſt humbly pray that the Eccleſiaſtical Conſtitu-
'tion may be eſtabliſhed, ſo as it was formed at the Synod of *Dort*, in the year
'1619, without any alteration, for the following reaſons:

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'I. Becauſe alterations and innovations are attended with the danger of doubts, 'ſcruples, and miſunderſtandings.

'II. Becauſe ſome other Provinces, ſuch as *Utrecht* and *Gelderland*, have already 'ſet an example by receiving the ſaid Conſtitution.

'III. Becauſe it will contribute to preſerve uniformity and peace with the reſt 'of the Provinces, as well in matters of Eccleſiaſtical diſcipline, as in doctrine; in 'the latter of which, diſcord may eaſily ariſe in caſe there ſhould be a diverſity in 'the former.

'IV. Becauſe the churches of this Province have long been in poſſeſſion of, and 'have uſed this ſame Conſtitution with great fruit and edification.

'V. Becauſe alterations will, beyond all doubt, give a handle to freſh diſputes 'and miſunderſtandings, not only between the Clergy and the Civil Magiſtrates, 'but likewiſe among the Clergy, and among the Magiſtrates themſelves alſo; it 'being well known, that many of the Magiſtrates do not approve of the altera- 'tions.

'VI. Becauſe it is plain, that altho' the Clergy ſhould receive the alterations '(*which however they cannot do*) the churches will not receive them; ſo that con- 'ſequently thoſe alterations can never be put in practice.

'VII. Becauſe your Lordſhips have already approved and eſtabliſhed the Con- 'ſtitution, as firſt drawn up, as appears by your reſolution of the 18th of *Decem- 'ber*, 1619; to which reſolution your Lordſhips are beſought and intreated to ad- 'here, the ſame having been at that time taken for good and valuable reaſons.

'VIII. Becauſe your Lordſhips formerly made preſſing inſtances to the other Pro- 'vinces, to receive the ſaid Conſtitution as it ſtands, without any alteration; for 'which reaſon 'tis to be hoped, that what your Lordſhips would have perſwaded 'others to do for good reaſons, you your ſelves will approve for the ſame reaſons.

'IX. Becauſe the alterations will tend *to the contempt of the National Synod*, 'where this Conſtitution was approved, and where your Lordſhips Commiſſioners 'were preſent, who at that time did not make the leaſt mention of any thing to be 'therein altered by your Lordſhips, but on the contrary ſufficiently ſignified, by 'their ſilence, that they were ſatisfied, and that the Conſtitution was ſo accommo- 'dated, that they hoped the Provinces would receive and eſtabliſh the ſame with- 'out any variation. Nay, what is more, after all had been diſcuſſed peaceably 'and unanimouſly, and committed to writing, in order to be preſented to their 'High Mightineſſes, the Commiſſioners returned their hearty thanks by thoſe 'Gentlemen of *Holland* and *Weſt-Freeſland*, who then preſided, (particularly by 'the Heer *Muis*, Scout of *Dort*) to the National Synod, juſt before they broke 'up, in the name, and on the behalf of their ſaid High Mightineſſes, for their 'faithful labours, and for the good ſervices they had done the church and nation; 'exhorting the Brethren, from thence-forwards to manage all matters with ſo much 'charity, that the deſired fruits of the Synodical Reſolutions, as then formed, 'might be abundantly enjoyed; and at the ſame time aſſuring the Synod, that their 'Lordſhips would do all that in them lay to cauſe the aforeſaid Reſolutions to 'be put in practice; the conſequence of which was, that your Lordſhips endea- 'voured, by ſtrong and valid arguments, ſeriouſly to diſpoſe their High Migh- 'tineſſes to the receiving the ſaid Conſtitution.

'X. Becauſe all hopes of attaining to a general uniform Church-diſcipline, will, 'in a manner, be cut off from the churches of theſe provinces by ſuch alterations, 'and the Synod of *Dort* will appear to have taken upon them a needleſs trouble, in 'endeavouring to ſettle the ſaid diſcipline; whereas, nevertheleſs, the States-Ge-

neral,

'neral in their Act of Conſent to the holding a National Synod, expreſly and poſitive- ANNO DOM.
'ly enjoined, **that not only the** Confeſſion **and** Catechiſm, **but likewiſe the** Eccle- 1622.
'ſiaſtical Diſcipline, **which had till then been exerciſed in theſe Provinces, ſhould**
'be conſidered of, as had been always the cuſtom in ſuch like Aſſemblies.

'XI. Becauſe if it ſhould be judged neceſſary to make any alterations in that form, 'itought to be done according to the rights and privileges of the church, *at the* 'next National Synod, purſuant to the foregoing clauſe of the Act of Conſent.

'Moreover, in the alteration of the title, it is ſaid, that this Eccleſiaſtical Conſti- 'tution was made by the States of *Holland*; whereas it is notorious that ſuch 'an aſſertion is contrary to the truth of hiſtory; for the whole world knows, that it 'was made at the National Synod *agreeably to the rights of the Church*, founded 'upon the word of God, as appears by 2 *Theſſ.* iij. 6. 1 *Cor.* xiv. 40.

'Wherefore that alteration ought either to be omitted, or put thus: **The Eccle-** 'ſiaſtical Conſtitution of the Reformed **churches of the United Netherlands, drawn** 'up in the National Synod, celebrated in the year 1619, in order to be practiſed 'by the churches of Holland and Weſtfreeſland; confirmed and promulgated by 'their Lordſhips the States of the ſaid Province. Otherwiſe the antient litigations 'and diſputes about the privilege of drawing up and making Eccleſiaſtical laws, might 'eaſily be revived, from whence nothing but new animoſities and hatreds could be 'expected; and moreover, that which the *Remonſtrants*, and particularly *Johannes* 'Uitenbogart, in his book intituled, *of the office of the Civil Magiſtrate in Church-* 'matters, (publiſhed profeſſedly in prejudice of the church) have maintained, would 'be eſtabliſhed *publicâ lege*, or by a law of the government; namely, **that the** 'making of Eccleſiaſtical Statutes belongs to the Civil Magiſtrate; which is 'what the *Remonſtrants* have likewiſe every where endeavoured to put in practice, 'to the diſturbance of Church and State, and what the churches here have always 'oppoſed with great vigour and ſtrength of arguments.

'In like manner, and for the ſame cauſe the laſt words of the Preface, to wit, '[*We do hereby ſtatute and ordain the points and articles following*] ought to be thus 'altered, *We ordain that the articles here following ſhall be obſerved.* By which 'even the ſenſe of the thing would be expreſſed better and more fully.

'To proceed now to the Articles in particular, the aforeſaid Synods are of opinion, 'that the alteration made in the IVth Article, ought to be entirely omitted.

'*Firſt*, becauſe the ſaid alteration is expreſſed ſo obſcurely and ambiguouſly, 'that it cannot be underſtood from thence, after what manner we ought to proceed 'in the *Call* of Miniſters.

'And, *Secondly*, it is not ſaid what number of perſons ſhould be deputed by the 'Magiſtrate.

'Nor is it, *Thirdly*, declared plainly enough that the perſons ſo deputed ought to 'be Members of the Church; and accordingly it has often been maintained, that it is 'ſufficient to come to church only, and to profeſs the *Reformed* religion, it being 'only ſaid, *that the Deputies of the Magiſtrates ſhall agree with the Conſiſtory about* 'the Call of Miniſters. Moreover, one cannot perceive whether it is to be done by 'majority of votes, or by accommodation, or otherwiſe, nor what remains to be 'done in caſe they cannot agree.

'*Fourthly*, In caſe the ſenſe of this alteration ſhould be, *that the Deputies of the* 'Magiſtrates ſhould have a joint vote, or chooſe Miniſters conjointly with the Con- 'ſiſtory, the churches can never allow thereof for the following reaſons.

'I. Becauſe ſuch a method has no foundation in the word of God, in which it 'plainly appears, that the election of Miniſters is aſcribed, not to the Magiſtrates 'nor their Commiſſioners or Deputies, but only to the churches, or to thoſe who 'by a lawful Call repreſented the churches. As we find in *Acts* j. 23. *And they* '(that is, the Apoſtles) *appointed two of them.* And again: *Acts* vj. 3, 5. *Acts* xiij.

3, 5.

ANNO DOM. 1622. ‘ 3, 5. *When they* (the Prophets and Teachers) *had laid their hands on them.* And again: *Acts* xiv. 23. *Acts* xv. 22, 25. and *Titus* j. 5.

‘ Nor is the exception of any weight, namely, that this method was only used ‘ whilst the Church was under the government of Heathen Magistrates; for the A- ‘ postles did not prescribe one single rule which was calculated for that time only, ‘ but what was to be used in all future times in the churches. As appears in 1 *Tim.* ‘ v. 21, 22.

‘ And since no other directions are to be found in the word of God, it necessarily ‘ follows, either that this rule ought to obtain for ever in the church of God; or that ‘ the Apostles have left the Church without any rule at all in so important a mat- ‘ ter. Whereas the Apostle *Paul* speaks quite differently in 1 *Tim.* iij. 14, 15.

‘ II. It would likewise follow, that the Church is in a worse condition under a ‘ *Christian* government, than she was under a *Heathen.*

‘ III. In case a Christian Magistrate should attempt to arrogate to himself that right ‘ which God has given to the church, it may deserve to be considered how ill the ti- ‘ tle of nursing-father would suit him.

‘ IV. 'Tis likewise remarkable, that it cannot be proved neither, that when in the ‘ time of the Apostles, any Magistrate embraced Christianity, this right was yielded to ‘ him by them, or that he ever assumed it to himself; but the quite contrary appears ‘ by the example of *Sergius Paulus*, when he was converted to the christian faith; ‘ for notwithstanding he was then the Governour of *Crete*, the care of appointing ‘ Elders in that island was committed by *Paul*, not to him, but to *Titus.* As may ‘ be seen in *Acts* xiij. 12. compared with *Tit.* j. 5.

‘ V. Neither can the choice of Ministers be conceded to the Civil Magistrate, be- ‘ cause it is inconsistent with the confession of our Churches, *Art.* XXXI. which ‘ was approved and established by their High Mightinesses the States-General, your ‘ Lordships likewise concurring. In which Article 'tis expresly said, *that the Mini- ‘ sters of God's word, with the Elders and Deacons, ought to be chosen into their ‘ offices by the lawful election of the churches.* And with this likewise agree the ‘ Confessions of other *Reformed* churches.

‘ VI. It is also contrary to the practice of the Primitive churches, in which even ‘ under Christian Magistrates the election of Ministers was always vested in the chur- ‘ ches, as may be seen in *Cyprian*, Lib. I. Epist. 4. 48. In *Chrysostome* on *Ephes.* iv. ‘ Hom. II. and even in the *Papal Laws*, Dist. 93. cap. *Omnis electio.* In *Theodoret.* ‘ Lib. IV. cap. 16. In the Ordinances of the Emperors *Charlemain* and *Lodovicus ‘ Pius*, Dist. LXIII. and others. And it was likewise formerly decreed at the sixth ‘ General Council, *That in case any person had made use of the* Temporal *Powers, ‘ to acquire any* Spiritual *preferment, the said person should be deprived of such pre- ‘ ferment; and those who had been confederate with him, be cut off from the Congre- ‘ gation.* See Dist. LXIII. *Omnis electio*, &c.

‘ VII 'Tis likewise contrary to the usage of this country, which usage has always ‘ succeeded so well, that when at any time they deviated from it in some places, it ‘ failed not to occasion trouble and confusion; which would be still more to be feared, ‘ in case this alteration were to be established as a general law. Add to this, that their ‘ High Mightinesses the States-General have declared in consistence with the said ‘ laudable usage in the churches of the Provinces, at the time of the treaty between ‘ the Count of *Embden* and the Town of that name, *that nothing more than the ap- ‘ probation of the Call of a Minister belonged to the Civil Magistrate.* And this, ‘ without dispute, belongs to him, as appears by the second Article of the Conven- ‘ tion of *Delftseil*, and the sixth of that of the *Hague*, made in the years 1595, and ‘ 1603, and signed and sealed by the Commissioners of their High Mightinesses, with ‘ promise of observing the same; which Article runs thus: *The nomination, vocation, ‘ presentation, and collation of the Pastors or Ministers shall be and remain in the Church*

and

'*and Members thereof*; *but the confirmation* (which is here ſtiled approbation) *ſhall* ANNO DOM. 1622.
'*be in his Lordſhip the ſaid Count.*

'VIII. Moreover the Clergy will ſcruple ſuch a choice made by the Deputies of 'the Magiſtrates, not being ſatisfied in conſcience as to its being founded in the 'word of God; neither will the people own the perſons ſo choſen for lawful Mi-'niſters.

'As for the alteration in the *fifth Article*; the aforeſaid Synods pray that the 'ſame may be omitted, foraſmuch as the eighth Article of the *Jus Patronatûs*, or 'right of patronage, makes mention only of the differences which might happen in 'the church by the uſe or abuſe of the ſaid right; whereas the deciſion of political 'differences belongs to your Lordſhips.

'And as for the alterations in the *eleventh*, *thirteenth*, *nineteenth* and *twenty-'firſt* Article, relating to the maintenance of Miniſters, and their Widows, and of 'Students, as likewiſe the appointing of Schoolmaſters, if your Lordſhips think it 'neceſſary, *let them be added* to the Act of Authorization, and to the Text of the Ar-'ticles, as has been done by the States of the Principality of *Gelderland*, and the 'County of *Zutphen*.

''Tis further deſired, that the alteration made in the XXIId Article, relating 'to the election of Elders and Deacons, be likewiſe omitted, for the following 'reaſons.

I. Becauſe it is not practicable in the open country, foraſmuch as the Magiſtrates 'of country towns and villages are often *Papiſts*, or perſons of no religion at all; 'and it is not on any account propet that ſuch perſons ſhould concern themſelves 'with the direction of the *Reformed* churches; beſides, they are often enemies of 'thoſe who are beſt qualified for the ſervice of the church.

'II. Becauſe many honeſt and worthy perſons would not care to ſtand for ſuch 'Eccleſiaſtical offices, if (after having been judged well qualified by the church) 'they ſhould be forced to run the riſk of being rejected with contempt at the Stadt-'houſe, or in an Alehouſe, where the Magiſtrates of villages frequently diſpatch 'their publick affairs.

'III. Becauſe it would frequently happen, that the perſons in the Magiſtracy 'would bear a particular ſpite or hatred to the man whom the church judges well 'qualified for ſuch an employment; and yet upon that account the ſaid Miniſter, 'to his great diſgrace, and to the diſſervice of the church, would be rejected without 'reaſon or juſtice, which might occaſion great diſputes between the Church and the 'Civil powers.

'IV. Becauſe it has not been the practice in the churches of this country, and 'therefore ſuch innovations cannnot be introduced but with the danger of great 'diſturbances.

'V. Becauſe there ought to be no difference made between Natives and Foreigners 'in the church of God, according to the plain teſtimony in *Coloſſ.* iij. 11. and *Gal.* 'iij. 28. Beſides, that it is prejudicial to the liberty and ſervice of the church, which 'ought always to have an eye to the beſt qualified perſons, let them be born where-'ever they will; not to ſay, that it cannot be always put in practice if we would, 'ſince in many places there are not proper perſons to be found among the na-'tives.

'In like manner the alteration made in the *Forty-firſt* Article ought to be omitted, 'which relates to the appearance of Lay-Commiſſioners at the Claſſical Aſſem-'blies.

'I. Becauſe ſuch a novelty is apt to excite and foment pernicious jealouſies and 'diſtruſts on both ſides.

II. Be-

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'II. Becauſe this is one of thoſe points which the churches a few years ago ſo 'much ſcrupled to receive, when endeavours were uſed to introduce the Conſti-'tution of 1591.

'III. Becauſe upon this account, whole Claſſes have formerly fallen into open 'ſchiſms, when ſome of the Clergy, being countenanced by ſuch Commiſſioners, at-'tempted to lord it over their brethren.

'IV. Becauſe it cannot be put in execution without great diſputes, troubles and 'confuſions, as often as the Claſſical Meetings are holden in the country towns or 'villages, ſince there are Claſſes that have juriſdiction over ſeveral towns; on which 'account people will be continually diſputing to whom the right belongs; for the 'Magiſtrates of the villages will pretend to as much right in their places, as the 'Magiſtrates of little towns, and they to as much as thoſe of the great ones; and 'undoubtedly the Lords of Manours will do the ſame.

'V. Becauſe ſuch Commiſſioners might eaſily introduce a dangerous tyrannizing 'of one Church over another; ſince the Clergy of Towns appearing with the Com-'miſſioners, or Deputies of their Magiſtrates, might ſoon over-ballance the Country 'Clergy, as has happened formerly in ſeveral places; and thus a ſort of *Political* '*Epiſcopacy* would be eſtabliſhed in every Claſſis, to the ruin of the church's 'liberties.

'As to the *Forty-ſeventh* Article, the ſaid Synods pray, that your Lordſhips 'would more eſpecially encourage the annual Synods of *South* and *North-Holland*; 'it having been obſerved in former times, that the diſcontinuing of the ſaid Synods 'has occaſioned great inconveniences to the churches of this land; upon condition 'that before their meeting, your Lordſhips may have timely notice, to the end you 'may ſend your Commiſſioners thither.

'As to the *Forty-eighth* Article, it is deſired that it may not be ſtruck out, but 'remain as it is, it being only to be underſtood of ſuch a correſpondence as ſhall be 'mutually agreed to by the Provinces, and conſequently ſuch as cannot be prejudi-'cial to any; and the churches are contented not to ſeek for, or attempt any new 'correſpondence but with the knowledge and approbation of your Lordſhips Com-'miſſioners. The reaſons for deſiring ſuch a correſpondence are theſe which follow:

'I. Becauſe by eraſing the ſaid 48th Article, all correſpondence ſeems to be diſ-'charged, which is nevertheleſs abſolutely neceſſary, in order to preſerve unity among 'the *united*; and particularly, among the neighbouring churches, both in doctrine 'and diſcipline; experience having taught us, that for want of ſuch correſpondence, 'very great inconveniences have happened to the churches about us, which might 'otherwiſe have eaſily been obviated.

'II. Becauſe the Province of *Utrecht* has long ſince, and very earneſtly deſired, 'to maintain a correſpondence with this of *Holland*, being perſwaded that the wel-'fare of their churches is greatly intereſted therein, by reaſon of the nearneſs 'of thoſe two Provinces; wherefore it is very juſt we ſhould yield them our 'aſſiſtance.

'The ſaid Synods do further requeſt, that the *Fiftieth* Article may ſtand as 'it did, becauſe in the alteration therein made, it is not ſaid,

'I. When the National Synod ſhall meet; which however ought not to be long 'delayed, ſince we find by the experience of former times, what a dangerous and 'ruinous decay has befallen the churches of this land by the long want of a Na-'tional Synod.

'II. Nor

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'II. Nor by whom the election ſhall be made of the perſons to be deputed and 'ſent to the ſaid National Synod.

'III. Neither from whom thoſe Deputies areto receive their inſtructions, the ex-'preſſions being ambiguous and capable of being underſtood, *as if the Commiſſio-'ners were to receive their eccleſiaſtical inſtructions from your Lordſhips.*

'They alſo pray, that what is added to the *Fifty-fourth* Article, relating to *the 'ſubſcribing of Schoolmaſters*, may likewiſe be omitted.

'I. Becauſe there are not Rectors of Schools in every place, eſpecially in the 'country.

'II. Becauſe many of the country Magiſtrates are either *Papiſts*, or no friends to 'the *Reformed* religion, and conſequently will not be careful to put that article in 'practice.

'III. Becauſe no Schoolmaſters ought to be excuſed from ſuch ſubſcribing; for if 'any be excuſed, the condition of the Private will be better than that of the pub-'lick ſchools, and conſequently the former will ſpoil the latter.

'IV. Becauſe the youth, whoſe education in true piety is of ſo great importance both 'to Church and State, are in danger of being brought up in all kinds of error, he-'reſy and ſuperſtition, by ſuch Schoolmaſters as are not well affected to the *Reformed* 'religion, to the hurt and ruin of the churches.

'They likewiſe deſire that what is ſubſtituted in the ſtead of the *Seventh* Article, 'may be placed at the end of the Act of Authorization; and they further intreat 'your Lordſhips, that the political Ordinance relating to Matrimony, may be am-'plify'd with the advice of the churches, foraſmuch as the regulation of matrimo-'nial matters may be beſt and moſt ſurely made by the word of God.

'As for what relates to the concluſion, the aforeſaid Synods do indeed agree, that 'no augmention, diminution, or alteration of this ſcheme of Church-government, 'ought to be but by the approbation and conſent of your Lordſhips; but however 'they cannot help thinking, that the explanation thereof belongs to the Eccleſiaſti-'cal aſſemblies, according to common cuſtom; ſo as that in caſe any one be 'diſſatisfied with the explanation of a ſmaller Aſſembly, he may appeal to a greater, 'and, if neceſſary, carry it before a *National* one, by which this Conſtitution was 'made, and which is conſequently the beſt judge of it; for otherwiſe we could 'have no ſuch thing as a fixt form of Church-government, but it would always be 'fluctuating and uncertain; and the conſequence would be, that when any ill de-'ſigning perſons ſhould refuſe to ſubmit to the Church's judgment, all eccleſiaſtical 'affairs, both great and ſmall, would at laſt be drawn into the Civil Courts. To 'conclude; as for the *Oath* which is required of all the Clergy, the aforeſaid Synods 'are of opinion, that the ſame, ſo far as it reſpects their Miniſtry, is altogether 'unneceſſary.

'I. Becauſe it was never the cuſtom in the churches of the Old Teſtament, nor in 'the apoſtolical or earlieſt times of thoſe of the New Teſtament, to exact a ſolemn 'oath from Clergymen; nor do we find the leaſt footſteps thereof, either in the Im-'perial Laws, or Eccleſiaſtical Hiſtories.

'II. Becauſe it tends towards bringing the Clergy into contempt, by ſeeming to 'inſinuate as if the world had a worſe opinion of them, and doubted more of 'their fidelity now, than ever; ſince no ſuch oaths was formerly required of 'them.

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'III. Because the States-General were satisfied, *with laying upon the* Remonstrants *no other burden than the subscribing the Act of Cessation, without ever exacting from them an oath of fidelity.*

'IV. Because Ministers, when confirmed in their Cures, do solemnly promise to God and his Church, that they will faithfully discharge their office according to God's holy word, and adorn their doctrine with a pious life.

'V. Because in the formulary of the Oath, there are several expressions ambiguous and liable to exception.

'As *First*, That they are obliged to swear they will continue in the Cure to which they are called; which puts an end to all transplanting or removing of Ministers, without which, the Church cannot be so well served or provided as it ought.

'*Secondly*, That none shall forsake their Cures in time of war: whereas such troubles may happen as will force a Minister to forsake his people, especially such persecutions as only affect the Minister himself; in which case his stay may be prejudicial to the Church.

'*Thirdly*, That Ministers shall exercise their functions without any human passions; which gives occasion, whilst they are reproving the disorderly passions and faults of their hearers with a proper zeal and fervency, to mockers and scoffers (as God knows there are too many such) to say, *That the Clergy preach their own passions*; and then to slander them as perjured persons.

'Nevertheless the Clergy do by no means scruple the taking a proper oath of fidelity to the Government, in case your Lordships shall require it, notwithstanding it might bring a reflexion on them, as being a new thing.

'These, noble and most potent Lords, are the chief reasons which the churches of this Province, assembled in both Synods, have ordered us their Deputies, humbly to lay before your Lordships; and we trust you will allow them to be founded, not only in the word of God, but also in the holy customs and usages of our churches. We therefore most humbly pray and beseech your Lordships, in the name of all the churches of this Province, that since the Church of God cannot well subsist without order or discipline, as we were but too much convinced not long ago by sad experience, and since also it now appears by the advice of both Synods, that they cannot receive the plan of the Ecclesiastical Constitution as corrected and altered by your Lordships, for the reasons already given, that your Lordships would be pleased to abide by the plan lately considered of, and settled at the National Synod of *Dort*, and accordingly, that for the necessary peace of the Church, you would approve and confirm the same with your authority, to the end that the churches of this land, over which Almighty God has placed you as nursing fathers and defenders, having once at last acquired an established Church-discipline, may enjoy the fruits of the great trouble and charges of the National Synod, that purity of doctrine, and the good and wholsome edification of the Church, may be incompassed as with a fence, and that all impediments being removed, the kingdom of our Lord and Saviour *Jesus Christ*, may flourish and increase throughout your whole dominions, to the magnifying the holy name of God, to the welfare of your Lordships Government, and the eternal salvation of the souls of your Lordships and their Subjects. *Amen.*

It was thus subscribed:

Your Lordships humble Servants,

The Deputies of the Synods of South *and* North-Holland.

Henricus Rosæus. Samuel Gruterus.
Johannes Dibbetius. Henricus Swalmius.
Abrahamus a Doreslar. Rippertus Sixtus.

After

After the receiving this Remonſtrance, the buſineſs of the Conſtitution was inſerted among the Articles to be conſidered at the next meeting of the States, on the 4th and 5th of *July*, to the end that the Synodical remarks might be ſeriouſly examined, and a concluſion made of a work ſo neceſſary to the tranquillity of the Church. AN° DOM. 1622.

The States of *Holland* being accordingly aſſembled, it was agreed forthwith to enter upon the conſideration of this Memorial or Petition of both Synods. Afterwards, the ſaid States did on the 30th of *July*, reviſe all that had been done about the Conſtitution, as alſo the Remonſtrance and the Remarks contained in it; at which time it was reſolved, to refer the examination of the whole to a Committee, to be forthwith appointed. The perſons named for the ſaid Committee were two of the Nobles, together with the Deputies of *Dort*, *Harlem*, *Delft*, *Leyden*, *Amſterdam*, *Alkmaer*, *Horn*, and *Enkhuſen*; beſides two of the Supreme, and two of the Provincial Courts. Theſe were to report their own opinion, to the end the States might proceed as they ſhould judge proper. The meeting of this Committee was appointed to be in the middle of *November*; but this affair went on very ſlowly, as will appear by the ſequel. For the Laity and Clergy, were at too great a variance, to agree eaſily in this matter. *Deliberations in the Aſſembly of the States of Holland concerning the Conſtitution.*

In the mean while, the latter finding they could not bring the whole Conſtitution to bear, endeavoured to put in practice a principal Article of it, namely, **The National Synod ſhall meet ordinarily once in three years, unleſs there ſhould be any extraordinary occaſion for meeting ſooner.** There were now three years run off ſince the celebration of the famous Synod of *Dort*, and the Clergy who were ever fond of ſuch Aſſemblies, by which their buſineſs was always promoted, ſaw well enough that ſuch a Synod would not come home to them of its own accord. Therefore ſome of them adviſed the Claſſis and Church of *Dort*, to petition their High-Mightineſſes for one, as inſtructed ſo to do by the laſt National Synod. To this end thoſe of the ſaid Claſſis and Church, preſented the following Petition to the States-General in the month of *June*.

A Memorial of the Clergy and Church of Dort, to the States-General, for obtaining a National Synod.

'THE Deputies of the Claſſis and Church of *Dort*, do with great humility and ſubmiſſion acquaint your High-Mightineſſes, that the National Synod of 'the *United Provinces*, lately convened at *Dort*, in the years 1618, and 1619, under the 'direction of your Lordſhips, did judge it good and neceſſary for the preſervation of 'the peace and unity of the churches of this land, that a National Synod of the a-'forementioned Provinces ſhould be holden every third, or at leaſt every fourth 'year; and did therefore direct both the Claſſis and Church abovementioned, to beg 'the ſame of your High-Mightineſſes: which direction being made known to all 'the churches of theſe Provinces, ſeveral of them have called upon the aforeſaid 'Claſſis and Church (the ſpace of three years being now expired) to do their duty 'with your High-Mightineſſes in that reſpect. Wherefore the ſaid Claſſis and 'Church have thought fit to depute the Petitioners to your Lordſhips, to beſeech 'and intreat your High-Mightineſſes, that you would be pleaſed to conſent to the 'holding of a National Synod, and to approve of ſummoning the ſame.

'For how neceſſary ſuch a Synod is, your High-Mightineſſes are not ignorant; 'we having learnt by ſad experience, how pernicious the long delay thereof has 'been, and what diſputes, as well relating to doctrine as diſcipline, and what 'diſturbances have thence ariſen both in Church and State; all which might have 'been prevented, in caſe there had been a National Synod holden once in three or 'four years. And although the doctrine of truth was eſtabliſhed at the laſt Synod, 'and the errors of the *Remonſtrants*, who had diſturbed the Church with their *Five* 'new *Articles*, were by God's good grace, expelled the publick churches, yet there 'are ſtill divers other matters relating to the churches of theſe Provinces, which were 'wont of old to be referred *ad Synodum Nationalem*, and which cannot be amend-'ed but by a general concurrence of the National Synod. There are likewiſe other 'new ones ariſen; and in the Provincial Synods, ſeveral difficulties and ſcruples 'have happened relating to particular Churches and Claſſes, together with divers 'important queſtions, which concern the churches in general, and which particular

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'III. Because the States-General were satisfied, *with laying upon the* Remonstrants *no other burden than the subscribing the Act of Cessation, without ever exacting from them an oath of fidelity.*

'IV. Because Ministers, when confirmed in their Cures, do solemnly promise to God and his Church, that they will faithfully discharge their office according to God's holy word, and adorn their doctrine with a pious life.

'V. Because in the formulary of the Oath, there are several expressions ambiguous and liable to exception.

'As *First*, That they are obliged to swear they will continue in the Cure to which they are called; which puts an end to all transplanting or removing of Ministers, without which, the Church cannot be so well served or provided as it ought.

'*Secondly*, That none shall forsake their Cures in time of war: whereas such troubles may happen as will force a Minister to forsake his people, especially such persecutions as only affect the Minister himself; in which case his stay may be prejudicial to the Church.

'*Thirdly*, That Ministers shall exercise their functions without any human passions; which gives occasion, whilst they are reproving the disorderly passions and faults of their hearers with a proper zeal and fervency, to mockers and scoffers (as God knows there are too many such) to say, *That the Clergy preach their own passions*; and then to slander them as perjured persons.

'Nevertheless the Clergy do by no means scruple the taking a proper oath of fidelity to the Government, in case your Lordships shall require it, notwithstanding it might bring a reflexion on them, as being a new thing.

'These, noble and most potent Lords, are the chief reasons which the churches of this Province, assembled in both Synods, have ordered us their Deputies, humbly to lay before your Lordships; and we trust you will allow them to be founded, not only in the word of God, but also in the holy customs and usages of our churches. We therefore most humbly pray and beseech your Lordships, in the name of all the churches of this Province, that since the Church of God cannot well subsist without order or discipline, as we were but too much convinced not long ago by sad experience, and since also it now appears by the advice of both Synods, that they cannot receive the plan of the Ecclesiastical Constitution as corrected and altered by your Lordships, for the reasons already given, that your Lordships would be pleased to abide by the plan lately considered of, and settled at the National Synod of *Dort*, and accordingly, that for the necessary peace of the Church, you would approve and confirm the same with your authority, to the end that the churches of this land, over which Almighty God has placed you as nursing fathers and defenders, having once at last acquired an established Church-discipline, may enjoy the fruits of the great trouble and charges of the National Synod, that purity of doctrine, and the good and wholsome edification of the Church, may be incompassed as with a fence, and that all impediments being removed, the kingdom of our Lord and Saviour *Jesus Christ*, may flourish and increase throughout your whole dominions, to the magnifying the holy name of God, to the welfare of your Lordships Government, and the eternal salvation of the souls of your Lordships and their Subjects. *Amen.*

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Your Lordships humble Servants,

The Deputies of the Synods of South *and* North-Holland.

Henricus Rosæus. Samuel Gruterus.
Johannes Dibbetius. Henricus Swalmius.
Abrahamus a Doreslar. Ripertus Sixtus.

After

After the receiving this Remonſtrance, the buſineſs of the Conſtitution was inſerted among the Articles to be conſidered at the next meeting of the States, on the 4th and 5th of *July*, to the end that the Synodical remarks might be ſeriouſly examined, and a concluſion made of a work ſo neceſſary to the tranquillity of the Church. AN° DOM. 1622.

The States of *Holland* being accordingly aſſembled, it was agreed forthwith to enter upon the conſideration of this Memorial or Petition of both Synods. Afterwards, the ſaid States did on the 30th of *July*, reviſe all that had been done about the Conſtitution, as alſo the Remonſtrance and the Remarks contained in it; at which time it was reſolved, to refer the examination of the whole to a Committee, to be forthwith appointed. The perſons named for the ſaid Committee were two of the Nobles, together with the Deputies of *Dort*, *Harlem*, *Delft*, *Leyden*, *Amſterdam*, *Alkmaer*, *Horn*, and *Enkhuſen*; beſides two of the Supreme, and two of the Provincial Courts. Theſe were to report their own opinion, to the end the States might proceed as they ſhould judge proper. The meeting of this Committee was appointed to be in the middle of *November*; but this affair went on very ſlowly, as will appear by the ſequel. For the Laity and Clergy, were at too great a variance, to agree eaſily in this matter. *Deliberations in the Aſſembly of the States of* Holland *concerning the Conſtitution.*

In the mean while, the latter finding they could not bring the whole Conſtitution to bear, endeavoured to put in practice a principal Article of it, namely, **The National Synod ſhall meet ordinarily once in three years, unleſs there ſhould be any extraordinary occaſion for meeting ſooner.** There were now three years run off ſince the celebration of the famous Synod of *Dort*, and the Clergy who were ever fond of ſuch Aſſemblies, by which their buſineſs was always promoted, ſaw well enough that ſuch a Synod would not come home to them of its own accord. Therefore ſome of them adviſed the Claſſis and Church of *Dort*, to petition their High-Mightineſſes for one, as inſtructed ſo to do by the laſt National Synod. To this end thoſe of the ſaid Claſſis and Church, preſented the following Petition to the States-General in the month of *June*.

A Memorial of the Claſſis and Church of Dort, *to the States-General, for obtaining a National Synod.*

'THE Deputies of the Claſſis and Church of *Dort*, do with great humility and ſubmiſſion acquaint your High-Mightineſſes, that the National Synod of 'the *United Provinces*, lately convened at *Dort*, in the years 1618, and 1619, under the 'direction of your Lordſhips, did judge it good and neceſſary for the preſervation of 'the peace and unity of the churches of this land, that a National Synod of the a-'foremention'd Provinces ſhould be holden every third, or at leaſt every fourth 'year; and did therefore direct both the Claſſis and Church abovementioned, to beg 'the ſame of your High-Mightineſſes: which direction being made known to all 'the churches of theſe Provinces, ſeveral of them have called upon the aforeſaid 'Claſſis and Church (the ſpace of three years being now expired) to do their duty 'with your High-Mightineſſes in that reſpect. Wherefore the ſaid Claſſis and 'Church have thought fit to depute the Petitioners to your Lordſhips, to beſeech 'and intreat your High-Mightineſſes, that you would be pleaſed to conſent to the 'holding of a National Synod, and to approve of ſummoning the ſame.

'For how neceſſary ſuch a Synod is, your High-Mightineſſes are not ignorant; 'we having learnt by ſad experience, how pernicious the long delay thereof has 'been, and what diſputes, as well relating to doctrine as diſcipline, and what 'diſturbances have thence ariſen both in Church and State; all which might have 'been prevented, in caſe there had been a National Synod holden once in three or 'four years. And although the doctrine of truth was eſtabliſhed at the laſt Synod, 'and the errors of the *Remonſtrants*, who had diſturbed the Church with their *Five* 'new *Articles*, were by God's good grace, expelled the publick churches, yet there 'are ſtill divers other matters relating to the churches of theſe Provinces, which were 'wont of old to be referred *ad Synodum Nationalem*, and which cannot be amend-'ed but by a general concurrence of the National Synod. There are likewiſe other 'new ones ariſen; and in the Provincial Synods, ſeveral difficulties and ſcruples 'have happened relating to particular Churches and Claſſes, together with divers 'important queſtions, which concern the churches in general, and which particular

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'Churches, Classes or Synods, neither can, nor dare to determine, least they should 'be thought to incroach upon the rights of other churches.

'Besides this, it is known to all the world, that the banished *Remonstrants* have 'published several writings, particularly their *Anti-Synodalia*, in which they endea-'vour to refute the *Acta Synodi Nationalis* aforementioned, though published by 'the express order and authority of your High-Mightinesses; and not long since their '*Confession* too; as also a certain treatise intituled, *The Nullities of the Synod of* Dort, 'together with divers other books.

'The thing itself, and the utmost necessity requires, that the churches in general '(forasmuch as they are all concerned therein) should return some solid and well 'grounded answer to all these writings, to the end they may prevent the seduction 'of good and honest readers, into whose hands such books may fall, and on the con-'trary, to strengthen them in the holy truth, and to bring back the misled and wan-'derers into the right way; and likewise that the exceeding great charges, which 'your High-Mightinesses were put to in the convoking and celebrating the National 'Synod at *Dort*, may not be rendered entirely fruitless and unprofitable; nor the 'churches, by the long suspension of a National Synod, fall again into extream 'difficulties and troubles (which God forbid) and so occasion the like or greater 'expences.

'Wherefore your Petitioners do most humbly pray and beseech your High-'Mightinesses, in the name of the Synods aforementioned, that you will be pleased 'to consent, that there may be holden either in the present, or at latest in the next 'year, a National Synod of the *Reformed* churches; and that you will accordingly re-'turn a favourable answer. In doing which, *&c.*

This Petition, which the States-General took *ad referendum*, was considered at the meeting of the States of *Holland* on the 16th of *July* following, when it was agreed, that it should be made an article of the subsequent summons. But when it was taken into deliberation at the Assembly of *September*, many of the Members were of opinion, that the holding of the desired National Synod was not necessary; for which cause the final conclusion of this matter was still put off. They could not therefore obtain a consent, and were forced to have patience.

The Professors, together with the Regent and Vice-regent of the Divinity-college at Leyden, *subscribe the Formulary of Unity, in a manner different from what was prescribed by the National Synod.*

This same summer, or a little more early, there happened something to be adjusted with the Professors of Divinity, and the Regent and Vice-regent of the College of *Leyden*, with reference to their subscribing the Formulary of Consent, as drawn up by the National Synod. Which being required to do by the Church of *Leyden*, they answered, 'That they looked upon the doctrine contained in the said 'Formulary, to be agreeable to the word of God in all points, and were therefore 'resolved to maintain the said doctrine, and to propagate the same upon all occasions, 'and to oppose the contrary; that upon this account, they had bound up all the 'Formularies together in a book, and subscribed them, to show their good disposition 'for supporting the purity of doctrine, and their conformity with the churches of 'this Province; being likewise further resolved to cause all those who should be 'associated to them for the future in the faculty of Divinity, to subscribe the same 'Formulary; and that they had agreed that the said book, and the subscriptions 'therein made, should be kept in their Archives, for the satisfaction of all those 'who had a right to peruse the same. But since the Formulary, which was drawn 'up at the National Synod, did likewise contain a promise of subjection to the Pro-'vincial Synod, and since the States of *Holland* had put into the hands of the Pro-'fessors, another Act for the regulation of their conduct; they had, they said, by the 'approbation of the Curators of the University, provisionally signed a Formulary, '(which was the same in substance with that of the Synod, excepting only the a-'foresaid promise of subjection) until the correspondence of the Faculty of Divines 'with the respective Synods of *North* and *South-Holland*, should be considered by the 'Lords the States.

All this being reported by those of the Classis of *Leyden* to the Synod of *South-Holland*, which met this summer at *Gorkum*, it was agreed, that the Professors themselves should prepare and propose a plan or method of correspondence, and send it to the Classes of *South* and *North-Holland*, to the end that being approved by them, both those Synods might do therein as was proper, having the concurrence of the States

States of the Province, and the Curators of the Univerſity; but they ſubjoined, *The Synod being of opinion that there is no doubt but that the Profeſſors of the Theological faculty, according to the diſcipline of the Church, are ſubject to the orders of the Synods, with reſpect to matters of Doctrine, and ought ſo to be.* And as to their ſubſcribing, the Synod was not yet ſatisfied with it, the ſame not having been done conformably to the reſolution of the National Synod, which this Synod judged neceſſary to be obſerved. At the meeting of this Synod there was a Formulary drawn up, which the Canditates were to be required to ſign, after the manner preſcribed to Miniſters; which Formulary was as follows: ANNO DOM. 1622.

This is declared againſt by the Synod of S. Holland *at* Gornichem.

An Act of Conſent to be ſigned by Candidates for the Miniſtry.

WE the underwritten Candidates being admitted to publick preaching in the churches, do ſincerely, and with a good conſcience, before God declare, that we do from our hearts believe and think, that all the articles and things relating to Doctrine, contained in the Confeſſion *and* Catechiſm *of the Low-Country* Reformed *churches, together with the Explanation of certain points of the aforeſaid Doctrine made at the National Synod of* Dort, *in the year* 1619, *do agree in all points with the word of God; and that we do reject all thoſe errors that are contrary to the ſaid Doctrine, eſpecially thoſe which are condemned by the ſaid Synod; and do therefore promiſe that we will not teach nor propoſe any thing publickly or privately, directly or indirectly againſt the ſaid Doctrine; and in caſe we ſhould hereafter conceive or admit of any objection or opinion contrary to that doctrine, or any article thereof, we will not teach or propagate the ſame in any manner; but plainly and freely diſcloſe it to the Claſſis where we are preparatorily examined, and in all ſuch matters will ſubmit ourſelves to the judgment and cenſure of the ſaid Claſſis.*

A Propoſition relating to the Compendium of Doctrine compoſed by the Miniſters of Dort, *and ſome new Catechiſms publiſhed by other churches.*

At this Synod it was likewiſe propoſed as a ſcruple or difficulty: *Whether it was in the power of the Miniſters of* Dort, *to publiſh a little tract,* intituled *a Compendium of the Chriſtian Doctrine, drawn up in ſhort queſtions and anſwers, according to the method of the Catechiſm of* Heidelberg; *ſerving,* as they ſaid, *for the inſtruction of thoſe who would come to the Lord's Supper; and whether they could communicate it to other churches; foraſmuch as it was directly contrary to the 36th Article of the Synod of* Rotterdam.

It was moreover aſked: *Whether a timely ſtop ſhould not be put to the diſperſing of certain new Catechiſms, which had been publiſhed by ſome of the churches; ſince ſuch kind of proceeding might in time occaſion new troubles in the church of God, even with reſpect to matters of Doctrine? And whether it were not proper, upon this account, to preſcribe an uniform method of Catechiſm, to be uſed by all churches, ſince it was found, that in ſome places the Miniſters neglected to catechiſe the children for want of ſuch a method.*

The Decree of the Synod of S. Holland *thereupon.*

The opinion of the Synod was, that the Miniſters of *Dort* were not liable to cenſure, becauſe the aforeſaid Compendium was publiſhed before the reſolution of the Synod of *Rotterdam.* And further, that although it would be a good thing to make uſe of one and the ſame method of catechiſing in all churches, yet this Synod did not think it adviſeable at that time, to draw up a new Formulary, but to put it off till the next National Synod; in the mean time, keeping to the 66th Article of the Synod of *Gouda.*

Upon another *Gravamen,* it was agreed, that the Deputies of the Synod of *South-Holland,* who had been at the National Synod of *Dort,* ſhould take care, *that copies of all that had been reſolved at the ſaid National Synod, over and above all that had been already printed and publiſhed, ſhould be communicated to the reſpective Claſſes.*

As to the buſineſs of *Dancing,* which was another *Gravamen,* the judgment of the Synod was, *That thoſe Members of the church who uſed the ſame, ought to be reproved and cenſured for it, according to the Reſolution or Decree of the National Synod of* Dort, *holden in the year* 1578.

There was alſo another point, which concerned the *Remonſtrants,* brought before the Synod, the tenour of which was, *That ſince great patience and forbearance had been uſed with reſpect to the* Remonſtrants, *who nevertheleſs obſtinately perſiſted in their ſeparation, and did nothing but cry out againſt and ſlander the eſtabliſhed church, 'twas aſked, whether the church ought not to proceed eccleſiaſtically againſt them?* Upon this queſtion the Synod reſolved as follows: *As forwhat relates to the obſtinate* Remonſtrants, *it is agreed that a longer time ſhall be yet allowed them, and that the church*

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What was done at this Synod with reference to the uneasiness occasioned at *Rotterdam* on account of the brass Statue of *Erasmus*, has been already related.

The Synod was likewise informed, that *Arian Simonson*, a deprived and banished *Remonstrant* Minister, had not only signed the Act of Cessation, but also the Formulary of Unity, and lived quietly and peaceably, doing his utmost endeavours, and with good success to bring the *Remonstrants* again to the communion of the church. Upon which the Synod testified great joy, and agreed to readmit him, at his earnest request, to the Lord's-supper, on condition of his making his recantation before the Classis of *Rotterdam*; ordaining, that it should be published both in the church of the said town, and in that of *Charlois*, where he had formerly exercised the function of a Minister.

A Synod of N. Holland *at* Amsterdam.

At the Synod of *North-Holland*, which met at *Amsterdam* in the month of *August*, there was communicated a letter sent from the Consistory of *Leyden* to the Deputies of the Synod, setting forth, that *Nicolaus Bodecherus*, formerly Minister of *Alkmaer*, whom we have had frequent occasion to mention, had lived for some years in all quietness and godliness in the town of *Leyden*, and had diligently attended sermons and academical lectures: and moreover, that he had been so far wrought upon by amicable conferences with Professors of Divinity in that University, that he was ready to subscribe the Canons of the Synod of *Dort*; praying, that he being reconciled to the churches of the *North-Holland* Synod, might be again admitted to the holy Communion; which request was likewise corroborated by a letter from the Professors to the said Deputies. Upon this the Synodical Deputies declared, that they had writ to the Classes of *Amsterdam* and *Alkmaer*, whose answer was likewise communicated to the Synod, as also two other letters, one from the Consistory of *Leyden*, the other from the Theological Professors of the University of the said town, to the Synod; in both which the former request was repeated, and one of them inclosing a written recantation of the aforesaid *Bodecherus*, declaring *his sorrow for what had fallen out between him and the Classes of* Amsterdam *and* Alkmaer, *which had occasioned some displeasure against him, and signifying that he was also ready to sign the Canons of the Synod of* Dort, *as scriptural*; *praying, that what had passed, might not be imputed to any ill design of his, but to the intemperance of the times*; *and that he might be restored to the former reputation and credit he was in before the troubles in the* Reformed *churches.* He prayed further, *that this his recantation might be communicated only to the Classis and Consistory of* Alkmaer, *but not made publickly before the whole congregation.* The Synod was not satisfied, as may appear by the following Resolution.

The Synod, after mature deliberation in the fear of the Lord, is of opinion, that the paper of Nicolaus Bodecherus, **which was sent to this Assembly, is so far from giving full satisfaction, that it has given none at all: And forasmuch as he the said** Bodecherus **has grievously offended as well against the Discipline as Doctrine of the Church, and has thereby occasioned great scandal and sorrow to the church of God; he shall therefore be obliged personally to appear before the Classis of** Alkmaer, **assisted by some of the Brethren of** Amsterdam, **where the Deputies of the Synod presiding, a form of recantation shall be drawn up, in order to be published to the church of** Alkmaer, **for removing the scandal there given.**

Thus far did those Clergymen extend their resentment and aversion towards a person who had humbled himself to so great a degree. Their only design was to expose him to the people, by as publick a recantation and confession of his faults as possible. Neither the intercession that was made for him, nor the testimonials given him by the Ministers and Professors of *Leyden*, nor his own prayers and intreaties could avail him, nor even the tracts he published afterwards against the Confession of the *Remonstrants*, which seemed to be entirely calculated for fixing on them the charge of *Socinianism*. There was no reconciliation to be had, but on their terms: they were resolved to have their will of him, and two or three years more past before he could be admitted, as we shall show in the sequel of this history.

There was likewise a *Gravamen* brought in by the Classis of *Horn*, relating to the application to be made to the *Remonstrant* Ministers who had subscribed the Act of Obedience.

Obedience. But the Deputies of the Synod declared, *That they could do nothing in it, becauſe the* Remonſtrants *of the Northern Diſtrict had not complied with what they had ſigned:* for they had recalled their ſubſcriptions, and preached again in the forbidden Conventicles. The Synod therefore agreed, *That inſtances ſhould be made to the Magiſtrates of the reſpective towns, to put a ſtop to the* Remonſtrant *Conventicles, which were obſerved daily to increaſe.* This tended to raiſe a new perſecution againſt the *Remonſtrants.* ANNO DOM. 1622.

Report was likewiſe made to this Synod of all that had been done in relation to the *Conſtitution*; and the Memorial concerning it, which *Roſæus* had preſented to the States, was read in this Aſſembly, and the Deputies who had tranſacted that affair, had the thanks of the Synod for their care and pains.

It was alſo propoſed in a certain *Gravamen* of the Claſſis of *Enkhuſen, Whether it might not be proper to apply to the States of* Holland *again, and earneſtly to preſs that the Eccleſiaſtical Conſtitution agreed upon in the National Synod, and already received by thoſe of* North *and* South-Holland, *might be eſtabliſhed and authenticated? And whether it were not neceſſary on that account, that thoſe leſſer* Gravamina, *which could bear a delay, ſhould be adjourned, the more eaſily to obtain the eſtabliſhment of the Conſtitution?* The Synods reply to this queſtion, was in the affirmative; and as the States Commiſſioneas, the Counſellor Mr. *William van Barſdorp*, and the Burgomaſter *Frederick de Fry*, acquainted the Synod, that the States had that affair under conſideration, it was agreed, with the conſent of the ſaid Commiſſioners, that the Deputies of the Synod ſhould be inſtructed to deſire their Lordſhips the States, that they would be pleaſed to communicate what they had done therein, and to preſs that that buſineſs might at length be finally adjuſted. The ſaid Synodical Deputies reported the endeavours they had uſed to procure a meeting of the National Synod, and how the States-General had adjourned the conſideration thereof; upon which it was reſolved, *That every Claſſis ſhould bring in their reaſons for holding ſuch a Synod, and put them into the hands of the Deputies, to the end they might be tranſmitted to the Miniſters of* Dort, *and added to their own, for promoting a work ſo highly neceſſary.* The like reſolution was, I think, taken at the meeting of the *South-Holland* Synod.

The Claſſis of *Harlem* propoſed another *Gravamen* againſt a certain Sorcereſs, or Fortune-teller, who reſided at *Leyderdorp*, to the ſcandalizing and deluding of many people; an inſtance of which had lately happened at the ſaid town of *Harlem*: And it was agreed upon this head, *That the Deputies ſhould be ordered to apply to the States, and to pray, that ſuch a Monſter ſhould not be ſuffered to live, neither at* Leyderdorp, *or any other place.*

In *Zeland*, the Clergy could not yet agree among themſelves about ſigning the Act or Formulary of Unity in the buſineſs of doctrine, which had been ſettled by the National Synod of *Dort*, after the departure of the foreign Divines. The greateſt part of the Claſſis of *Schowen*, or *Zierickzee*, ſcrupled the ſubſcribing, as did likewiſe thoſe of *Ter-gooſe*. Some of the Claſſis of *Schowen*, in the month of *April* of the preſent year, had drawn up the following Declaration, to induce the diſſenting Members to ſubſcribe.

The Declaration of the Claſſis of Schowen, *concerning the Synodical Act of Uniformity.*

A Declaration of the Claſſis of Schowen, *concerning the Act of Conſent.*

'FOraſmuch as the greateſt part of the Brethren in this Claſſis have ſcrupled the ſubſcribing the Formulary of Unity in the buſineſs of Doctrine, as agreed upon 'at the late National Synod of *Dort*, not with reſpect to the matters contained in the 'Confeſſion, Catechiſm, and *Doctrinal Canons*, all which they ſincerely believe (as 'they themſelves declare) and have already ſubſcribed; but only in relation to cer'tain expreſſions that are in the ſaid Formulary, by which they underſtood, that 'all conferences, with relation to any doubts in the prophetical writings, were for'bidden till ſuch time as thoſe doubts could be previouſly communicated to the re'ſpective Churches, Claſſes, and Synods: Therefore *Godefridus Udemans*, and *Lucas Spiringius*, who had been at the Synod of *Ter-gooſe*, the one to make report to'gether with his Collegues, of the tranſactions of the Synod at *Dort*, the other as a 'Member of the ſaid Synod, have jointly declared, that the like ſcruples were ſtarted 'in the aforeſaid Synod, and that the Deputies who had been at the National Synod,

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'declared, that it was by no means the intention of that Synod to violate or infringe 'the Apoſtolical rule mentioned in 1 *Cor.* xiv. 42. but only to reſtrain wanton 'and itching minds, which under the pretext of ſuch conferences, endeavoured to 'raiſe parties and factions, as thoſe churches which they had troubled knew but too 'well; beſides, that the words *Church*, *Claſſis*, and *Synod*, were not to be under-'ſtood *conjunctim*; as if men were obliged to conſult all and ſingular of thoſe bo-'dies about the order, as it there ſtands, whereas in the country, ſuch a thing cannot 'be done with any manner of fruit or edification; but *diviſim*, that is to ſay, any 'one of them ſingly, from whom the Miniſter, who has entertained ſuch ſcruples, 'may have them ſolved to his ſatisfaction; except only in caſes where any of thoſe 'bodies or colleges ſhall think fit to examine him upon any point of doctrine, for 'then he will be obliged to *render a reaſon of his faith*. Upon which Declaration, 'all the Miniſters deputed to the Synod of *Ter-gooſe*, conſented to ſubſcribe.

'The Claſſis which met ordinarily on the 27th of *April*, 1622, having heard, 'and ſeriouſly conſidered of this report, were of opinion, that the ſame ſhould be an-'nexed to the Formulary, and conſequently that all the Clergy of the Claſſis then 'preſent, ſhould ſign the Formulary in the ſame ſenſe as that Synod of *Ter-gooſe* had 'done. As they do hereby ſign the ſame.

CORNELIUS REGIUS.
GODEFRIDUS UDEMANS.
LUCAS SPIRINGIUS.

But this did not put an end to the controverſy, as appears by the following reflexions afterwards drawn up, containing the reaſons which hindered ſeveral of the Clergy from ſubſcribing, and which are worthy of notice.

Reaſons offered at the Claſſis of Schowen, *or* Zierikzee, *ſhewing why it is not adviſeable to ſubſcribe the Act of the National Synod holden at* Dort *in the years* 1618 *and* 1619.

Remarks of certain Miniſters of the Claſſis of Schowen, *tending to ſhow why it was not adviſeable to ſign that Act.*

'IN the *firſt* place it ought to be conſidered, that the perſons we deputed to the National Synod, were not inſtructed to make any ſuch Act, and conſequently 'had no authority to burden the conſciences of their Collegues with it.

'The proof of this is, that if they had had any ſuch authority, they muſt have 'received it either from our Claſſis, or from the Provincial Synod holden at 'Zierikzee, by which they were deputed to the National Synod; but neither 'of theſe can be made appear; therefore it was without authority.

'We know very well that our Deputies will reply, that this ought to have been 'repreſented at the Synod of *Ter-gooſe*. To this we anſwer, that it is true indeed; 'but we add, that the Deputies ſent to the ſaid Synod, did not once think of it, and 'therefore it ought not to prejudice our Claſſis.

'The Brethren deputed, ſay likewiſe, that the Synod at *Ter-gooſe* approved it; 'but to this we anſwer, that our Deputies had no orders relating thereto.

'*Secondly*, The Deputy *Udemans* owned himſelf that this Act was made in a 'heat, and that there were things in it very hard to be underſtood. Now a mat-'ter thus drawn up, ought not in conſcience to be impoſed by any one upon his 'Collegues.

'To this it is likely will be replied, that the meaning is explained, and that no-'body is deſired to ſubſcribe, but according to ſuch an explanation. But then we 'ſay, that we hold it for a maxim, that no particular Synod, and much leſs a Claſſis, 'has any ſuch power of explaining it; and the ſame may be afterwards objected. 'Beſides, thoſe in *Holland* who pretended to explain it, were threatened with a 'proſecutoin, unleſs they waved it.

'*Thirdly*,

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'*Thirdly*, It ought to be conſidered, that ſeveral of the Clergy have formerly 'ſcrupled to ſubſcribe not only in this, but alſo in other Claſſes. Beſides, we are not 'the only perſons who now decline the doing it, but the Claſſis of *Ter-gooſe* ſcruple 'it no leſs.

'We are told that the Claſſes of *Walcheren*, of *ter Tolen*, and others have ſigned; 'but to that we reply, that they did it with an *implicit faith*, or blind obedience; 'for many of them had never read it.

'We are further told, that thoſe in *Holland* who made a difficulty at firſt of ſign-'ing it, have ſince done it: but to that we anſwer, that they did it for the ſake of 'peace, and becauſe they were threatened with ſuſpenſion or deprivation. They did 'it therefore to prevent any further tyranny being exerciſed upon the Church, after 'their deprivation and diſmiſſion.

'*Fourthly*, It is very remarkable, that there are ſome things in this Act, which are 'contrary to the holy ſcriptures; as for inſtance, *If any one ſhall conceive an objection 'againſt any point of doctrine, it is not lawful for him to ſpeak of it either publickly 'or privately, before he has imparted his doubts and ſcruples to the Conſiſtory, Claſſis, 'or Synod.* By this means therefore, all conferences are cut off, though we learn a 'great deal from them, and though the ſame are recommended to us in ſcripture. 'It is likewiſe contrary to what the Apoſtle ſays in 1 *Cor.* xiv. 32.

'They ſay it is an Act of the National Synod, to which we anſwer, 1. That 'we have not yet ſeen all the Acts of that National Synod. 2. That the Synod of '*Ter-gooſe* has determined, *That unbaptized perſons may be married in the Church*; 'which is likewiſe contrary to the Acts and Reſolutions of the National Synod. [1]

'3. The National Synod has moreover decreed divers other matters, which the 'Claſſes of *Zeland* have not thought themſelves bound by; ſuch as, *The celebrating 'New-years-day, and Aſcenſion-day.* [2]

'We therefore earneſtly requeſt, *Firſt*, That this Act be not any longer impoſed 'upon people, till the things we object to therein, be either explained or altered. 'And the rather, becauſe all of us having ſubſcribed the Canons of the National 'Synod, we cannot be ſuſpected of heterodoxy.

'*Secondly*, We pray that inſtances may be made for procuring copies of all the 'Acts of the National Synod, it being promiſed at the Synod of *Gorkum*, that all the 'Claſſes which deſired them, ſhould have them: [3] The rather, becauſe we find 'that there are ſome neceſſary matters treated of therein, which are controverted a-'mong us, ſuch as, *The baptizing infants in caſe of neceſſity, out of the uſual times 'and places.* [4]

Thus ſpake ſome of the *Zeland* Clergy, in order to free their necks from the yoke of that Formulary, but they were far from obtaining their end. They were forced to tread in the paths of their brethren, and truckle under the Conſtitution, as framed at the National Synod.

Eccleſiaſtical Tranſactions in England.

From *Zeland* let us now paſs over to *England*, where ſomething fell out this ſummer, which much diſpleaſed ſome of the *Calviniſts*, eſpecially the *Contraremonſtrants* of theſe Provinces. [5] It happened on the 14th of *April*, being *Palm-Sunday*, that a certain Clergyman preaching at *Oxford* upon theſe words, *Let every ſoul be ſubject to the higher powers*, among other poſitions, advanced the following, *That in caſe the King ſhould miſbehave himſelf, inferiour Magiſtrates had a right to inform him better, and to correct or amend him.* For the explanation of this doctrine, he made uſe of the words of the Emperor *Trajan*, which he ſpoke to the Captain of his Guards. *Take this ſword and if I reign well, draw it for me; if otherwiſe, againſt me.* Hereupon this Preacher was ſummoned by Dr. *Pierce*, one of the Canons of *Chriſt-Church*, and at that time Vice-Chancellor, to appear at his Court. He was then ordered to deliver a copy of his Sermon, which he did. The King having heard of this matter,

 ſent

[1] *See alſo the eleventh Article of the Synod of* Gorkum.
[2] *See the Synod of* Gouda. Art. 67. *And it orders* Uniformity of Liturgies *in the ſame place.* Art. 71.
[3] Art. 30.
[4] *See the Synod of* Gorkum. Art. 48.
[5] Heylin's *Life of Archbiſhop* Laud, *p.* 88.

ANNO DOM. 1622. ſent for him up to *London*, where he was ſtrictly examined about his Sermon, and asked how he came to preach it? He laid all the blame upon certain modern Divines of the foreign churches, eſpecially on *Paræus*, Profeſſor of Divinity at *Heidelberg*, who in his Expoſitions on the Epiſtle to the *Romans*, had advanced the ſame Theſes, and quoted likewiſe that paſſage of *Trajan*. Upon this Confeſſion, the King forgave the Miniſter his fault, he being a young Divine, who might eaſily be miſled by ſuch a famous writer. But his Majeſty ordered the ſaid book of *Paræus* to be publickly burnt, not only in both the Univerſities of *Oxford* and *Cambridge*, but alſo at *London*, on a *Sunday*, at St. *Paul*'s Croſs. This ſentence was on the 6th of *June* put in execution at *Oxford*, in St. *Mary*'s Church-yard, before a great number of the Scholars, in the preſence of the Vice-Chancellor, the Doctors, Lawyers, and Heads of Colleges, and many others whom curioſity had drawn thither. At *London*, the ſame book was burnt on the 23d, as alſo at *Cambridge*, but the day is not named. But neither did it ſtop here. The Univerſity of *Oxford* being deſirous to clear their whole body of the imputation, which the crime of one Member had brought upon it, thought fit to cauſe an extract to be made of ſome of the moſt ſeditious maxims and poſitions of that book, to be laid before the Vice-Chancellor, and by him to be ſubmitted to the judgment of the Univerſity. That being done, there was a Convocation or Aſſembly appointed on the 25th of *June*, or the 5th of *July*, N. S. (the very ſame day on which the cited Miniſters of the *Remonſtrant* party had been baniſhed three years before) and at the ſaid meeting, all thoſe Theſes or Poſitions were unanimouſly condemned as *falſe, ſeditious, impious, and tending to the deſtruction of all civil government*. Nor did the Univerſity think it ſufficient to caſt their eye on the paſt time, but they reſolved, as far as in them lay, to prevent the like abuſes in all future times; as may be ſeen from the following Decree, which they publiſhed in the *Latin* tongue, and which being tranſlated, runs thus:

The Commentary of Paræus *upon the Epiſtle to the* Romans, *is burnt by order of King* James I.

The Decree of the Univerſity of *Oxford*, condemning the following Theſes of certain new writers, whether *Jeſuits*, *Puritans*, or any other Sectaries whatever.

A Decree of the Univerſity of Oxford *againſt certain Poſitions of* Paræus *and other modern writers.*

TO the honour of the holy and undivided Trinity, and for preſerving the truth of the Catholick and Orthodox doctrine of the Church, as alſo to the end that Royal Majeſty *might remain unviolate by the ſnares and deceits, not only of enemies, but alſo of errors; the Senate of the* Convocation, *conſiſting of the Vice-Chancellor, of the Doctors, Proctors, Maſters, Regent and Non-regent, who were ſummoned to the uſual place, where they were aſſembled in great numbers on* Tueſday *the 25th of* June, *in the year of our Lord* 1622, *with an unanimous conſent and concurrence, reſolved and decreed,* That the following Propoſitions or Articles, were not only contrary to the divine Canon or Rule of Scripture, to the Decrees of Councils, to the Writings of the Fathers, and to the Belief and Confeſſion of the primitive Church; but likewiſe that they ſlily threatened the deſtruction of the Royal authority.

The Firſt Propoſition.

The Biſhops and Paſtors, or Teachers, may, and ought with the conſent of the Church, to deliver over to Satan all impious and unjuſt Magiſtrates, until they repent, and are amended.

The Cenſure of the ſaid Propoſition.

This Propoſition is falſe, impious, and deſtructive of all good policy or civil government.

The Second Propoſition.

The Subjects, provided they be not private perſons, but inferiour Magiſtrates, may juſtly defend by force of arms, themſelves, the Commonwealth, and the true religion againſt their Governors, in the caſes following.

1. In caſe the ſupreme Civil Magiſtrate degenerate into a Tyrant.
2. Or if he attempt to oblige his ſubjects by force to idolatry or blaſphemy.

3. Or if any atrocious or intolerable injuries be offered to the ſubject. ANNO DOM. 1622.
4. Or if the ſubjects cannot otherwiſe preſerve their lives, eſtates, or conſciences.
5. Or if under any pretext of religion or juſtice, the Prince ſeeks his own advantage.
6. Obſerving always the temper and moderation of an unblameable defenſe, according to the laws of the land.

The Cenſure of this Propoſition.

This Propoſition is falſe, ſeditious and deceitfully annexed to the caſes or conditions abovementioned, under which ſerpentine guile, any turbulent ſpirit may eaſily find a retreat.

The Third Propoſition.

It is not lawfull for ſubjects, being meerly private perſons, and without a juſt call, to take up arms either for coercing a tyrant before the danger, or for defending themſelves againſt him, although in danger, or for revenging themſelves when the danger is over, provided they can be protected by the ordinary and ſubaltern powers.

The Cenſure of this Propoſition.

This Propoſition advances falſe maxims, frauds and lies, and is ſeditious.

The Fourth Propoſition.

It is lawful for ſubjects, even though private perſons, to defend themſelves and their families againſt a tyrant, in caſe he falls upon them like a thief or raviſher, uſing violence againſt them, and they cannot procure the help of the ordinary Magiſtrate, nor eſcape the danger in any other manner; as well as againſt any other robber or raviſher, being a private perſon.

The Cenſure of this Propoſition.

This Propoſition is falſe, impious and dangerous.

These and the like Propoſitions, by whatever Author aſſerted, the Univerſity of Oxford cenſures and condemns as falſe, impious, and ſeditious; and it moreover teaches and maintains, according to the canon or rule of ſcripture, That the ſubject ought not upon any account whatever, to reſiſt his Prince or King by force of arms, or any other violence; nor to take up arms for matters of religion, or any other cauſe, whether offenſively or defenſively againſt his ſovereign.

Moreover, the famous Meeting of the Convocation of Doctors, and Maſters, regent and non-regent, have unanimouſly reſolved and decreed, together with all the Batchelors of Law and Phyſick, to ſubſcribe the above-mentioned cenſure and condemnation.

And it has been further reſolved by the ſaid famous Meeting of the Convocation of Doctors and Maſters, regent and non-regent, that every perſon who ſhall be promoted to any degree in what faculty ſoever, ſhall before his promotion and admiſſion, firſt own the truth of theſe cenſures, by ſubſcribing thereto; and then at the ſame inſtant, and in his proper perſon, ſwear and profeſs, that he does not only at preſent condemn and deteſt from his heart, all the abovementioned Articles and Propoſitions, but that he will at all times hereafter, and for ever deteſt and abhor the ſame.

The ſaid Oath is as follows.

'YOu ſhall ſwear, that you do faithfully and heartily conſent to the Decree of the *Convocation* and Meeting which was holden on *Tueſday* the 25th of *June*, in 'the year of our Lord 1622, againſt divers falſe, ſeditious, and impious Propoſitions 'and Articles therein condemned; and that you will not teach, maintain, or

ANNO DOM. 1622. ‘ defend any of the concluſions therein contained, either publickly or privately, nor ‘ encourage or aſſiſt any other perſon by word or deed, who ſhall teach or maintain ‘ the ſame, but that you will hinder and oppoſe him, as far as in you lies: ſo help ‘ you God!

The book of the Commentaries of *David Paræus* upon the Epiſtle of St. *Paul* to the *Romans*, in which all the aforeſaid falſe, impious, and ſeditious Propoſitions were laid down and defended by *Paræus* himſelf, was publickly burnt by the order and authority of all the Doctors and Heads of Colleges and Halls, ſolemnly met together, as alſo of the Profeſſors of the ſaid Univerſity of *Oxford*, on *Thurſday* the 6th of *June*, 1622.

An order for regulating the ſtudies of young Students in Divinity.

And for preventing ſuch like inconveniences as the abovementioned Preacher had brought upon himſelf by this wrong application of his ſtudies, the King commanded that his inſtructions, bearing date the 18th of *June* 1616, ſhould be again read in all Chappels and Colleges, and proclaimed in the Market-places; in which among other things, it was ordered, *That all the young Students in Divinity ſhould exerciſe themſelves in ſuch books as moſtly agreed with the doctrine and diſcipline of the Church of* England, *and that they ſhould be encouraged to employ their time in reading and meditating upon the* Fathers, Councils, Schoolmen, Eccleſiaſtical Hiſtories *and* Controverſies; *and not to dwell too long upon the* Compendiums of Divinity, *nor to make them the foundation of their ſtudies.*

This Order brought ſuch a change about by degrees, that the name of *Calvin*, which was formerly in ſo great reputation, began to loſe credit, and the people minding his arguments more than his poſitions, adhered more cloſely to the doctrine of the *Engliſh* church than formerly. But it can hardly be expreſſed what diſcontent the burning of *Paræus*'s book occaſioned among the *Contraremonſtrants* in *Holland*. The King, who before the burning of this book, was cried up as *a ſecond Solomon* for his proceedings againſt the *Remonſtrants*, was now as much cried down. Some ſaid, *The Defender of the Faith was turned into an Oppoſer of it.* And *Johannes Kloppenburgh*, one of the Miniſters of *Amſterdam*, diſcourſing to a perſon (from whoſe mouth I write this) about the burning that book by the hands of the common hangman, did not ſcruple to ſay, *If the King be no* Papiſt, *I doubt he is an* Atheiſt. But others were of opinion, that the Univerſity of *Oxford* did even then, ſo long before hand, foreſee what miſeries were like to befal both King and Kingdom, by the broachers of ſuch notions, and endeavoured timely to prevent the ſame. They thought, *if the uſe of ſuch exceptions and evaſions, as were diametrically contrary to the rules of the Apoſtle* Paul, *were permitted, no Kingdom nor State could be any longer ſafe, than whilſt thoſe who held thoſe principles had not the power to put them in practice.*

Grotius's *account of the fundamental principles of* Paræus.

Grotius diſcourſing about theſe poſitions, ſays, that it is not ſufficient to know the evil, unleſs we know the cauſes of it, which he further diſcovers in the following words.

Theſe people are of opinion, ſays he, I. That there is a certain Covenant every where between God, the Prince, and the People; the import of which is, that if the Sovereign forſakes God, the People are at liberty to forſake him. By ſuch who forſake God, they mean, Firſt, thoſe who acknowledge the Pope for head of the Church. Secondly, thoſe who labour to unite any churches with another that adheres to the Romiſh. Thirdly, thoſe who retain any of the ceremonies and antient cuſtoms of the Church, ſuch as are practiſed in England, and in the northern Kingdoms of Sweden and Denmark, for they think that all theſe things are popiſh and idolatrous.

II. They make uſe of the expreſſion in the Revelations: Return it double to Babylon. Now they mean by this Babylon, any church which adheres to the Papal Chair, and think that Believers are here required to demoliſh and deſtroy the Altars and Images of the Saints, and to extirpate that whole Idolatry together with the Idolaters; for otherwiſe they cannot deſtroy Babylon, nor return it to her double.

III. They affirm, that they read in Daniel, that all Kings and Princes are bound to ſerve the Saints of the moſt high God; that is to ſay, the Reformed; and that this is ſo plainly expreſſed there, that thoſe who do not ſee it, muſt be quite blind. To

which ſome add, That all things belong of right to the *Elect*. And, that all others are thieves and robbers. Now they hold, that they themſelves are the Elect, beyond any doubt, becauſe Chriſt died for each of 'em in particular; and of this they are aſſured, becauſe they believe it, or becauſe they appropriate this benefit to themſelves through faith. ANO DOM. 1622.

Nevertheleſs ſome of the moſt judicious among the *Reformed*, or *Calviniſts*, rejected theſe principles and the theſes that were built upon them. *Philippus Paræus* endeavoured to juſtify and defend his father upon this head, affirming, that he only meant it of Princes *who were admitted to the ſovereign Power upon conditions*. But it is certain, that his father *David* did not write in that book concerning the laws of *Germany*, where however many Princes were ſo admitted; neither did the cognizance of that matter belong to the Divines, but to the Lawyers. He writ no Expoſitions upon *Paul* the Lawyer, but *Paul* the Divine, who treats about all ſorts of higher Powers; and in explaining the Epiſtle of that Apoſtle, he endeavoured to deſtroy the ſenſe of his words by ſeveral ways, allowing to chriſtian ſubjects, even thoſe in the moſt private capacity, the very things which the ſame Apoſtle forbids to all chriſtian ſubjects. *A juſtification of* Paræus.

The elder *Paræus* never lived to ſee the Judgment of the Univerſity of *Oxford*, nor the burning of his book, for he died at *Heidelburg* on the 15th of *June*, O. S. which was juſt eleven days before the burning of the book, and ten before the pronouncing of the ſentence. He attained to the age of 73 years, 5 months, and 15 days, having been born in the year 1548, the 30th of *December*, at the Town of *Frankenſtein* in *Sileſia*. He had diſcharged the office of Profeſſor of Divinity, and left behind him, at leaſt among his followers, a great name for his learning and other virtues, particularly on account of his zeal and labours in promoting the intereſt of his own ſect. But that which was a blemiſh to his reputation, in the opinion of ſome, was, that he ſhewed himſelf much more moderate at ſometimes than at others; and bore much more with his ſuperiors, whoſe aſſiſtance he wanted, than with his equals or inferiors, on whom he had no dependance; that upon ſome occaſions he gave too much way to jealouſies and ſuſpicions, and was too credulous in matters that regarded the conſciences of others; from whence proceeded prejudices and wrong notions of men and things: and that he was ſo ſtrait-laced in matters which he had once taken into his head, that the leaſt deviation from them appeared to him to be falſe doctrine, hereſy and ſchiſm. He had always writ for, and ſtrengthened the party of the *Contraremonſtrants* by his writings, and oppoſed the *Remonſtrants* as much, whom in a certain letter he call'd, *Light-armed ſoldiers, and ſuch who under the pretext of moderation and the liberty of prophecying, were plotting and contriving to introduce into the churches and ſchools of the* United-Netherlands *a ſceptical kind of Divinity, which was never fixed, but engaged in a conſtant ſearch after truth; a Divinity cunningly compounded of the filth and mire of the Heathens, Schoolmen, and* Samoſatenian *Hereticks*. Paræus *dies*.

Yet in the year 1614, he writ and addreſſed to the *Lutherans* (who agreed with the *Remonſtrants* in the buſineſs of the *Five Points*) a kind of *Irenicum*, or exhortation to peace and unity, in which he expreſsly owned, *that the* Lutherans *and* Reformed *agreed in the fundamentals of the catholick and ſaving faith*. And then he went on to maintain, *That people ought to bear with each other in leſſer differences*. But four years after he forgot to ſhow the ſame moderation with reſpect to the doctrine of the *Remonſtrants*: For not being able to appear at the Synod of *Dort*, on account of his great age, he tranſmitted his opinion in writing, in which he condemned them, and adviſed, *That their doctrine ſhould be expelled the churches and pulpits*.

After the publication of the Decree of the Univerſity of *Oxford* againſt the opinions of the ſaid *Paræus*, the King of *Great-Britain* thought proper to iſſue certain orders againſt thoſe who too boldly engaged in the affair of the *Five points* ſo warmly debated in the *Low-Countries*. He likewiſe cauſed certain inſtructions to be drawn up relating to the Clergy and their manner of preaching, in which *William Laud*, at that time Biſhop of *St. Davids*, had a hand. The ſaid inſtructions being approved by his Majeſty, and ſigned by him on the 4th of *Auguſt*, were ſent to the Archbiſhops of *Canterbury* and *York*, in order to be by them communicated to the Biſhops of their

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ANNO DOM. 1622. several Provinces, to the end they might be observed by the Clergy of the respective Dioceses; and they are as follows.

Orders and Rules to be observed by the English Clergy in their sermons.

I. No Preacher under the degree and calling of a Bishop, or Dean of a Cathedral or Collegiate Church (and they upon the King's days only) shall take occasion by the expounding any text of scripture whatsoever, to fall into any set course or common place, otherwise than by opening the coherence and division of his text, which shall not be comprehended and warranted in essence, substance, effect, or natural inference within some one of the Articles of Religion, set forth Anno 1562, or in some one of the Homilies set forth by authority in the Church of England, not only for a help of non-preaching, but withall as a pattern, as it were for the preaching Ministers; and for their further instruction for the performance thereof, they shall forthwith read over and peruse diligently the said book of Articles, and the two books of Homilies.

II. No Parson, Vicar, Curate, or Lecturer, shall preach any sermon or collation hereafter, upon Sundays and Holidays in the afternoons, in any Cathedral or Parish-church throughout this kingdom, but upon some part of the Catechism, or some text taken out of the Creed or Commandments, or the Lord's-prayer (funeral sermons only excepted;) and those preachers shall be most encouraged and approved of, who spend their afternoon's exercise in the examination of children in their Catechisms, which is the most antient and laudable custom of teaching in the church of England.

III. No Preacher, of what title soever, under the degree of a Bishop or Dean at the least, shall from henceforth presume to preach in any popular Auditory, the deep points of Predestination, Election, Reprobation, or of the Universality, Efficacity, Resistibility, or Irresistibility of God's Grace; but rather leave those themes to be handled by learned men, and that modestly and moderately, by use and application, as being fitter for schools and universities, than for simple auditories.

IV. No Preacher of what title or denomination soever shall presume from henceforth in any Auditory within this kingdom, to declare, limit, or bound out by way of positive doctrine, in any lecture or sermon, the power, prerogative, jurisdiction, authority or duty of sovereign Princes, or therein meddle with matters of State, and reference between Princes and People, otherwise than as they are instructed in the Homily of Obedience, and in the rest of the Homilies and Articles of religion, set forth (as before is mentioned) by publick authority; but rather confine themselves wholly to these two heads of Faith and Good-life, which are all the subject of the antient Sermons and Homilies.

V. No Preacher of what title or denomination soever, shall causelesly, and without any invitation from the text, fall into any bitter invectives, and undecent railing speeches against the Papists or Puritans; but wisely and gravely, when they are occasioned thereunto by the text of scripture, free both the Doctrine and Discipline of the church of England from the aspersions of either adversary, especially when the auditory is suspected to be tainted with the one or the other infection.

VI. Lastly, The Archbishops and Bishops of the kingdom (whom his Majesty hath good cause to blame for their former remissness) shall be more wary and choice in licencing of Preachers and verbal Grants made to any Chancellor, Official, or Commissary to pass license in this kingdom; and all the Lecturers throughout the kingdom (a new body severed from the antient Clergy of England, as being neither Parson, Vicar, or Curate) shall be licensed henceforward in the court of Faculties, only upon the recommendation of the party from the Bishop of the Diocese under his hand and seal, with a Fiat from the Lord Archbishop of Canterbury, and a Confirmation under the Great-Seal of England; and such as transgress any of his directions shall be suspended by the Bishop of the Diocese, or in his default by the Lord Archbishop of that Province, Ab officio & beneficio, for a year and a day, un-

til his Majeſty by the advice of the next Convocation preſcribe ſome further puniſhment. AN° DOM. 1622.

The Partiſans of *Calvin* in *England* were much offended at the promulgation of theſe royal inſtructions, as if their tongues had been ſo tied by them, that they could not preach the doctrines moſt neceſſary to ſalvation.

At that time there were ſeveral treatiſes publiſhed in *Latin*, *French* and *Dutch*, in favour of the *Remonſtrants*. 'Twas then that *Johannes Arnoldus Corvinus* publiſhed his *Cenſure* or Refutation of *Du Moulin's Anatomy of Arminianiſm*, entituled, *Petri Molinæi novi Anatomici Mala Encheireſis*; that is to ſay, *The bungling Work of* Peter du Moulin, *the new Anatomiſt*. This was looked upon by many as a very nervous and elaborate piece. And indeed, *Corvinus* having returned very privately from *Antwerp* to *Leyden*, had ſhut himſelf up for the ſpace of ſix or ſeven months in his own houſe as in a priſon, without being ſeen by his moſt truſty friends, to the end he might devote himſelf entirely to this work. And thus he continued till he had fully prepared it for the preſs. It was printed at *Frankfort* by the famous Bookſellor *Rolandus*, under a borrowed name. Againſt this book the Profeſſor *Walæus* afterwards drew his pen, but ſeveral years paſt before his anſwer ſaw the light. *Books publiſhed this year.*

The firſt and ſecond parts of the *Nullities* of the National Synod of *Dort*, of which mention is made in the Memorial of the Clergy for obtaining the ſaid Synod, drawn up by *Bernardus Dwinglo*, were likewiſe publiſhed, but without the Author's name, together with *the Converſion of the Predeſtinated Thief*, writ, as was ſuppoſed, by the abovementioned *Corvinus*. *The repreſentation of the great and notorious miſtakes of* Bartholomæus Nicolaus, *Miniſter of* Gouda, *by* Edvardus Poppius, came out about the ſame time. *Tilenus* likewiſe publiſhed ſeveral tracts; *viz.* his *Examination of the Diſcourſe of* Milliterius; his *Obſervations and Reflections upon the Decrees and the Oath of the Synod of* Alez (but the latter of theſe was without his name) as likewiſe his *Annotations on the Canons of the Synod of* Dort, dedicated to the King of *Great Britain*. This book, as well as his other pieces, was writ with great learning and extraordinary wit and politeneſs: but as many thought, and even the *Remonſtrants* themſelves, he handled the ſores of error a little too roughly. Yet the moſt judicious ſort read it with a great deal of pleaſure, on account of the many remarkable and uſeful arguments and exhortations which it contained.

The *Contraremonſtrants*, whom it cruelly mauled, found nobody that cared to take up the cudgels, ſo that this piece was never anſwered. *The truth of the chriſtian Religion*, which the Heer *Grotius* had compoſed in verſe about two years before in the Caſtle of *Looveſtein*, was likewiſe printed about the ſame time, with a Preface or Advertiſement, which ſomebody among the *Contraremonſtrants* (he was thought to be *Roſæus*) had added to it, but which was ſo far from being agreeable, that it was contrary to the deſign of the book. But in the ſecond edition, which came out the ſame year, the ſaid Preface was omitted. This was that golden book, which on account of its nervous arguments, and ſtrong refutations of *Atheiſm* and Infidelity has been extolled by all Chriſtians in general, excepting a few hot-headed *Contraremonſtrants*, the contents of which were afterwards turned into *Latin* proſe, by *Grotius* himſelf, at the deſire of Monſ. *Jerome Bignon*, the King's Advocate in the Parliament of *Paris*, and ſupported by notes and teſtimonies. *Grotius* about this time made an end of his Apology, (though, as he ſomewhere ſays) it was not ſo much his own Apology, as that of thoſe who in his name had the adminiſtration of the publick affairs, for he could do no leſs than purſue his inſtructions. This was writ in the *Low-Dutch* language, and ſent to *Holland*, in the packet of Monſ. *Du Maurier*, the *French* Embaſſador, to prevent the danger of its being viſited. The care of the preſs was left to ſome of the *Remonſtrants*, without the knowledge of his relations. But there happened a misfortune to thoſe perſons who were printing it at *Amſterdam*, which put this book in the utmoſt danger of being diſcovered and ſuppreſt; for notwithſtanding that they proceeded with the utmoſt circumſpection, the Magiſtrates got notice of its being under the preſs, and of the place where. But before the Scout came to ſearch for it, they had ſome ſhort warning of his deſign, and time enough to convey out of the way all that had been printed. But the Scout finding two preſſes and a great quantity of paper, this occaſioned ſo much ſuſpicion, that he made his Serjeants keep poſſeſſion of the houſe a day and a half; when meeting

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with nothing elſe, he diſmiſſed them. The perſons who had the direction of the work, obſerving that the Printer was diſcovered, and fearing that he would be narrowly watched for the future, would fain have made uſe of another. But his covetouſneſs hindered him from ſeeing the danger in which he involved himſelf and them too. He was reſolved to go on with it alone. They could not get it out of his hands by fair means, much leſs durſt they uſe force, for fear of provoking him to diſcover ſeveral perſons who were concerned in this affair. Whilſt things ſtood thus, he, without the knowledge of thoſe who ſet him to work, went and found out another place, but very incommodious. But as he was carrying his preſs and types out of the houſe, the Scout and his followers came the ſecond time, about a week after the diſcovery, and ſeized the types, with paper to the value of 400 Gilders. The Printer eſcaped, but his brother, who lived next door to him, and in whoſe houſe were found ſeveral copies of *Poppius*'s laſt book againſt *Bartholomæus Nicolaus*, was appehended. Among thoſe copies there were two ſheets which belonged to *Grotius*'s *Apology*. The Scout was informed that the four firſt ſheets were already printed off. By this management there was a ſtop put to the work at *Amſterdam*, but it was reſumed at *Horn* by another Printer, one *Iſaac Williamſon*. Yet it went on ſo ſlowly on account of all theſe obſtructions, that the *Latin* tranſlation printed at *Paris* with the King's privilege, came out firſt, *viz.* in the month of *October*, and the *Dutch* not till *November*. The laſt Printer was ſufficiently known, ſo that no time was loſt in diſperſing and diſpoſing of this book. It was bought up and read with an uncommon ardour. In the ſpace of three or four weeks, there were 1500 copies ſold; and tho' the perſons who had the direction of the preſs had ſuffered a loſs of 500 Gilders by theſe miſchances, and were obliged to allow above double pay to the Printer and his men, yet their was a profit of above 500 Gilders, which money was brought into the common treaſury of the *Remonſtrants*, it being at that time very low. Great pains were taken in many of the towns of *Holland*, and ſearch made among the Bookſellers, to diſcover and ſeize this book. In the *Hague* they could find no more than ſeven copies, which fell into the hands of the Government. The Preſident of the Court of Juſtice, the Heer *Krombout*, carried one of them to the Prince of *Orange*, who was ſo diſturbed at it, that he could eat nothing that day. A certain Bookſeller of *Amſterdam*, a zealous *Remonſtrant*, ſent a copy to every one of the Burgomaſters and Schepens of that city by a Seaman, who pretended they came from *Roan*, and they all received it without ſhowing any diſpleaſure. The Commiſſioners of the Admiralty for the ſame city received each of 'em the ſame preſent. One of the 24 Judges, *Arent Meinderſon* of *Harlem*, confeſſed at that time, *That* Holland *had never before produced ſuch a man as the Advocate* Oldenbarnevelt, *who had never tranſgreſſed but once, to wit, when like* Uzzah *he laid his hand upon the Ark of the Lord.* Neither did that Gentleman, as his ſon affirms, ever conſent to the death of this great man. The *Remonſtrants* ſaid of this book, that it had opened the eyes of many, whom party-intereſt had ſo far blinded, that they never ſaw till then to the bottom of things. Theſe looked upon it as one of the nobleſt works of that great Author; and confeſſed it was very nervous, full of good ſenſe, and writ with much temper and diſcretion. In this *Apology* he gives the *Remonſtrants* the following teſtimonial, *That he had been very well acquainted with ſeveral of the* Remonſtrant *Clergy, who as well as he, were forced to quit their country for the ſake of their religion, or elſe to practice it in great privacy at the peril of perpetual impriſonment; and that he had found them to be men of piety, learning, and well affected to their Governours.*

Grotius's *Teſtimonial concerning the* Remonſtrant *Miniſters.*

The concluſion of the ſaid *Apology* is very obſervable and worthy to be recorded, being expreſſed in the following terms.

'--- And now having thus diſcharged my conſcience in what I owed myſelf, my 'wife, children, and friends, for the information both of thoſe who are now living, 'and ſuch who ſhall be born hereafter, I ſhall beſeech the moſt merciful God, gra-'ciouſly to forgive all thoſe who have injured me and others; to defend my dear na-'tive country from all pernicious machinations and attempts againſt it, both foreign 'and domeſtick; to grant that his Excellency may govern the State happily, and in 'ſuch manner as to merit the affections of the people; to implant in the minds of men 'that doctrine which is according to godlineſs; and to ſtrengthen me and others, who 'ſuffer for the ſame, with his ſpirit, to the end that we may not only bear with 'patience the Croſs with which he has honoured us, but likewiſe improve it more

'and more to the amendment of our lives; that ſo at length being releaſed by his in- 'finite mercy out of this vale of tears, we may partake of that glory which our Lord 'and Saviour hath obtained for us. ANNO DOM. 1622.

The whole work was divided into twenty Chapters, the contents of which are now ſufficiently known to all the lovers of truth.

Grotius's Apology is ſeverely prohibited by a Placard.

The States-General, who found themſelves ſenſibly touched by that book, ſhewed their reſentments by a ſevere Placard, which they publiſhed againſt it on the 24th of *November*, in which they declared it to be a *ſeditious*, *ſcandalous* and *infamous Libel*; forbidding the printing, ſelling, reading, or cauſing it to be read or kept in any perſon's cuſtody, under the ſame penalties which had been formerly ordained in the Placards againſt infamous Libels; and moreover declaring the Author puniſhable both in his perſon and eſtate, in all places and at all times, whenever he could be taken and ſecured, and excluding him from any benefit by preſcription or any length of time whatever. But with what juſtice this was done, we leave the impartial reader to judge. This is certain, that for the ſpace of 55 years ſince the publication of it, none of all thoſe againſt whom it was writ, have ventured to refute the reaſons and arguments he made uſe of; and that now every one may ſafely peruſe, and all Bookſellers freely vend it every where, even at the *Hague*, without any ſcruple, under the eyes of the States themſelves.

The abovementioned Placard was at that time promulgated by ſound of bell in all the towns except at *Amſterdam*, and as ſome ſay, at *Dort* and *Horn*. But others aver, that it was likewiſe publiſhed at *Amſterdam* ſome months after, though no great pains were taken in ſuppreſſing the book. The States ſent it to that city with another Placard relating to the *Weſt-India* Company, the latter of which was accordingly promulgated, but no notice then taken of that againſt *Grotius*. One of the Burgomaſters ſaid it ſhould be publiſhed in a few days; but it was thought he only ſaid it, leaſt the *Remonſtrants* ſhould be too much elevated at the ſucceſs of the book: for it was not believed that the Magiſtrates of this city were very forward to pay much reſpect to Placards made by the authority of the States-General, without the conſent of thoſe of *Holland*. Neither would they here tender to any of the Bookſellers that oath of Purgation, which by direction from the *Hague* had been adminiſtred to thoſe of other towns, in order to diſcover the abovementioned book, and prevent the ſale of of it; and ſo far were they from making a ſearch after it, that on the contrary, there was notice privately given to them to be upon their guard, for fear any ſuch ſearch ſhould be made, in conſequence of the orders ſent from the *Hague*.

An Extract from the Heer de Haan's *letter to* Grotius *on the ſubject of his* Apology, *with* Grotius's *Anſwer.*

The Heer *John de Haan*, late Penſionary of *Harlem*, and at that time one of the Duke of *Holſtein*'s Counſellors, having read the *Apology* of *Grotius*, and afterwards ſeen the Placard abovementioned, affirmed in certain of his letters, *That the origin and ſpring of all the evils and changes in the government of theſe Provinces, was not ſufficiently expoſed in the ſaid Apology, and that the Author of it having been ſo provoked by this Placard, had double cauſe to ſpeak out, and to diſcover and lay open, without diſguiſe, the matter, the authors and contrivers of that work, with all the tricks and ſecrets; and eſpecially to tell the world who it was that had long before batched this plot, in order to arrive at greater, or unlimited power by the abolition of the rights and privileges of the land, and the oppreſſion of the moſt eminent, faithful, and antient Patriots.*

But to this *Grotius* returned *de Haan* the following anſwer: *I confeſs I have not ſaid all I could upon this ſubject; I therefore beg you to contribute your ſhare towards the illuſtration of it.* And again, in another letter: *I hope in time to ſupply by my Hiſtory, what may be wanting for the explanation of my* Apology. *But the times will not ſuffer us at preſent to publiſh any more in* France *for many reaſons, which cannot all of them be expreſſed, but which your wiſdom and prudence, reflecting on the circumſtances of the times, may partly gueſs at.*

Notwithſtanding the great favour which ſome of the *French* Lords ſhewed to *Grotius*, he met not with the ſatisfaction he expected in all points, but on the contrary, diſcovered matters which gave him great uneaſineſs. For the further explanation of this, we ſhall tranſcribe from the journal of *Uitenbogart* ſome of the moſt remarkable paſſages noted by him in the months of *Auguſt*, *November* and *December*. *Grotius* being ill at *Paris*, in the firſt of theſe months, deſired *Uitenbogart* to come to him, who

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An account of certain conferences held by Grotius *in* France.

who visited him on the 14th and 15th. After which growing better, he on the 22d pressed him to continue there, saying, *that he was very melancholick; that he had nobody there in whom he could confide; that the great men endeavoured to make tools of him and the* Remonstrants, *for reasons of state; that the President* Jeannin *seemed inclined to justify the proceedings of his Excellency, and his cause, though he had owned it was bad; that one side urged him to go to* Mass, *the other to* Charenton; *and that some reproached the Advocate and him for contriving to bring their country under the protection of* France. He therefore wished that *Uitenbogart* and *Episcopius* would come and dwell with him at *Paris*.

On the 13th of *October*, after he had published his *Apology*, he related how he had been at Monsr. *Jeannin*'s, and had said to him, *I am well settled here; but it seems to me, as if you were making up matters again with* Orange, *and in such case I shall betake myself to the service of some other Prince.* To which the President replied, *It is not so: the Apology pleases: You have spoken plainly, and yet discreetly. The Prince is not like to do any thing for you.* France *cannot do much with that Government. His Excellency hates* France, *and holds with* England. *It had therefore been more our interest, in case the former Administration in the* United-Netherlands *had continued. We would rather treat with* Spain *at all adventures.* England *is well with* Spain *too. There is only a bare neutrality between* France *and* Holland, *but no alliance. The alliance is expired, and therefore you may stay here with safety.* But *Grotius* told *Uitenbogart* he did not believe for all that, *That* France *was inclined to treat with* Spain, *but rather with* Holland; *in which case there would be nothing to fear from* Spain. But he added, *That it was certain, that unless there should be a sudden Revolution in* Holland, France *would treat either with* Spain *or* Orange, *according as she should best find her account.*

On the 23d *Grotius* said again to *Uitenbogart*, that *Monsr.* de Preaux *was like to relieve* du Maurier *in the embassy to* Holland, *and that if he did, the* Remonstrants *must not hope for any redress in their affairs, the said* de Preaux *being a creature of the Heer* Aerssen.

On the 25th *Grotius* related, that Monsr. *de Chateauneuf*, the father of *de Preaux*, discoursing with him, had said, *That the Republick of* Holland *was founded on the* Roman Catholick *religion; that his Excellency ought to be moved to take upon himself the supreme authority, and that* France *ought to support him in it; that he,* Grotius, *ought to join with his Excellency, and that a way might be found out for that purpose; that people who put themselves at the head of parties, often meant it for the best; but when they found they could not bring their designs to bear, they ought to yield to the strongest; and that this was the case of the Duke of* Mayenne *when he was at the head of the Holy league.* To which *Grotius* subjoined, *That this ought to be signified to their friends in* Holland.

On the 3d of *November*, *Grotius* said to *Uitenbogart* and *Episcopius*, that *they ought to be careful not to promote any divisions among the* Hugonots, *least the* Papists *should make an advantage of it; that they the* Remonstrants *should not suffer themselves to be made the tools of States-men, and that they might carry on the cause of truth without censuring the opinions of others.* He was likewise disposed to set on foot a union with the *Lutherans*, and said, *That the* Remonstrants *would not be able to obtain any liberty in* France; *that therefore it was not adviseable to attempt it any further; and that the alliance with* Holland *would be renewed.* On the 6th *Grotius* related that the Chancellor and *Jeannin* had proposed to reconcile the Prince of *Orange* to him, upon condition that the Heer *Aerssen* should be put out of the Ministry, but that he had answered, *That he could not consent to it, unless the* Remonstrants *were previously tolerated, and that this being done, he would consider what to do further.* On the 10th *Uitenbogart* was told by *Grotius*, that *Salmasius* had said, *That the* Remonstrants *were not so acceptable to the Government in* France *as formerly; that the design of the* Papists *had been to draw them to Mass, or else to make use of them for tools to create a schism among* Protestants, *and so to bring others to Mass.*

On the 8th of *December*, *Grotius* said, *That the* French *had a bad opinion of Prince* Henry; *they thought he was not a man of resolution and courage, since he could suffer his friends to be so ill treated, without stirring in their favour; neither did they value those who had been at the head of affairs in* Holland, *because they had shown no courage neither; and lastly, that he was daily teased to enter into a private*

treaty of accommodation for himſelf alone, but that he would not hearken to any but a general one. But before I take my leave of *Grotius* in *France*, I ſhall but juſt mention his cauſing *Petrus Cupus* to preach on the 6th of *November* at *Paris*, and on the 21ſt, *John Balcet*, formerly Miniſter of *Pragelas* in *Dauphiny*, who in the preſence of *Uitenbogart*, *Epiſcopius* and others, made an exhortation full of zeal and piety. From thence the ſaid *Balcet* departed for his own country. AN° DOM. 1622.

We find moreover in the aforementioned Journal of *Uitenbogart*, a *memorandum* of a certain Dialogue between *Grotius* and the Chancellor of *France*, relating to the *Remonſtrants*. The Chancellor aſked him, *Whether that ſect increaſed in* Holland? To which the other replied affirmatively. *It is then a wonder*, ſaid the Chancellor, *That they will ſuffer all that injury.* *Grotius* anſwered, *It is becauſe the* Spaniards *ſhall not make any advantage of their domeſtick diviſions.* The Chancellor ſaid, *They are wiſe people.* At the ſame conference, both the Chancellor and *Jeannin* told him further, *That in caſe any Miniſter among the* Reformed *ſhould be deprived by the* French *Synods on account of theſe differences, and ſhould complain to the King's Council of ſuch uſage, they would take him under their protection.*

At this time it was a great ſurprize to many, that the Government ſhould venture to treat the *Remonſtrants* ſo rigorouſly this year, whilſt the Garriſons were drawn out of the towns into the field, and even out of places where that party was the ſtrongeſt, particularly at *Rotterdam*. But ſome were of opinion, that this was wholly owing to the imprudent zeal of ſome of the Magiſtrates, who were capable of timing it ſo ill. Others were ſo ſuſpicious, that they fancied ſome of the great men pulled the ſtring ſo hard, in order to cauſe it to break, and by ſtirring up ſedition and rebellion among the people, to bring about another revolution. There was likewiſe a rumour ſpread among the people for ſome months, that his Excellency the Prince of *Orange* intended, as ſoon as the army ſeparated, to take a journey into *Freeſland*, in order to put the Government upon the foot of that in *Holland*, and to return home by *Amſterdam*, where he would once more make a reform in the Government; by which means the Eccleſiaſtical Conſtitution, as ſettled by the Synod of *Dort*, would obtain both in *Freeſland* and *Holland*. There were ſome too who believed that this project was dropped, by the ill ſucceſs of the Prince's deſign upon *Antwerp* or *Flanders*, which* had been defeated by the wind. And alas! things were now come to ſuch a point, that ſome of the beſt Patriots trembled for the ſucceſs of their country's arms; being apprehenſive, that contrary to the intentions of thoſe who paid for them, they might be turned againſt their own liberties. But others conſidered theſe jealouſies as the effects of the averſion and diſcontent which the ſmart of the Government's ſeverity had produced in men's minds. *Some conſiderations on the ſeverities then uſed againſt the* Remonſtrants *in* Holland, *&c.*

Under theſe circumſtances, many of the *Remonſtrants* turned their eyes towards *Holſtein*, in order to find their eaſe and reſt in the new built town of *Frederickſtadt*. The late Profeſſor *Conradus Vorſtius* betook himſelf thither this ſummer. He was quite tired with the irkſomneſs of a ſkulking life. At firſt, he kept himſelf concealed for ſome time in the Province of *Utrecht*, at the houſe called *the Chappel*, or thereabouts; and at another time, within the city of the ſame name, in the houſe of Dr. *Peter van Dam*, in continual fear of being ſpied, diſcovered, and apprehended. It was given out, that there was a deſign of ſending him over to *England*, in order to deliver him into the hands of an unmerciful Judge, and to get him burnt in a pitch barrel. He was often hunted after, even by Count *Erneſt* himſelf, whilſt he commanded the Garriſon at *Utrecht*; the houſes which were ſuſpected of harbouring him, being beſet by Soldiers with their pieces loaden. Many nights was he forced to paſs without ſleep, to the end he might avoid a ſurprize; and often was he obliged to ſeek a new ſhelter at very unſeaſonable hours. Conradus Vorſtius *is much perſecuted, and obliged to abſcond.*

One time being at a loſs where to ſecure himſelf, a certain honeſt *Popiſh* Burgher was deſired to take him in, becauſe the houſes of ſuch as were known to be *Remonſtrants* were too narrowly watched. The man was ſufficiently inclined of himſelf to do it, but thought himſelf obliged to conſult his Father Confeſſor about it, who ſtrictly forbad him to receive a heretick who had writ ſo ſharply againſt the holy *Roman* church, whilſt he was yet a Profeſſor at *Steinfort*. After the Almanacks and Notes of *Wittius* had been ſeized, they made a ſtrict ſearch after him at the houſe

3 *See Aitzema's Hiſt. Lib. II. p. 317.

ANNO DOM. 1622. called the *Chappel*, and at *Utrecht*. He was not far off from thence, and was at a great loſs how to convey himſelf out of the Province. He had already made his application, about the latter end of the laſt year, to the Duke of *Holſtein*, by the Heer *de Haan*, for leave to come and ſettle in his dominions, on condition that he and other *Remonſtrants* might enjoy the exerciſe of their religion, and at the ſame time ſent a ſhort apology or juſtification of himſelf, as to the buſineſs of hereſy, of which he was accuſed by the *Contraremonſtrants*, declaring, that he was of the opinion of the *Remonſtrants* as publiſhed in their Confeſſion; and that the things which his enemies were wont to lay to his charge, over and above what was contained in the ſaid Confeſſion, were either meer calumnies, or, as far as true, were matters of Philoſophy, and not of Divinity, which by no means related to chriſtian faith, or the practice of piety, as he had often ſhown, and was ready to do ſo more at large. The Duke having ſeen his Apology, cauſed it to be examined by his chief Chamberlain, *Ægidius de Lange*, and by his Superintendant and Chaplain, as well as by other Divines, who approved of the ſaid Apology. Whereupon the Duke ordered *de Haan* to write to him, that his coming into *Holſtein* would not only be agreeable to him, but that he would take him into his ſervice as ſoon as he came, and graciouſly protect and maintain him. Beſides this, *Vorſtius* received another invitation from the Count of *Steinfurt*, *William-Henry*, who had ſuch a kindneſs for him, that he ſent a Gentleman, together with *Johannes Andreas Konerding*, the Miniſter of *Gronau*, in a Calaſh to fetch him away, deſigning to make uſe of him again in the Church, notwithſtanding the ſentence paſt upon him by the Synod of *Dort*, as he had done by the ſaid *Konerding* himſelf, whom he had preferred, notwithſtanding he was turned out of the Divinity-College at *Leyden*, for adhering to the doctrines of the *Remonſtrants*. But *Vorſtius* inclined rather to *Holſtein*, and the more, becauſe his wife had an averſion to *Steinfurt*, where ſhe had a ſiſter ſo extreme partial and violent on account of the controverted points, that it was impoſſible to live in peace with her. He therefore civilly excuſed himſelf to the Count, and ſet out privately, firſt to *Amſterdam*, where the famous Poet, *Jooſt vanden Vondel*, harboured him ſeveral days, and then conducted him to *Horn*, from whence he went by ſea to *Tonningen*, in company of *Charles Rykewart* and *Rodolphus van Syle*, on the 4th of *June*. This he did with the approbation of the Directors of the *Remonſtrant* affairs. As ſoon as he arrived in *Holſtein*, he was received by the Duke and his Council with great marks of favour and kindneſs. About the ſame time, *Nicolaus Grevinkhovius*, one of the foreign Directors of the *Remonſtrants*, came from *Roan* by ſea to *Hamburgh*, on the part of his Collegues, to take care of their intereſts in that country, and to pray the Duke to give a further explanation of ſome points that had been left undetermined at the laſt negotiation, and of others that had occurred ſince; for which purpoſe, he was ordered to make uſe of the advice and aſſiſtance of the Profeſſor *Vorſtius*. Accordingly, *Grevinkhovius*, after having conſulted him, drew up the following Memorial, which was preſented to the Duke, about the middle of *June*.

His Petition to the Duke of Holſtein, *with the Duke's anſwer.*

He is invited by the Count of Steinfurt.

He travels to Holſtein.

To the illuſtrious and high-born Prince and Lord, the Lord Frederick, *by the Grace of God, Hereditary Prince of* Norway, *Duke of* Sleſwick, Holſtein, Stormaria *and* Ditmarſen; *Count of* Oldenburgh *and* Delmenhorſt, *&c.*

A Memorial preſented to the Duke of Holſtein *by* Grevinkhovius, *in the name of the foreign Directors of the* Remonſtrant *affairs.*

'YOur Princely Highneſs's moſt humble ſervant, *Nicolaus Grevinkhovius*, with the utmoſt ſubmiſſion and reſpect, repreſents to your Highneſs, on the behalf 'of the foreign Directors of the affairs of the *Remonſtrants*, (by whoſe orders he 'the ſaid *Grevinhovius* has particulary conſulted with the learned and reverend Dr. 'Conradus Vorſtius, and made uſe of his aſſiſtance in all points) how that having been 'informed from the beginning of their negotiation, by the Heers *van Wedden* and 'Henſbeck, of the good diſpoſitions of your Princely Highneſs towards the *Chriſtians* 'of the *Remonſtrant* perſuaſion, and intentions of taking them into your protection, 'and ſettling them in your dominions, *&c.* as alſo of the anſwer given to the ſollici-'tations of their Collegues, *Carolus Niellius*, and *Gulielmus Lomannus*; and having 'likewiſe received a further explanation of all matters by the letters of that learned and

'and prudent Gentleman the Heer *de Haan*, one of your Highneſs's Coun- A N° DOM.
'cil, they the ſaid Directors, as in duty bound, and by way of repeated thankful 1622.
'acknowledgment for ſuch gracious and undeſerved offers from your Princely
'Highneſs, and to the end that your ſaid gracious intentions might not be hindered,
'nor fruſtrated, but promoted to the utmoſt of their power, have not been wanting
'to communicate all that has paſt to their Brother-Directors in their native country,
'by every opportunity, in order to know their opinion as well as that of others, by
'which it was proper for them to govern themſelves in a matter of ſo great moment
'as this is, and not to undertake any ſuch thing raſhly, or without eſpecial orders
'and inſtructions. But as their ſaid Brother-Directors have not been able to ſtay
'conſtantly in one place, by reaſon of the ſevere perſecutions raiſed againſt them, and
'for other cauſes, nor yet to meet together ſo often, and ſo ſoon in winter as they
'could wiſh, they found themſelves obliged, upon the receipt of the Letters in *No-*
'*vember* laſt from the foreign Directors, to tranſmit them from hand to hand in ſe-
'veral towns, as they did with the utmoſt diligence, deferring the further delibera-
'tion upon matters, till the time of their meeting, which was not far off. And
'although one of them was at that time hindered from attending their meeting by a
'ſevere fit of ſickneſs, yet the reſt of them were reſolved, for the ſaving of time,
'to inform themſelves forthwith of the opinion and inclination of the brethren who
'were diſperſed far and near throughout the country: Whereupon having at length
'received ſeveral anſwers (for it took up a great deal of time) they came to a unani-
'mous reſolution, which, after having communicated it to each other, they ſent at
'laſt on the 11th of *April*, to the foreign Directors, praying them to repreſent theſe
'excuſes and reaſons of their retardment in all humility to your Princely Highneſs,
'to the end that their ſincerity, fidelity, and diligence in all their proceedings, with
'regard to this affair might appear, as they now do by theſe preſents; humbly be-
'ſeeching, and nothing doubting but that your Highneſs will graciouſly admit of
'theſe their juſt excuſes and reaſons.

'But foraſmuch as the domeſtick Directors, in the advice they had given, had
'amongſt other things propoſed, whether it were not proper for ſome of the foreign
'Directors to come hither themſelves; therefore the ſaid Directors having received
'this advice, immediately deliberated upon it with *Grevinkhovius*, who came from
'*Antwerp* to *Roan* at the requeſt of his Collegues, and prevailed on him forthwith to
'travel hither, as he did accordingly; and it is hoped that this may ſerve to convince
'your Princely Highneſs of the ſincerity, fidelity, and diligence, both of the foreign
'and domeſtick Directors, and that you will be graciouſly pleaſed with their whole
'proceeding in this matter.

'And as for what belongs in particular to the reſidence of the two foreign Di-
'rectors, Dr. *Uitenbogart* and Dr. *Epiſcopius*, he the ſaid *Grevinkhovius* declares,
'that they were never averſe to the fixing themſelves in your Highneſs's dominions,
'but that having left *Antwerp* the laſt year, they could no where ſettle themſelves
'ſo well for the convenience of correſpondence as at *Roan* in *France*; that during their
'ſtay there, for this purpoſe, ſomething had fallen out, which made them think it
'neceſſary to take a journey to *Paris*, to the end they might uſe their endeavours to
'ſatisfy the Court there of the juſtice of their own, and the common cauſe of the
'*Remonſtrants*, and ſecure to themſelves the protection of the King as long as they
'remained in *France*, as likewiſe to procure by the help of good friends, ſome relief
'for the oppreſſed *Remonſtrants* in their dear native country, as they formerly ſigni-
'fied to the Heer *Haan*, one of the Privy Counſellors of your Princely Highneſs;
'which good work being thus begun, they ſtill purſue, without taking one ſtep in
'this whole affair, as far as they can judge, contrary to the intentions of your
'Highneſs, or contrary to what they have hitherto tranſacted; expecting the report
'of *Grevinkhovius*; to the end, that being informed by him of the ſituation of affairs,
'they may accordingly take their meaſures about tranſporting themſelves hither,
'which they hope, through God's help, may yet be brought to paſs this preſent
'ſummer.

'Moreover, the ſaid *Grevinkhovius* cannot forbear as well on his own behalf as
'that of his brethren, moſt humbly to thank your Princely Highneſs for the liberty
'ſo graciouſly granted them of ſettling themſelves in your territories, and enjoying
'your favour and protection in all equitable and chriſtian matters, againſt all force and

ANNO DOM. 1622. ‘ill uſage that might be apprehended; firmly truſting, that none of them, whoever he ‘be, will be excluded from, or deprived of this graciouſly promiſed protection: in ‘which confidence, he the ſaid *Grevinkhovius* does, on the part of the whole body of the ‘*Remonſtrants*, and other Chriſtians that way diſpoſed, moſt humbly and thankfully ‘own the much-deſired liberty which your Highneſs has kindly granted and allowed ‘to all his brethren and the reſt of his perſwaſion, of coming and ſettling within ‘your dominions; promiſing, in the name of the Directors and of all their Brethren, ‘and thoſe of their perſuaſion, who either have, or ſhall ſettle under your High-‘neſs's juriſdiction, that they will behave themſelves with all chriſtian ſubmiſſion to ‘your Highneſs, and with all civility to your ſubjects of every degree, ſo as that ‘neither your Highneſs ſhall have any cauſe to repent of the moſt gracious liberty ‘you have granted them, nor any of your people to complain of their conduct and ‘commerce with them.

‘But whereas in the anſwer aforementioned, ſome things are left open and unde-‘determined, and ſome other new matters have ſince occurred, which ſeem to require ‘a further explanation of your Princely Highneſs's intention and meaning, for the ‘bringing to perfection a work ſo well begun, the ſaid *Grevinkhovius* does moſt ‘humbly pray, that your Highneſs would graciouſly permit him, purſuant to his ‘Commiſſion, to offer his obſervations, and to receive your Highneſs's gracious will ‘and pleaſure thereupon.

‘I. Therefore it is queried, whether the foreign Directors ſhall be at liberty, not ‘only to ſettle in the countries and cities of your Princely Highneſs, but alſo to have ‘the ſole management of their concerns in the *United Netherlands*, for the preſervation ‘of their ſociety, for the ſervice of their churches, and the defence of their religion ‘in the ſaid *Netherlands*.

‘II. Whether it might not tend to the better peopling the new built City, in ‘caſe your Highneſs would be pleaſed to extend the liberty of coming to, and going ‘from the ſaid City for the ſpace of twenty years, without paying the *Exuvie-tax*, to ‘an abſolute and limited freedom?

‘III. Whether it might not equally contribute to the ſaid end, if after the expira-‘tion of the firſt twenty years, the eſtates of thoſe who die without children, ſhould ‘paſs entirely to their right heirs, without being burthened with the payment of ‘the tenth-penny, or any other tax?

‘IV. Since the *Remonſtrants* have publiſhed a certain *Confeſſion* of their faith, it ‘is queried, whether they may not enjoy the free exerciſe of their religion ‘within your Highneſs's juriſdiction, conformably to the ſaid Confeſſion, and all ‘the articles thereof?

‘V. And although we earneſtly hope, and ſhould be heartily glad to ſee the de-‘ſired progreſs of the newly begun City, towards which likewiſe nothing ſhall be ‘wanting in us, yet if it ſhould ſo happen, that this work met with ſome unexpected ‘ſtop; it is queried, whether the promiſed liberty might not take effect in other ‘towns and places of your Highneſs's juriſdiction, and the *Remonſtrants* be allowed ‘to aſſemble themſelves in moderate and reaſonable numbers in any private houſe or ‘houſes, and to do every thing neceſſary to the exerciſe of their religion, as alſo of ‘their trade and manufactures, in like manner as the native ſubjects of your High-‘neſs, provided they pay the ſame taxes appointed by the law of the land, as ‘others do.

‘VI. In caſe the building of the new City goes on, and yet any ſmall number of ‘the *Remonſtrants* ſhould chuſe to ſit down in any other parts of your Highneſs's ‘territories, whether they may enjoy the ſame freedom in exerciſing their religion ‘and trade?

‘VII. Whether it will be allowed to ſuch of the *Remonſtrants* as put themſelves ‘under your Highneſs's juriſdiction, to defend their religion and their proceedings in

‘print,

'print, and to refute their adverſaries if they judge it neceſſary, both with reſpect to their doctrines, and their treatment of them and their brethren, for the defence of truth, and of their own ſincere intentions. ANº DOM. 1622.

'VIII. Whether they, the ſaid *Remonſtrants*, may be allowed, in caſe the building of the new town upon the *Eyder* goes on, to ſet up a Printing-preſs there, and to ſell and diſperſe their books, eſpecially out of the dominions of your Highneſs; and in caſe in the mean while they ſhould not be able to procure a Preſs for the town, whether they may have the liberty to make uſe of other Preſſes, within or without your Highneſs's juriſdiction, if they ſee fit?

'IX. Whether it may be lawful for them, together with ordinary ſchools for the teaching of the *Latin*, *German*, and *French* languages, to ſet up a *Gymnaſium*, or Academy, and to make it a kind of ſeminary for the uſe of their churches, both within and without the dominions of your Princely Highneſs?

'The abovementioned *Grevinkhovius* declares further on the part of himſelf and the reſt of the Directors, in caſe they and their Collegues, or any others profeſſing the ſame faith, may be ſo happy as to enjoy the aforeſaid gracious advantages under the protection of your Highneſs, that notwithſtanding they dare not oblige themſelves to bring over any great numbers of people hither, ſince that is not in their power, but depends on the will of the people; and notwithſtanding that after an inquiry made (purſuant to the letters ſent from the domeſtick to the foreign Directors in *April* laſt) they cannot yet find that all or any of the *Remonſtrants*, inhabiting the *United-Provinces*, have come to a reſolution in this matter; and notwithſtanding alſo, that it is not probable that in the preſent circumſtances of affairs, ſuch inhabitants who are fond of their native country, will reſolve to depart, or liſten to any advices of that nature (though a ſevere perſecution, or a new war againſt the *United Provinces* may alter their minds;) yet nevertheleſs they ſhall think themſelves bound, as a teſtimony of the duty, fidelity, reſpect, and gratitude which they owe your Highneſs on account of the gracious advantages offered them, ſincerely to repreſent and recommend to their oppreſſed brethren, all the conveniences of this country, and particularly of the new City; expecting the ſucceſs and bleſſing which Almighry God ſhall be pleaſed to give this chriſtian and laudable undertaking of your Highneſs. Neither will they ceaſe putting up their ardent prayers to the King of kings, and Lord of lords, that he would vouchſafe to preſerve your Princely Highneſs in your perſon, government, countries and cities from all misfortunes, ſhower down abundant bleſſings upon you, grant further ſucceſs to this well-begun work, and ſtrengthen your Highneſs therein, to the honour of his name, for the conſolation of many diſtreſſed chriſtians, and to the greateſt content and ſatisfaction of your Highneſs.

I am

Your Princely Highneſs's

Moſt humble and moſt obedient ſervant.

NICOLAUS GREVINKHOVIUS.

What anſwers his Highneſs returned, and which of the nine Articles contained in the above Memorial he approved and conſented to, may appear by what follows.

To the firſt Article.

The Duke's anſwer to the Memorial.

SInce the direction only relates to the Clergy, whoſe buſineſs it is to comfort thoſe of their perſwaſion, and to inſtruct them aright, to the end they may live quietly and without commotions, having nothing to do with civil matters; and ſince the perſons employed in that affair, are ſtrictly prohibited to ſtir up the people againſt each other, his Princely Highneſs for his part is inclined to agree to it.

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To the Second Article.

His Highness consents to the abolition of the Exubie-tax after the expiration of twenty years, when it shall be entirely remitted.

To the Third Article.

His Highness, for great and important reasons, does not think fit in the mentioned case, to discharge the tax of the Tenth-penny in infinitum, but only for twenty years; but however he declares, that after the expiration of that term, he will show himself gracious upon the particular applications of private persons, and according as their circumstances shall require.

To the Fourth Article.

Since his Highness hath already graciously explained himself upon this article, and consented to what is here desired, it is reasonable the matter should rest as before; and such consent is not improperly extended to their Confession, as it has been already published.

To the Fifth and Sixth Articles.

The Deputy has already seen his Highness's disposition in both the cases here expressed, and its actual effects at Tonningen; nor is he averse from giving further proofs thereof in proper places, when it shall be desired.

To the Seventh Article.

His Highness allows them to defend themselves in the differences between them and their adversaries; provided nevertheless, that it do not occasion any contention about the presence or person of Christ. He likewise allows them to prove their sincerity and integrity by their writings; and to defend themselves against all unjust charges and undeserved persecutions, modestly, and without bitterness or personal invectives.

To the Eighth Article.

Let them use for a beginning, the Printing-press at Sleswick in *Theologicis Prædestinationem concernentibus, item Politicis, Historicis & Philosophicis.* And as for the setting up a new Printing-press, in case they compose with different Letters, and print different works, his Highness is not against it, provided they be subject to a previous examination.

To the Ninth Article.

His Highness approves of the several sorts of Schools therein named, ad Privatas Informationes, Institutiones & Prælectiones; and as for the erecting of a Gymnasium, or Academy, he will signify his pleasure, if there be occasion, when the Town is finished.

The 19th of *June*, 1622.

Grevinkhovius, who as well as *Vorstius*, resided provisionally at *Tonningen*, went to view the beginnings of *Frederickstadt*, which were very small. *It is as yet*, says he in a letter to one of his friends, *but a very little seed, but it may in time become a tree in which the birds of the air may build their nests, and shelter themselves under its shadow.*

But he was of opinion, that every thing there would follow the course of affairs in the *United Provinces*; and since the beginnings were very small, and the progress uncertain, and very slow, he concluded, that if the people found they could not conve-

niently ſtay in their native country, they would rather betake themſelves to *Hamburgh*, a city abounding in trade, in which the *Remonſtrants* had been offered a ſafe retreat. He was likewiſe of opinion, that they might enjoy the free exerciſe of their religion at *Altona*, a town not above a quarter of a league from *Hamburgh*, if they did but ſue for it to the Count of *Schouwenburgh*, to whom it belonged. For bringing this to bear, *Leonard van Sorgen*, an eminent *Dutch* Merchant, and a man of good ſenſe, who lived at *Hamburgh*, had heartily offered his ſervice to them. He was a brother of the Advocate *Nicolas van Sorgen*, and a great friend to the cauſe of the *Remonſtrants*. ANNO DOM. 1622.

At this time, *Grevinkhovius* was admitted to frequent and familiar conferences with the Duke of *Holſtein*, who ſhowed likewiſe great favour to *Vorſtius*, whom he received into his ſervice, making him his Chaplain, as appears by the following Act.

The Act whereby Vorſtius *was conſtituted one of the Duke of* Holſtein's *Chaplains.*

WE by the grace of God, Hereditary Prince of Norway, Duke of Sleſwick, Stormaria and Ditmarſia, Count of Oldenburgh and Delmenhorſt, do publickly declare by theſe Preſents, to all whom it may concern, that having received a good account of the paſt behaviour, life, learning, and of the whole circumſtances of the reverend and very learned the Heer Conradus Vorſtius, Doctor of Divinity; we have not only graciouſly admitted him with others into our protection, as one of our ſubjects, but have alſo conſtituted him one of our menial ſervants and Chaplains: as we now do by virtue of theſe preſents, appoint and receive him, the ſaid Conradus Vorſtius, to be our Servant and Divine, on condition that he remain true and faithful to us, and particularly, that he take upon him the care and direction with others, of the Church and School-affairs in our new City called Frederickſtadt; and moreover, that upon the approbation and at the requeſt of his Colleagues, he do in his turn, and in concert with other Miniſters of God's word, preach in the Church of the ſaid City committed to his truſt, and diſcharge all the other duties belonging to that holy office, and particularly ſet up and hold Divinity lectures and diſputations, and other ſuch exerciſes conformably to his office and profeſſion, by the common advice and conſent of thoſe concerned with him therein; in a word, that he do, and perform in concert with others all the things abovementioned, and whatever may further relate thereto, according to the beſt of his power, for promoting the glory of God, and of his holy and divine truth, for the preſervation and increaſe of eccleſiaſtical peace and unity, and conſequently for the happy progreſs of the aforeſaid Church in our new City of Frederickſtadt; and every thing elſe becoming a diligent and faithful Miniſter, as he on his part hath promiſed to do. For which ſervice, as long as it ſhall be our pleaſure, we will allow him as a ſalary, every year payable in octavis trium Regum, at Kiel, in the ſame manner as the reſt of our Miniſters receive their reſpective ſalaries, out of our Princely Treaſury, the ſum of 250 Gilders and the ſaid ſum ſhall be paid him from the time he enters upon his office. In witneſs whereof, we have confirmed the premiſes with our Princely Seal.

Done at our Palace of *Tonningen*, on the 19th of *July*, 1619.

Signed,

FREDERICK.

He was further made to hope that his allowance ſhould be ſhortly augmented; and ſince there was not yet any great convenience for his reſiding at the new town, the Duke ordered, that he ſhould lodge with the Heer *de Haan*, in the Caſtle of *Tonningen*. Here he flattered himſelf that he ſhould enjoy a little reſt after having been ſo long in an unſettled ſtate. But being exhauſted and weakened by the many troubles he had undergone, he was ſeized in the month of *September* with a ſickneſs that became his laſt, and which within a few days, reduced him to a corpſe. The ſame day which gave him cauſe to rejoice at the unexpected arrival o his wife, obliged him to take to his bed by the increaſe of his bodily infirmities, which he had till then diſſembled. He lay ill about ten days. His faithful friend, Dr. *Peter van Dam*, who had followed him from *Utrecht*, did whatever his art was capable of, or his

Vorſtius grows ſick.

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His laſt Confeſſion *with reſpect to certain Articles of faith.*

IN the name of God the Lord, who made heaven and earth, that only Holy and Almighty Being, that King of kings, and Lord of lords, who alone hath immortality, and dwells in light inacceſſible, which no man hath ſeen, nor can ſee, beſides whom I own no other God; to wit, the moſt high Creator of heaven and earth. I moreover acknowledge his only begotten Son Jeſus Chriſt, for ſuch a Creator and Saviour whom we ought to adore and worſhip with the higheſt and moſt perfect reverence, as him to whom all power in heaven and earth is given, and under whoſe feet God his heavenly Father hath put all things, without excluding any thing ſave him only who hath ſubjected all things to him; inſomuch, that there is nothing in the whole world that is not bound to adore him with the higheſt divine honour that can be conceived, and finally, that we are all bound to rely upon him for ſalvation; foraſmuch as he hath reconciled God his heavenly Father to us, not only by his doctrine and preaching, his miracles and wonders, and the example of his holy life, but alſo by his holy death and paſſion, as with a holy ſacrifice, having thus made an everlaſting attonement for us.

If now any perſon ſhould go about to abuſe my little authority, I hereby poſitively declare, as I have formerly done, that I make a difference between the Lord Jeſus the Son of God, our only and eternal Saviour, and him who is the only true and Almighty God; agreeably to the words and meaning of the Holy Ghoſt, ſo frequently expreſſed in the New Teſtament.

Herboldus having writ thus far, the ſick man had ſcarce ſo much ſtrength left him as to ſign Conradus Vorſtius with his dying hand, in characters hardly legible: Soon after which, namely, on the 29th of *September*, O. S. between the hours of three and four in the morning, he commended his ſoul to God and *Chriſt* his Saviour, and gave up the ghoſt, gently expiring. There were no convulſions obſerved of his limbs, no violent motions of his head, no diſtortion of his eyes or mouth, nor any thing uncomely in him: But he died, juſt as if he had been ſeized with a ſoft ſleep, going out like a lamp when its oil is ſpent, the light of which grows dimmer and

dimmer, till at laſt it is ſuddenly extinguiſhed, in a manner hardly to be perceived. His friends who performed their laſt devoirs to him, ſaid, that Adage or Proverb which imports, *That men are juſt the ſame at their death as they uſed to be all their life-time*, was ſtrictly verified in him; for his gentle and eaſy death was entirely conformable to his manner of living, and his quiet temper, which being founded on the inward teſtimony of a good conſcience, furniſhed him even in his greateſt adverſity, with peace in his own breaſt. Thus died *Vorſtius*, being 53 years, 11 months, and 10 days of age. His body was carried from *Tonningen* to *Frederickſtadt* on the 4th day after his deceaſe, attended by his friends in ſeven coaches, and was interred in a vault, under that very place where the church was afterwards erected. The Miniſter *Grevius* preached his funeral ſermon in the *Low-Dutch* tongue, deſcribing all his good qualities in a very moving manner, and the Rector *Marcus Gualtherus* afterwards made an Encomium upon his life and death, which was alſo printed. His widow, *Gertrude vander Hupſch*, abandoned herſelf ſo much to her grief, that ſhe was hardly to be comforted. He left with her five ſmall children. It was very heavy upon her to loſe him ſo ſoon after having ſo much longed and deſired to come to him in this country, and flattered herſelf ſhe ſhould ſpend the reſt of her life in peace with him. He was deſcended from a noble family at *Cologn*, where he was born on the 19th of *July*, 1569: His father's father having been one of the Elector's Council. His parents were *Diedrick Vorſt* and *Sophia Stark*, who ſupported themſelves by merchandizing, and by dying of linnen and woollen cloth. His father having been ſeveral times in *France*, had heard ſome ſermons of the *Reformed* Miniſters, and being much affected with their doctrine, reſolved to bring up his ſon to learning in the ſame way.

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He is buried at Frederickſtad.

A ſhort account of his life.

Having laid the firſt foundations of literature in his native city, he was ſent in the year 1578, and about the 9th year of his age, to a place called *Bedber*, in the county of *Reifferſcheid*, where he employed himſelf for the ſpace of five years in the ſtudy of the *Latin* and *Greek* languages, and other ſcholaſtick exerciſes. From thence he was removed, in the year 1582, to *Duſſeldorp*, where he learnt the Philoſophy of *Ramus*, and in 1586 to *Aix la Chapelle*, where he ſtudied that of *Ariſtotle*. Soon after, returning to *Cologn*, he went through a courſe of Philoſophy in the *Laurential* College of that city, and was found qualified for the degree of Maſter in the Liberal ſciences; but as he could not take that degree without ſubſcribing to the Canons of the Council of *Trent*, he civilly declined the offer which was made him. After this, by the advice of *Johannes Badius*, one of the perſecuted Miniſters at *Cologn*, he applied himſelf to the ſtudy of Divinity, in which he exerciſed himſelf in divers Univerſities, namely, at *Herborn* about three, and at *Heidelburg* four years; partly by hearing the publick Lectures of the Profeſſors, and partly by reading Divinity himſelf to others in private, till at length he took his Doctor's degree at *Heidelberg*, in the year 1594. Then he travelled through *Upper Germany* and *Swiſſerland*, and part of *France*, contracting friendſhip in every place with the moſt eminent Divines and other learned men. He preſided for the Profeſſor *Grynæus* at *Baſil*, in the year 1595, at the Divinity-diſputations, and by the advice of *Beza* himſelf, read Lectures in the Univerſity of *Geneva*, where he was likewiſe called to the Profeſſorſhip of Divinity by the Government of that city. But not embracing this offer for ſeveral weighty reaſons, he was called by *Arnoldus* of *Benthem* ſoon after, namely, in 1595, to the ſame employment at *Steinfurt*, and in the year 1605, to the office of a Miniſter. With this Call he complied, and filled the Chair of Profeſſor about ſixteen, and the Pulpit ſeven years very laudably, and to the great ſatisfaction of his hearers. He made his name famous by writing ſeveral excellent pieces againſt *Popery*, particularly by thoſe he publiſhed againſt Cardinal *Bellarmine*, the *Jeſuits* of *Munſter*, and *Piſtorus*. Whilſt he reſided there, he was called at ſeveral times to other places, as for inſtance, in the year 1602, Monſ. *du Pleſſis* and the church of *Saumur*, called him to the Univerſity of that town, which was then newly founded; and in the years 1605 and 1606, he was called by the Landgrave *Maurice* of *Heſſe* to the Profeſſorſhip of Divinity at *Marpurg*, as alſo to that of *Hanaw* about the ſame time. But he ſtill preferred *Steinfurt* to them all, till in the year 1610, he was deſired by the Curators of the Univerſity of *Leyden* to come and ſucceed *Arminius*, to whoſe requeſt, after a long deliberation he ſubmitted. They parted with him very unwillingly at *Steinfurt*, but gave him very ample teſtimonials of his life and doctrine. But then there aroſe ſuch an oppoſition,

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The judgments of several learned men concerning him.

The judgment of the Remonstrants *in general.*

Plurima

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Latin *verſes of* Barlæus *on his Picture.*

Plurima pro ſacrâ vocor ad certamina Cauſâ.
Et mihi non uno ſurgit ab Hoſte Labor.
Lis fœcunda ſui, qua deſinit incipit. Eheu,
Quod cogar ſociis dicere bella meis.
Auſoniis *modo terror eram, ſpoliataque dudum,*
Vel Bellarmino *vindice* Roma *fuit.*
Nunc fratrum in me verſa cohors & prodiga zeli,
Æmula civili prælia Marte gerit.
Nec calamo ſtant bella virûm, depoſcitur ipſis
Victima, & inſontis ſupplicium fidei.
Sed mediis erecta malis mens conſcia recti
Freta deo, nulli ſuccubat Invidiæ.
At vos poſteritas tumulo hæc inſcribite verba,
Poſthuma fortunæ ſigna futura meæ.
Nulla *Reformatâ* mihi pars dilectior unquam,
Nulla *Reformatá* pars minus æqua mihi.

C. B. S.

In theſe verſes *Vorſtius* is made to ſpeak as follows.

To frequent Combats for the ſacred Cauſe
Provoked, with num'rous foes I ſingly ſtrove:
For ſtrife, prolifick, where it ends, begins.
But now, alaſs! to Civil Jars I'm drawn;
I who but lately triumph'd in the ſpoils
Of Rome, *defended by a* Bellarmin.
With forward zeal my Brethren me aſſail;
Hate ſounds the Charge, and makes the Battel rage.
Not Pens alone they wield; my blood they ſeek
For innocent Belief a Sacrifice.
But conſcious Virtue Confidence begets
In Heaven's aid, and envies rage defies.
When dead, may this Inſcription on my Tomb
My memory preſerve, and ſpread my Wrongs:
No church by me more dearly was beloved
Than the *Reformed*, yet none leſs juſt has proved.

And ſeveral years after his death the ſame Picture was honoured with another inſcription in the *Low-Dutch* language, which we render thus in *Engliſh.*

Other *verſes writ originally in* Dutch.

Good Nature, Wiſdom, Learning here combine,
And in theſe modeſt features jointly ſhine.
At Cologn *firſt this glorious Light appear'd,*
From whence all Chriſtendom its rays have cheared.
Geneva *then, and* Beza's *ſchool it grac'd;*
At Steinfurt, Hanaw, Marpurg *then 'twas plac'd;*
Next French Saumur *and* Leyden *urg'd its ſtay,*
But clouds of Envy ſoon obſcured its day.
Men ſhut their eyes. Thick darkneſs paſſage found
From hell's abyſs, and ſpread itſelf around.
The Thames *would it extinguiſh in its urn.*
Dort *cry'd, we periſh if it longer burn.*
On Eyder's *banks it waxed dim and fail'd,*
When conqu'ring Death the mighty man aſſail'd.
But tho' life's light is out, his virtue lives,
And to his tomb a laſting glory gives.
Tho' hatred undeſerved againſt his writings rage,
His ſoul in heaven ſhines, his wit in every page.

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The famous Poet, *Jooſt van Vondel*, likewiſe bewail'd his death with certain verſes, the import of which is as follows:

Verſes writ by Vondel *on his death.*

As Jacob *to his brother* Eſau *forc'd to yield,*
De Vorſt *to hoſtile brethren quits the hated field,*
And flies to diſtant lands, where ſtill at truth he aims:
His ſoul his God, his corps the * Peaceful City *claims.*

The Heer *Grotius* having heard of his death, writ to *de Haan* in the following manner: *Dr.* Vorſtius *is delivered from much labour and trouble. May Almighty God comfort his wife and children, and help all other ſorrowful and diſtreſſed perſons!*

Remarkable Paſſages which happened upon the death of Henry Holthenus, Remonſtrant *Miniſter.*

In *Holland* the *Remonſtrants* loſt one of their Teachers, *Henricus Holthenus*, formerly Miniſter of *Waddinxvene*, who ended his days in the ſame month as *Vorſtius*, and whoſe death was attended with ſome remarkable circumſtances, which ſerve to ſhow the diſtreſs of thoſe times. Being in the ſervice of a *Remonſtrant* congregation at *Alkmaer*, he was lodged at the houſe of a Shoemaker, or Leatherſeller, being ſtowed in a very ſtrait place in the garret behind a parcel of leather, where he fell ſick. Thereupon he was carried to the houſe of *Cornelius Tamſon* (where is now the *Anchor-brewery*) who was one of the Elders of that Church, at which place his diſtemper increaſed to ſuch degree, that his wife was ſent for from *Kampen*, who came with her ſiſter, and a little child in her arms. But two days after her arrival; to wit, on the 18th of *September* he expired, and ſhe became a diſconſolate widow. Being dead, they were at a loſs what they ſhould do with his body, not daring to own that they had had a Miniſter, either alive or dead, in their houſe, on account of the penalty attending the harbouring of ſuch a perſon. After ſome deliberation they cauſed a coffin to be made in the houſe by a truſty Joyner; and whilſt it was making, the Coopers belonging to the brewhouſe worked ſtoutly upon the barrels, to prevent the neighbours from obſerving the noiſe made by the Joyner. The corpſe being laid in the coffin, they packed it up with whole pieces of cloth about it, which a certain Merchant had furniſhed them with for that purpoſe. Then they carried it at break of day to the Key, where an *Amſterdam* Merchant, who was not known at *Alkmaer*, received it, as if it belonged to him, and hired a veſſel to tranſport it over the *Zuder-ſee* to *Elburgh*, without once letting the Schipper into the ſecret, tho' he was a *Remonſtrant* himſelf. The widow in the mean while went with her ſiſter and child on board another ſhip to *Amſterdam*, but was too weak to conceal her grief and fear during the voyage, and yet ſo prudent as not to own the occaſion of it. Arriving at *Amſterdam* ſhe immediately went on board another veſſel bound to *Kampen*, but met with bad weather all the night, and in the morning the maſter anchored before *Ens*, meeting at the very ſame time with the veſſel which carried her huſband's corpſe; the maſter of which durſt not proceed in his voyage to *Elburgh*, partly for want of hands, and partly becauſe he was not acquainted with that coaſt; he therefore hired a boat to carry the ſuppoſed bale of goods, and the letter belonging to it, thither. But juſt as they were going to hand it from one veſſel to the other, the widow happened to look out and ſpy it; and obſerving how roughly it was managed, (not as the corpſe of a perſon who was lately her deareſt pledge, but like a pack of goods of much leſs value in her opinion) and rolled about for want of proper tackling, ſhe could no longer refrain her paſſion for her deceaſed huſband, but burſt out into loud and bitter lamentations, yet ſtill without diſcloſing the reaſon of it. Her ſiſter did all ſhe could to pacify her, and in the mean time every body aſked what was the matter with her? Some of the inhabitants of *Kampen* being on board, and knowing that ſhe had been to ſee her ſick huſband, began to entertain ſome ſuſpicions; and a certain furious *Contraremonſtrant* told them plainly, *She makes all this noiſe, becauſe ſhe ſees her dead huſband there, and it wounds her to the heart to think that the corpſe may be purſued.* The boat going on in the mean while, one of the crew cried out, *This is not a bale of cloth, 'tis a dead body, and I can ſmell it.* Another ſaid, *'Tis only the ſcent*

of

* Frederickſtadt, *which ſignifies* Peaceful City.

of the cloth which hath been lately died. Thus they arrived at *Elburgh* on the 15th of *September*, O. S. it being a *Sunday*, and the letter concerning the pretended pack of goods was delivered to the Burgomaſter *Gerard Maſen*, uncle to the deceaſed, who had been apprized of it before. He gave orders that the Bale of goods ſhould be ſet on ſhore, but not brought into his warehouſe, becauſe he would himſelf give orders to fetch it. The directions afterwards given about it were, that it ſhould paſs for the body of another *Henry Holthen*, who lay ſick about the ſame time at *Dort*, being a kinſman of the dead perſon, and be carried to the houſe of a certain antient kinſwoman of his, from thence to be privately interred. Another relation, named *Gerard Rolofſon*, undertook the funeral. This man coming to church with deſign to fetch a Bier during the ſermon-time, found it done, and the people going out; ſome of whom aſked, *What he wanted with the bier?* He replied, *'Tis to carry a dead man to his grave.* They aſked again, *who it was?* He anſwered, as he had been inſtructed, *Henry van Holthen.* Upon which the people cried, *Which* Holthen, *the Miniſter or t'other?* He being put to it, durſt not ſay otherwiſe than true, the rather becauſe the Church-wardens aſked him the ſame queſtion. When he had therefore owned that it was the Miniſter, all the Burghers there preſent, and even the Conſiſtory and the Magiſtrates themſelves cried out unanimouſly, *He was a good man, and the ſon of our Upper-Scout,* . . . . . van Holthen, *who has done many good offices for this town. Let the bells be tolled, we will all go together and attend his corpſe.* Thereupon the whole multitude went to the ſea-ſide, and the corpſe was unpacked, and placed upon the bier. The Boatmen ſeeing this, were in a paſſion, and ſaid, *If we had known this, we would have thrown the* Arminian *rogue over-board.* Some of the Magiſtrates bid them hold their tongues, or elſe they would find them another lodging. Then they brought the corpſe, born by the Deacons and others of the neighbourhood, into the houſe of Burgomaſter *Maſen*, he himſelf going before it, accompanied by other friends among the Magiſtrates and Burghers of that town, where his widow and children ſoon after arrived from *Kampen*, in order to be preſent at the interment, which was performed the following *Tueſday*, the 17th of the month, according to the Old Stile, being honoured with the company of the whole Magiſtracy. Before they buried him, his body was ſhown to his relations and children, among whom his little ſon *Albertus*, about five years of age, obſerving a red ſpot on the ſide of his head, cried, *Is this my father now? It was my couſin* van Epe: which drew tears from the eyes of the by-ſtanders, who ſaid, *How will this poor innocent thing complain hereafter of ſuch barbarity?* For the child was not ſuffered to know that it was his father, when he came privately to the houſe, for fear he ſhould blab it among his play-fellows, and bring him into trouble; and ſo they always told him it was his couſin *van Epe.* He died at the age of thirty-eight years, having been born at *Elburgh*, in the year 1588. It is related of his father, that being Upper-Scout of the ſaid town, he underwent a grievous perſecution in the time of the *Spaniſh* tyranny; and that one night there was a gibbet erected to hang him the next day; but ſome of the Papiſts gave him timely warning, and ſo he fled for it. The *Remonſtrants* lamented this loſs, on account of the man's learning and other good qualities, eſteeming him one of their beſt Paſtors. He was of a very quiet temper, not in the leaſt aſſuming or magiſterial, ſpending a great deal of his time in pious meditations, and was a great lover of good and learned men. Whilſt he was at *Waddinxvene* he converſed daily with *Vorſtius* and *Poppius*, and maintained a ſtrict friendſhip with them. His widow, who was a daughter of *Albert Hartſooker* (formerly one of the Burgomaſters at *Kampen*, but diſcharged at the time of the revolution in the government) was left with five ſmall children, the eldeſt being hardly eight years old; three of them were girls, and the others boys, who have both been Miniſters among the *Remonſtrants*; the elder, whoſe name was *Arnoldus*, at *Gorkum*, where he died; the younger, *Albertus*, at *Rotterdam*, where even to this hour, which is above half a century ſince the death of his father, he exerciſes the office of a Miniſter.

ANNO DOM. 1622.

Soon after died *Johannes Geeſteranus*, formerly Miniſter of *Alkmaer.* This Gentleman, after his deprivation, ſeparated himſelf entirely from the *Remonſtrants*, and joined with the *Prophecyers*, or Society of *Rijnſburgh.* Paſſing one time by *Alkmaer*, ſome of his old friends would have begged a ſermon of him, which he refuſed; but withal offered to *prophecy*, or diſcourſe upon any point of religion, pro-

Johannes Geeſteranus *dies.*

ANNO DOM. 1622. provided that each would do the like in his turn. This was not judged proper by his friends, and thereupon he left them. Some, who were of his kindred, were angry with him, and said, that he was too stiff in many notions he had espoused; but he replied, *That he was not a servant of men, and would not be subject to any human institutions or customs, though never so antient.* After his banishment, he settled at *Norden* in *Freesland*, where he got his bread by the labour of his hands, following the trade of a Weaver; a mean subsistence indeed, but he was contented, and out of his poor gains, was liberal to those who wanted. During the time that the plague raged there, sweeping away the inhabitants of whole streets, he did not scruple to visit the sick, and even to assist in bringing the dead to their graves by night, when none could be found to render them those last offices. On the 11th of *October*, O. S. he himself was visited by the sickness, and lay for several days in great agonies; like a defenseless lamb, always patient, and resigning himself to the will of God, but much concerned for the health of his brother *Peter*, who would not leave him in this distress. On the third day, he cast his arms about his brother's neck, saying, *My dear brother!* And a little after, *Do not be troubled.* Being asked how he did, he made answer, *Every moment a step nearer to my end.* Being further asked, *Whether he wished his time could be recalled?* He replied, *No.* He called upon his brother, who with *Diedrick Kamphusen* stood by his bed side, *To be always exhorting others, for the coming of the Lord was at hand.*

Thus continuing in his senses to his end, and breathing nothing but piety and meekness, he went out gently like a candle, on the 14th of the abovesaid month, on a *Monday*, about three in the afternoon, having lived thirty five years, eleven months, and fifteen days; for he was born the 8th of *November*, N. S. in the year 1586, at *Alkmaer*. He was buried the 16th with great lamentations of his friends. His only son, *Evert*, a child of great hopes, though not above six years old, was likewise snatched away by the same distemper, on the 2d of *November*, O. S. as also his widow, who being delivered the day before of a still-born child, expired a few hours before her little son. She was a woman of great piety, understanding and courage, very useful to her husband in his greatest misfortunes, and bearing her losses with equanimity and christian bravery. During this dismal juncture, when the sick were almost abandoned by every body for fear of the contagion, the whole family of *Hugo Steur* (who was formerly Minister of *Ostforn*, but turned out for being a *Remonstrant*, and who then lived at *Norden*) faithfully assisted the dying *Geesteranus* and his family, by watching, and all other good offices, without shunning any danger, or setting any value on their own lives. This *Petrus Geesteranus* declared in a letter he writ to his mother at *Alkmaer*, concerning the death of his brother and family. In one of his letters were found these expressions, *Dear Mother, you have offered up a son to the Lord, and we a brother; one who was not despised, but by those who knew him not; and who could never be sufficiently commended by those who knew him well.* *Uitenbogart* and *Episcopius* hearing the news of his death, whilst they were in *Paris*, writ in a certain letter, *That he was a person who might have been very beneficial to the common cause, if with the piety of his life, he had exercised more moderation in some matters, for the sake of peace and unity.*

Uitenbogart's and Episcopius's character of Geesteronus.

He published a certain *Latin* Treatise, intituled, *Consensus Pauli & Jacobi*, or the agreement of St. *James* with St. *Paul*, in relation to the doctrines of *faith* and *good works*; and he writ besides, *An Introduction to Christian suffering*, which did not come out till above twenty years after his death. We likewise find a Poem of his, translated from *Latin* into *Dutch*, named *Idolelenchus*, or, *A Satire upon Painting*, which shows sufficiently his talent for poetry. His sermon also on the 31st verse of the ixth chapter of the *Acts*, occasioned by the raising of the siege of *Alkmaer*, and preached the 8th of *October*, in the year 1618, and the account of his examination on the 11th and 12th of *March*, 1619, were both printed afterwards. His Sermons on the 13th chapter of the first Epistle to the *Corinthians*, upon the subject of *Charity*, or *Christian Love*, and his Exposition of the seven first verses of the 13th to the *Romans*, concerning the office of a Magistrate, never saw the light. His learning and knowledge, in divine and human things, were highly esteemed by some, but especially his piety and the delicacy of his conscience in the business of a good life; in relation to which, he chose doubtless the narrow path, allowing little, or rather nothing to the flesh. Some of the *Socinian* Clergy in *Poland*, hearing how he was accused of hold-

His learning and piety

ing their opinions, called him about two years before to a place in their *Gymnaſium*, or Academy, at *Rakovia*, propoſing to indulge or tolerate him with reſpect to ſuch matters in which he might happen to differ from them. But he declined their invitation, not only becauſe he did not agree with them in many things, but alſo becauſe he thought many things were wanting in their church. His notions about the *office of the Civil Magiſtrate*, the *uſe of the Sword*, and concerning *War*, which he held in common with the *Anabaptiſts*, rendered him the more agreeable to the *Socinians*; for they at this time maintained with great zeal, the doctrine of the unlawfulneſs of ſelf-defence; and there were ſeveral of the *Socinian* Nobility, who during the war which the *Turks* made upon *Poland*, aſſerted, **That it was better to give up their country, and themſelves too, than to defend either by violence.** Whereupon ſome refuſed to take up arms againſt the common enemy, and others ſuffered themſelves to be knocked on the head, rather than reſiſt; which was the cauſe of the plundering *Racovia*, out of revenge. Some were of opinion, that the doctrine of ſuch *non-reſiſtance*, to which the abolition of Magiſtracy was naturally annexed, might occaſion many evils, if it got ground. Such a doctrine, they thought, would produce all kind of diſorder and confuſion, and would be attended with a boundleſs licentiouſneſs, and a deluge of all kind of villainy. People were enough convinced how hard it was to reſtrain the inſolence of wicked men, even in places where the laws were moſt ſevere; but what would it be if the ſword of juſtice were quite laid aſide, and the reins of evil wholly let looſe. ANNO DOM. 1622.

A little earlier than this, namely on the 25th, or as others ſay, the 15th of *May*, the *Contraremonſtrants* loſt a zealous champion of their cauſe in the perſon of *Petrus Plancius*, one of the Miniſters of *Amſterdam*. He was a *Flemming*, born at *Drenoutre*, near *Belle*, and bred at *Honſkoten*. Having exerciſed himſelf in the Divinity of the *Reformed*, in *Germany* and *England*, he was called to the Miniſtry in the year 1577, and ſent to *Weſt-Flanders* to preach under the croſs. His own party extolled his zeal and ſervices to the ſkies. They relate of him, that he preached for ſome time at *Mechelen*, *Bruſſels*, *Louvain*, and thereabouts, with ſuch ſucceſs, that he ſoon prevailed upon five and twenty thouſand perſons to venture their lives and fortunes in defence of the *Proteſtant* religion; that he was firſt at *Meenen*, and afterwards at *Caſſel*, when the Male-contents, or *Pater-noſter*-men, ſurpriſed thoſe two places; that he ſaved himſelf from the former, by ſwimming over the *Ley*, being forced to leave all behind him, particularly his books, which were burnt publickly at *Ypres*, that for a long time he preached by night eleven times together every fortnight, in different towns and places, inſomuch that he had never leſs than eight and twenty leagues to travel, in order to viſit the churches which were under perſecution; that he was called to *Bruſſels* in the year 1578, where he continued the ſpace of ſix years, till that City was ſurrendered to the Prince of *Parma*, when he ſaved himſelf in a Soldiers habit, fearing leaſt he ſhould be ſeized, notwithſtanding the capitulation: the ſame year he was called to *Amſterdam*, where his zeal againſt thoſe that differed from him in religious matters, tranſported him, as ſome thought, beyond all rules of chriſtian prudence. We have already ſpoken of his warmth againſt the *Lutherans*, *Arminius*, *Vorſtius*, and the *Remonſtrants* in general, in the former books. He was one of the firſt who brought the controverſy about *Predeſtination* into the pulpit. The *Remonſtrants* looked upon him as the moſt partial and violent of their enemies, and one of the principal authors of the ſchiſm, who with a raſhneſs void of all ſhame, and a blunt way of ſlandering, like the old Monks, vomited from the pulpit every thing that made againſt them, whether true or falſe. They ſaid, he ſeemed to believe there were no meaſures to be obſerved with thoſe whom he counted erroneous, often ſtuffing whole ſermons with railings againſt ſuch whom he ſtiled the *old* and the *new Hereticks*, and wandring from his text, to give vent to what paſſion ſuggeſted to him; with which he was frequently ſo tranſported, that loſing his judgment, no ſenſe could be found in his words. And though it was ſometimes clearly proved to him that he charged his adverſaries wrongfully, yet nothing could put him out of countenance; and though his lies were confuted, yet he would ſtart them anew, as if he had never heard of an anſwer to them. This was ſufficiently obſerved by the more judicious part of his auditory; yet had his tongue ſtrength enough to lead the common people by the ear, and to infuſe his partiality into the minds of the credulous multitude. After the publiſhing of thoſe ſevere Placards againſt the *Remonſtrants*

Plancius, *a noted* Contraremonſtrant *Miniſter, dies at* Amſterdam.

Different characters of him.

ANº DOM. 1622. *monſtrants*, he endeavoured with a flaming zeal to put them in execution, ſo far, that being one time at *Kampen*, where one of his ſons was a Miniſter, he himſelf informed the Magiſtrates of the places where the *Remonſtrants* had held their meetings, and hindered their further aſſembling. Thus do the *Remonſtrants* paint him. Beſides his ſtudy of Divinity, he diligently applied himſelf to the Mathematicks, particularly to Coſmography, the art of Navigation, and the making Maps and Sea-Charts.

He was a great promoter of the trade to the *Eaſt-Indies*, the firſt Ships having ſailed by his Charts and directions, by which alſo other navigations were attempted, particularly that to *Nova Zembla*, in order to find out a ſhorter paſſage by the *North* to the *Indies*; which attempt was fruſtrated by the ice. Before his death, he ſaw five of his ſons advanced to the Miniſtry. And if I miſtake not, I remember to have heard, when I was young, that in his laſt ſickneſs, he charged his children not to bury him in any church, but in the churchyard, and that he was accordingly interred at *Amſterdam*, in the yard of the *South-Church*.

G. Velſius *is ſeized at* Delft.

About the latter end of this year, but the exact time I do not find, *Gerardus Velſius*, late Miniſter of *Rakanje*, who had been baniſhed on account of *Remonſtrantiſm*, was diſcovered and informed againſt by one *Pelt*, the Miniſter of *Schipluy*, and ſeized at *Delft*: The wife of one *John Peterſon*, a Sail-maker, living at the Ferry on the way from *Delft* to *Rotterdam*, who happened to be in his company at that time, was apprehended too, and forced to accompany him through the town, guarded by the Thief-catchers; which ſo affected her, being an honeſt and modeſt woman, and big with child beſides, that it cauſed her to miſcarry, and coſt the infant its life. The aforeſaid Miniſter was accuſed of collecting money for the uſe of the *Remonſtrant* Clergy, and they would have made him own from whom he had received any for that purpoſe: but he refuſed to confeſs any thing which might bring others into trouble. The Scout moved the Court, that he ſhould be obliged to make a diſcovery by the ſharp examination, that is to ſay, by the rack and torture: and when this motion was rejected, he brought the matter before the States of *Holland* themſelves in *December*, who agreed, and reſolved, that he might appeal from the ſentence of the Magiſtrates, and ſo bring the cauſe before the ſupreme Court: but before the Scout could go any further, *Velſius* found an opportunity of getting out of priſon by a hole in the wall, which ſome of his friends aſſiſted him to make.

He makes his eſcape.

A Meeting diſturbed at Amſterdam.

On the 19th of the ſame month, a *Remonſtrant* meeting was diſturbed at *Amſterdam*, in the houſe of *Jooſt Braſſer*, brother of the Heer *Braſſer*, Receiver-General of the Seven Provinces. After this diſturbance, the ſaid *Jooſt* was let alone for ſeveral weeks, but afterwards, ſome of the Magiſtrates adviſed him to make his peace with the Scout, alledging, that if he ſhould abide a tryal, ſeveral of the moſt moderate among the Schepens would abſent themſelves from the Court, as being unwilling to concern themſelves with religious cauſes; and that this would tend to make thoſe Gentlemen ſuſpected, and conſequently render them uſeleſs for the future. *Braſſer* replied, *I cannot conſent to it. They ought to do ſomething for the ſake of our religious liberty as well as we, who expoſe our properties, yea even our lives to the mercy of the unthinking multitude; for I had rather pay the whole fine, purſuant to ſentence, than two pence half-penny by way of accommodation.* How this affair ended does not appear.

Two Memorials of the Clergy are read in the Aſſembly of the States of Holland, *relating to the Eccleſiaſtical Conſtitution, Superſtitions, the Sabbath, and Matrimonial affairs.*

On the 8th of *December*, two Memorials, preſented by the Deputies of the *South* and *North-Holland* Synods, were read in the Aſſembly of the States of the ſaid Province; the one relating to the eſtabliſhment of the Eccleſiaſtical Conſtitution of the National Synod of *Dort*; and the other for enforcing the laws againſt *Popery*, for putting a ſtop to the *prophanation* of the *Lord's-day*, and to the diſorders in *matrimonial* affairs. Upon this occaſion a report was made of the difficulties or diſputes which had ariſen between the Deputies of the Towns and thoſe of the Courts, in the collecting the ſuffrages of Members about the ſaid Conſtitution, and of the propoſal made thereupon, of voting alternatively, or by turns, which the Courts had agreed to. This buſineſs being debated, the Nobles and the Towns agreed and reſolved, to change the former reference of the Conſtitution, and to tranſmit it, together with the two Memorials, and what the Deputies of both the Synods had formerly offered upon this ſubject, to the Supreme and Provincial Councils, exhorting them at the ſame time to examine it jointly with both the Colleges, and then to make a report thereof in writing, time enough to be conſidered at the preſent

meeting, that the States might proceed therein as they ſhould think proper. But the ſaid Courts did not return their opinion, and ſo the buſineſs ſtuck. AN°. DOM. 1622.

During the courſe of theſe affairs, there was a general whiſper or rumour ſpread throughout the land, which laſted for ſeveral weeks or months, making a deep impreſſion on the impatient minds of ſome who hankered a little too eagerly after liberty. The people began to perſuade each other in all parts, that the *Remonſtrants* were like to obtain ſome eaſe, and that a reſurrection of their loſt cauſe was drawing near. But they did not agree at all upon the means which would be uſed; ſome thinking that the Prince of *Orange* would be their Deliverer; others Prince *Henry*, and others again, that they were to be delivered ſome other way. The Domeſtick Directors of their affairs, *Niellius*, *Poppius* and *Borre* were troubled at it, not being able to gueſs from what corner ſuch a report aroſe. They writ to the Foreign Directors, *Uitenbogart* and *Epiſcopius*, about it in the following manner: 'Many feed their 'fancies with we know not what notions of a *Deliverance*, and they are ſo full of it, 'that they can't take any pleaſure in other matters. Which makes us apprehend, 'that as ſoon as they find their miſtake, many of them will be ſo diſheartened as to 'forſake the cauſe. There cannot happen, as we think, any thing more pernicious 'to our good cauſe, than this vain hope of a Reſtoration, which ſome have entertained. We cannot oppoſe its effects better, than by perſuading our people, wherever we meet with an opportunity, to build on a more ſtable foundation, and adviſing them to look up to God —— And ſince, to our great ſorrow, reports are 'ſpread among our people, of another ſort of re-eſtabliſhment than what is ſuitable 'to our vocation, it would be enough to involve us in the utmoſt peril, if (which 'God forbid!) we ſhould fall into the hands of our adverſaries: for they would 'charge us with things entirely unknown to us, of which we do not ſee any probability, and to which we have not the leaſt inclination.

Rumours of an approaching Deliverance *are ſpread among the* Remonſtrants.

A letter of the foreign Directors to Uitenbogart *and* Epiſcopius *on that occaſion.*

To this letter, bearing date the 26th of *October*, the aforeſaid Foreign Directors, *Uitenbogart* and *Epiſcopius*, returned an anſwer, bearing date from *Paris*, where they then were, the 24th of *November*, as follows:

'—— The vain hope of a *Deliverance*, we think, is now entirely ceaſed; *Their anſwer.* 'from whence we apprehend the very ſame conſequences as you do, wiſhing with 'all our hearts that neither the people had taken this fancy into their heads, nor 'others encouraged them in it. We are entirely innocent, and deſire not to be in 'the leaſt ſuſpected of it, for it would be injurions to us; neither could we imagine, when we ſometimes heard a diſtant rumour of it, that there was any probable, 'much leſs real foundation of it. However, we doubt not but God will ſend us a '*Deliverance*, that is to ſay, that his goodneſs and truth will not ſuffer our juſt cauſe 'to miſcarry or to be oppreſſed, but that he will vouchſafe it more room and liberty 'in our native country, if we, each in his proper ſtation, do our duty, and make 'uſe of our utmoſt diligence, and all lawful means to promote it. But as for the 'time or manner of ſuch a *Deliverance*, we can ſay nothing; nor would we feed 'people's fancies with ſuch notions, but rather exhort every man, that laying aſide 'all human dependencies, he would look up to God only, and wait for his aſſiſtance; 'and ſetting his hand in the mean while to the plough, go on without looking back, 'through thick and thin, forcing his way with the arms of righteouſneſs on the right 'hand and on the left, through all obſtacles and impediments; expecting no other 'deliverance, but ſuch as may tend to the preſervation and propagation of the truth 'which is according to godlineſs, and thereby to his everlaſting ſalvation. They who 'expect any other, only deceive themſelves, and drive it back ſometimes through 'unbelief; whereas it is near us, if we put our truſt in the Lord. The Brethren 'ſhould be every where exhorted to ſuggeſt this to the people, to the end that they 'may not look ſo long upon the earth, till at length they forget to lift up their eyes 'to heaven. If your Reverences think we could be of uſe herein, by any edifying 'admonitions or advices, our endeavours ſhall not be wanting. They who have 'filled the peoples heads with other notions, are much to blame, eſpecially if they 'be of our order. But we believe, as the ſaying is, *That people have made a whole 'book from one word*, or elſe have underſtood that to be meant in a carnal ſenſe, 'which was ſpoken in a ſpiritual, and ſo for the moſt part have fed themſelves with 'their own fancies; and that it would be very difficult for them to find the authors 'of theſe hopes, beyond their own ill-grounded opinions. In the mean while we

AN° DOM. 1622. ‘ ſee but too plainly what miſchief improper diſcourſes, and eſpecially the gueſſing ‘ right or wrong at this or that, can produce to the hurt of good men, whoſe kind- ‘ neſs might eaſily be ill rewarded by this means, to the very ruin of our cauſe. ‘ There ought therefore a ſtop to be put to ſuch vain diſcourſes, but with this cau- ‘ tion, that people be not led to think their caſe is deſperate; for that would be a ſin ‘ of unbelief againſt God, and the means of totally diſcouraging men——

An account of the diſpute between Slatius *and the directors.*

In the mean while the Directors of the *Remonſtrant* affairs were engaged in a great diſpute with that *Slatius* whom they had been obliged to leave without employment, by reaſon of his turbulent and untractable temper, as we have ſhown above. The wrangling of this uneaſy perſon was extremely troubleſome to them at this time, and as a thorn in their foot, but ſerved afterwards as a proof of their innocence, on account of the dangerous deſigns he had conceived, and which ſoon begun to diſcover themſelves; for where there is enmity, there can be no mutual intelligence as to ſecret counſels, dangerous undertakings, and bloody projects. The taking away from him, ſome time before, the direction of the preſs, in relation to the advantages which attended the ſaid office (on account of his miſbehaviour in that matter) ſtuck very much in his ſtomach; for to the want of the profit he added a complaint of damage ſuſtained. Add to this the loſs of ſome books, which happened at *Leyden*, if I miſtake not, and for which he vehemently inſiſted to be indemnified out of the common ſtock of the fraternity, though he had printed them at his own riſque of profit or loſs, and though the Brethren had no ſhare in the advantage he made of others. He now cried and writ, that he ought to be indemnified for this loſs, and that the loſs he had ſuffered by other books was not ſufficiently made up to him. This exaſperated him againſt the Directors: He aſked more than they either owed him, or were able to pay. Whatever they had given or lent him in his neceſſity, and had afterwards forgiven, to make him quiet, was now no more remembred. From aſking he proceeded to threatning. From ſeveral letters writ as well by him, as by the Directors themſelves concerning him, it may appear how he fell gradually from bad to worſe, and how thoſe who managed the affairs of the *Remonſtrants*, behaved themſelves towards him. He had writ the *October* before to the Foreign Directors, *Uitenbogart* and *Epiſcopius*, then at *Roan*, that *he had been turned out the paſt* February *from the management of the preſs:* that *they had treated him as the ſcum of mankind: that he had ſufficiently complained, and would therefore thenceforwards hold his peace, and ſee what he had to do.* He deſired that the Society, which, as he ſaid, made ſo great profit at that time by printing books, having deprived him of that advantage, would diſpoſe of ſuch copies as lay on his hands, at their own charge and hazard; adding theſe expreſſions: *I hope you will not force me to do, what I ſhould be ſorry to do.* In another letter, dated the 17th of *November*, he told *Uitenbogart*, that *he had been invited to return into the Provinces: that he did not ſay what he would do, but it might happen, that neceſſity would oblige him to lay aſide reaſon.* He writ again to *Uitenbogart* on the 5th of *January*, in the following ſtrain: *He ſaw well enough that, as they pretended, they could not aſſiſt him, and therefore he ſhould be obliged to return home, and ſet his hand to the Plough: If ſuch a proceeding was not to their mind, they muſt excuſe him, and remember that he was compelled to it by neceſſity. But he ſaid no more, being fully determined to take the firſt opportunity of returning.*

To this letter *Uitenbogart* replied mildly and gently, telling him, *that he could not as yet approve of his leaving* Antwerp, *in order to return to his own country: that he was diſpoſed to ſerve him, and heartily wiſhed it had been in his power, and that when he could do it conveniently, he would not fail; but that no body was obliged to impoſſibilities: His will was good, but power was wanting; he would keep that will, and God would give him power when he ſaw fitting.*

On the 16th of *February*, *Slatius* writ again to *Uitenbogart*, telling him, *that he hoped ſuddenly to ſet out for his native country, and to take more care for himſelf for the future, without ſuffering himſelf to be put off with vain words.* On the 10th of *March*, that *on one hand they obliged or compelled him to return into the Provinces, and on the other, as much diſuaded him; that it looked as if they mocked him.* After which he went on, and ſaid, *I return home, I know not what to do, I find my ſelf ſo ſtreightened, that I ſhall be forced to ſubſcribe at laſt, in order to ſettle there. If it*

come

come to that, it may be of ill conſequence. But when I am there, I ſhall ſee how God will be pleaſed to diſpoſe of me. For if I be brought ſo far, you muſt believe that it proceeded from the higheſt injuries, affronts, and contempt. Not to conceal the truth any longer, that is the point on which the whole matter turns. Not that I would do it out of revenge, or out of diſlike to the good cauſe, but, as God knows, from meer want, to pay my debts, and to get bread for my wife and children. I have been ill uſed on all hands, and deprived of the means of getting a penny; nay, I have been a loſer of ſeveral hundred Gilders by books that are ſuffered to lie upon my hands —— It looks as if there were not one or two rich men in the land, able to take off theſe copies. If matters are come to this paſs, it is high time to ſhift for my ſelf; and the rather, becauſe I can do nothing more, and no body deſires my ſervice. For it ought to be remembered, that I have been ready both to act and ſuffer ſomewhat for the cauſe, which I am now forced, to my ſorrow, to forſake. AN° DOM. 1622.

The laſt letter he writ to *Uitenbogart* and *Epiſcopius*, was dated from *Antwerp*, the 17th of *March*, in which he uſed the following language.

I was in hopes you would have endeavoured in time to make me eaſy, in reſpect to the loſſes, charges, and trouble I have undergone, and have put me in a way to get a penny; but ſince I am deceived in all my hopes and expectations, I am forced to weigh anchor, and ſet ſail —— It ſeems as if heaven and earth were againſt me, ſo that I know not which way to turn; and yet I muſt live, and pay my debts. The brethren cannot help me, you ſay, I muſt then look out for my ſelf. On the 24th of the ſame month, he went from *Antwerp* to *Holland*. *Grevinkhovius*, who was then in that city, was of opinion, that ſince he had reſolved to go, it was his buſineſs to do it as ſoon as poſſible, for fear of being ſtopped by his creditors, who began to ſmell his deſign. After he was gone, *Uitenbogart* writ to *Grotius* thus: Slatius *is returned home, we ſhall hear what hurt or good he does there. It is to be feared, he will be worſe than* Adrian Simons *at* Rotterdam; *but the evil may chance to fall on his own head.* And ſoon after, *Grevinkhovius*, in a letter he writ to *Grotius*, gave this character of him. *He has neither temper, nor manners; the falſeneſs, and unthankfulneſs of this man towards his beſt friends is ſuch, that he ought to bluſh at the thoughts of it. He is now in* Holland; *God grant he does not bring ſomebody or other into trouble.* Being in *Holland*, he ſpent ſome months in diſtilling, and in railing at the Directors and others of the fraternity. He was a good while at *Delft*, in the houſe of an honeſt Burgher, who, after he had found him out, knew not how to get rid of him, fearing to anger him, leaſt he ſhould do ſome miſchief. He gave no trouble to the Home Directors till the *July* following; then they received a letter from him, which was none of the moſt agreeable. He bitterly inveighed againſt their tyranny, and inſiſted that they ſhould forthwith tell him whether they would hear what he had to ſay by word of mouth, and receive from him an account of the loſs which he had ſuffered by the practices of ſome of the Members of the Brotherhood, and by the neglect of the Directors. He railed at *Poppius* extremely in this letter, who had told his wife ſome time before, that he wiſhed, that he, *Slatius*, had left out ſome paſſages in his treatiſe intituled, *Inſtructions for praying aright*, which was otherwiſe acceptable to him; becauſe he feared they might give offence, and hinder its being recommended in ſuch a manner as would have otherwiſe been done. The Home Directors, *Niellius*, *Poppius* and *Borre*, returned for anſwer to his letter, that his caſe was not before them, but before the Foreign Directors; that they ought to hear the reaſons of thoſe whom he accuſed, as well as his; and finally, that having no money, they were not in a capacity to aſſiſt him. They then writ to the Foreign Directors on the 28th, acquainting them, that *Slatius* would force them to give him a hearing, but that thoſe who knew him, would not ſuffer him to enter their houſes on any account whatever; and that they themſelves ſcrupled to endanger their beſt friends (who ſometimes harboured them all three together, in order to treat jointly about their common affairs) by confiding in a perſon, in whom they could diſcover ſo few tokens of honeſty or humanity. They thought likewiſe, that if he had any juſt demands, his affairs ought to have been adjuſted at *Antwerp*, where he might have been heard without danger; and not to have been referred to the Home Directors, who could not ſo eaſily meet together.

Uitenbogart

ANNO DOM. 1622. *Uitenbogart* and *Episcopius* returned a large answer, bearing date the 10th of *August*, in which they gave an account of all their proceedings with him; particularly what money they had furnished him with, when he pleaded poverty to them, as has been shown already; adding, that they had allowed him more, on account of his wants, than was agreeable to many of the society; that they had often told him, that the Society was not bound to pay his debts; that he owned himself, that he had not been called to the direction of the press, but had intruded into it for the sake of the advantage; that some were of opinion too, that it had been very profitable to him, but that he had squandered it away again; and that, at least, the loss as well as the gains ought to be his, having undertaken all at his own risque. 'We did not send him to you, *added they*, but on the contrary, would 'have persuaded him not to go, in hopes of finding him business here, had it been in 'our power. But he writ us word, that he must and would return home; threaten- 'ing us at the same time, that he would recant, in order, as we think, to extort 'some money from us, believing that we were afraid to lose him; but in this he 'was mistaken, for we did not fear him, on our account. We saw plainly, that 'he would do mischief there; but not being able to assist him, we were obliged to 'let him go. As for writing to him, we have no thoughts of doing it, since there 'has past so much scribbling between us already. We know not what to say more 'to your Reverences, unless it be that we are contented, nay, we even desire, in 'case you think him in the right, and we have the means of doing it, to assist him; 'but if not, we are willing to signify it to him in the most proper manner, and re- 'commend him to God, leaving him further to do what he will or can; for there 'is no remedy. We pity the man, but much more the Society, which is plagued 'with such people. We are extremely sorry too, that he has given you so much 'trouble, but you see that we our selves have had a sufficient share of it, though 'we have made him all the advances imaginable. Neither are we yet clear of him, 'but expect that he will spit all the venom against us that he can; especially if he 'proceeds in those desperate courses with which he has threatened us. What shall 'we do then? Our defence must be a good conscience, and a resolution of standing 'trial with him, if we can have justice done us. More is not in our power.

Grevinkhovius writ at the same time to the Home Directors, that they needed not to fear his threats, there being ways enough to curb his insolence, and to stop his mouth, being of opinion, that it was labour in vain, to pretend to satisfy him; and that though they should relieve him one day, he would fall into the like inconveniences the very next. But upon his writing threatening letters to the Home Directors, importing, that he would complain to all the *Remonstrant* churches, in case they either could not, or would not help him, they found it advisable to appoint a time and place to confer with him at *Amsterdam*. He deferred meeting for above a week after the time, so that *Borre*, who was one of the Directors, was obliged to return to *Leyden*. Hither came *Slatius* to him, falling upon him, and treating him as if he would have torn him to pieces; keeping no measures in scolding, and menacing him, saying among other things, *That they would force him to come to extremities with them.* *Borrius* made answer, *That it did not become him to threaten the Brethren, as he had done the Directors. For if notwithstanding their dealing equitably with him, and not requiring any thing that was unreasonable of him, he would go and subscribe, or proceed to other rash actions, the blame would lie wholly at his door, and that none had less reason to complain of the fraternity than he*; shewing him at the same time how ill grounded his demands and expectations were. This seemed to pacify him a little; but when he went afterwards to *Niellius* and *Poppius* at *Amsterdam*, he complained against *Borre*, and the Foreign Directors. Several promises had been made him, he said, but none performed. He likewise desired ready money for 400 copies of *The Free Examination of the Placards*. They represented to him, that it was impossible for them to advance the money, not having so much in their hands as what was due to the Ministers, who had always taken the greatest pains, and undergone the most danger. After some words had past between them, he said, at last, *That he must then apply to the churches, in order to be assisted by them.* They replied, *That it was not in their power to hinder him, and wished he might find his account in it.* Thus parting from them without any money, which was what he desired,

fired, he every where made heavy complaints of the ſuppoſed injuſtice done him by the Directors. He caſt out nothing but fire and flames, aſperſing the whole fraternity, and particularly the Directors, to the utmoſt of his power, endeavouring to make a faction, and to excite others againſt the common direction and government of the ſociety. ANº DOM. 1622.

The evil which ſome revengeful people meditated about this time, had great influence on ſuch a diſordered mind, which breathed nothing but revenge; and it was not long before it appeared how far ſpite and poverty, two dangerous counſellors, tranſported this deſperate creature.

The End of the Fifty-eighth Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK LIX.

AN° DOM. 1623.

WE now go on to give an account of the many and great troubles that befel the *Remonſtrants* in the year 1623, and which reduced them to the utmoſt ſtraits. Some of their Miniſters loſt all courage, and forſook them; others were taken and clapped up in priſon. Their enemies endeavoured to chargethem with a horrid conſpiracy, which did not only coſt the guilty very dear, but likewiſe involved divers innocent perſons, and brought the whole cauſe into danger, diſgrace and ſuſpicion, through the violent proſecutions, and ſtrong jealouſies of ſome of their governours, and the ignorance of partial and credulous people.

Goſwinius *treats about a Reconciliation with the* Contraremonſtrants.

The firſt misfortune which befel them this year, was the apoſtacy or deſertion of *Thomas Goſwinius*, formerly one of the Miniſters of *Kampen*, no unlearned man, and one who had aſſiſted in the defence of their cauſe among thoſe that were deputed to the Synod of *Dort*. He was grown weary of his long exile, or of the inconveniences of abſconding, being of a weak and ſickly conſtitution, and had entered into ſome conferences with the *Contraremonſtrants* of the ſaid town. The Directors of the *Remonſtrant* affairs, *Poppius*, *Niellius* and *Borre*, as alſo *Grevinkhovius*, endeavoured, as ſoon as they got the wind of it, to exhort him to conſtancy and perſeverance, by ſeveral letters, which they ſent him upon that occaſion. They prayed and intreated him to conſider well of the matter and its conſequences, and to do nothing to the prejudice of truth, or to the diſhonour of their chriſtian cauſe. But his anſwer was very cold. He alſo writ to ſome of his friends, that he was come ſo far in his negotiations, that there was no retreating, without making a tryal of the event, and that he was in hopes of paving the way to unity for many, unleſs they were too fond of ſeparations and diviſions. He addreſſed himſelf to the Clergy of *Kampen*, deſiring that he might be allowed to come thither with ſafety, in order to diſcourſe with them; but they inſiſted upon a promiſe of church-communion with them. At firſt he was much diſpleaſed with this their demand; however, he at length entred into a conference and further treaty with the Deputies of the Conſiſtory of *Kampen*, firſt at *Harderwick*, and afterwards at *Elburgh*. The event was, that after much begging and praying, he was at laſt allowed to return to *Kampen*, and by the leave of the States-General, and the Magiſtracy of that town,

He returns from baniſhment.

to ſettle there; but previouſly thereto they obliged him to make the following promiſe, and ſign it with his own hand: ANNO DOM. 1623.

'I The underwritten *Thomas Goſwinius*, do by theſe preſents promiſe and declare, 'in caſe their High Mightineſſes the States-General of the United Provinces 'ſhall graciouſly vouchſafe to grant me a ſafe conduct for returning into the ſaid 'United Provinces and the Juriſdiction thereof, that I am ready and willing to ſubſcribe the Act which their High Mightineſſes propoſed to all the deprived Miniſters in the year 1619, and entirely to conform and regulate my ſelf according 'to the contents thereof, as long as their Lordſhips ſhall be pleaſed to continue to 'me the ſame ſafe conduct. In conſequence of which, I likewiſe promiſe, that if 'the Magiſtrates of *Kampen* ſhall, upon my earneſt requeſt, favourably grant, that 'during the ſaid ſafe conduct of their High Mightineſſes, I may come and ſettle 'my ſelf again in their Worſhips ſaid town, with the hopes and intention, 'through God's grace, to be further reconciled to the Church of Chriſt in 'that place; that I will then ſincerely, and *bonâ fide*, comply with, and practiſe 'thoſe conditions which the Reverend Conſiſtory of the ſaid town were pleaſed to 'preſcribe me by their Reverend Deputies, purſuant to the ſubſcription which I 'have already made relating thereto. And I further promiſe, that I will be true 'and faithful to the Government of the ſaid town of *Kampen*, without exciting 'commotions among the Burghers and Inhabitants, or encouraging prohibited or 'unlawful meetings, or adhering to the ſame. And if at any time I ſhould be 'found to behave otherwiſe than according to the contents of the aforeſaid Act pre'ſcribed by their High Mightineſſes, and promiſed by me, I am willing, *de facto*, 'to forfeit the advantage of the aforeſaid ſafe conduct, and to incurr the penalties 'of the law; and all this I conſent to without fraud or guile. In teſtimony whereof, 'I have ſigned this with my own hand and name.

The Promiſes ſigned by him.

Dated from Elburgh *the* 13*th of* January, 1623.

THOMAS GOSWINIUS.

The Conditions propoſed to him in the name of the Conſiſtory, and with which it was expected he ſhould comply, were as follows:

Conditions propoſed to him by the Conſiſtory of Kampen.

'*Firſt*, That he the ſaid *Thomas Goſwinius* ſhall diligently and daily repair to 'the preaching of the word of God, together with his whole family; and likewiſe do his endeavours to bring thither other perſons who now abſent themſelves.

'*Secondly*, That he ſhall never ſpeak of our Doctrine and Confeſſion, nor of 'the Teachers thereof reproachfully or contemptibly, but ſhall always ſeek to promote their honour.

'*Thirdly*, That he embrace all occaſions to make known that we reject with 'heart and mouth, as we have always rejected in conjunction with other *Reformed* 'churches, thoſe abominable doctrines, which, tho' without cauſe, have rendered 'us ſo odious to many.

'*Fourthly*, That whenever he is conſulted in private touching any Articles of the 'Chriſtian Faith, he ſhall not give any other explanations than ſuch as are taught 'in our Church.

Goſwinius ſigned theſe Articles in the following terms:

'I Oblige my ſelf to comply with the *firſt* condition to the utmoſt of my power, 'unleſs prevented by any intervening buſineſs.

His Conſent to them.

'To the other conditions I entirely ſubmit, and declare that I do adhere to the '*Netherland* Confeſſion formerly ſubſcribed by me.

'And laſtly, in order to avoid making a ſchiſm, the name of *Philip Melanchon* 'ſhall not be uſed by me.

THOMAS GOSWINIUS.

ANNO DOM. 1623.

It is remarkable, that in this ſubſcription he promiſed to avoid naming *Melanchon.* The reaſon of their exacting this condition, was, as it is thought, to prevent his propagating the opinions of the *Remonſtrants*, under the pretence of defending thoſe of that great Divine: for the *Remonſtrants* maintained, tho' it was denied by the *Contraremonſtrants*, that this famous man agreed with them in the chief of the controverted Points.

Since then *Goſwinius* continued to live at *Kampen*, but without engaging himſelf in the ſervice of the Church, and according to his promiſe, frequented the ſermons of the eſtabliſhed Clergy; ſo that his own party found themſelves for ever deprived of his ſervices, tho', as ſome think, he ſtill believed them to be in the right. He was forced to comply thus far with his new friends, without which he could not have obtained leave to return into his own country, tho' other deprived and baniſhed Miniſters were allowed to come home only on ſubſcribing and promiſing ſilence, without being tied to any terms, or preſſed to go and hear the ſermons of their adverſaries.

This loſs was very ſenſible to the *Remonſtrants*, on account of the worth of the man, and the want of proper inſtruments; but the troubles which befell them a few days after were much greater.

Some miſunderſtanding among the Remonſtrants *at* Harlem.

Beſides the diſpute with *Slatius*, as related in the foregoing book, the Home Directors of the *Remonſtrant* affairs found themſelves extremely embaraſſed by reaſon of ſome quarrels which aroſe at *Harlem*, where *Bernardus Dwinglo* was obtruded on the Congregation by ſome zealots, contrary to all order and diſcipline, as an aſſiſtant to the ſtated Preacher, who behaved himſelf too magiſterially towards them. He took upon him to make new regulations, which were ſo contrived, that all the power was devolved on himſelf; for he would not ſuffer that incidental controverſies ſhould be decided by the plurality of voices. He was of opinion, that all matters ſhould be adjuſted by way of accommodation; and that in caſe the parties could not agree, then they ſhould refer their diſpute to the umpirage of one ſingle perſon, who had wiſdom and experience ſufficient to put an end to it. For this purpoſe he always made uſe of a perſon whom he could govern and influence as he pleaſed; it was an old man, the father of the learned *Scriverius*, who had never once been at the ſacrament, but a man of great wealth, and very generous in contributing towards the maintenance of the Miniſter and Poor; upon which the Miniſter did not ſcruple to propoſe that power ſhould be given to this great Patron to chuſe Overſeers of the Church, and to ſend every three months to the Directors for ſuch Miniſters as he thought fit, and that they the ſaid Directors ſhould be obliged to comply with his order. Theſe and the like extravagances occaſioned ſuch diſcontents, diviſions, and alienation of minds among the people, that the three Home Directors, *Adrianus Borrius*, *Carolus Niellius*, and *Edvardus Poppius*, after having exchanged ſeveral letters, could find no other means of reſtoring peace, but by repairing thither in perſon. This happened at the beginning of *January*, in the year 1623, upon which we are now entered. Theſe Gentlemen ſtaid ſeveral weeks at *Harlem*, in the houſe of one *Simon le Fevre*, keeping themſelves as private as poſſible, and gave as good directions for reſtoring peace and unity as they were able, till the 21ſt of the ſaid month, at which time *Borrius* took his leave of them, and went on foot to viſit his old congregation at *Leyden*, by which means he happily eſcaped the misfortune, which befell his Collegues, *Poppius* and *Niellius*, that very day. About noon the wife of *la Fevre* returning home, made a ſign to theſe two Miniſters through a broken pane of the window, as they were ſitting by the fire and deliberating about their affairs, but without ſpeaking a word; in the mean while, the Scout of *Harlem*, *Cornelius van Teilingen*, with his Under-Scout and Officers, were got into the houſe. *Poppius* obſerving the ſign, came to the window, and heard the woman ſay, *make haſte out.* Thereupon he leaped out of the window, but the ladder which he was to have uſed, in order to get over the wall, not being ſet in the right place, whilſt it was removing, and he got up about half way, the Scout, and one of his men, came into the yard, and taking hold of his night-gown, forced him to deſcend; thus they ſeized and ſecured him. In the mean while *Niellius* was taken too, and committed to the care of one of the Officers. The miſtreſs of the houſe ſtanding in the yard, begged they would let them go; the Scout reply'd, *This proceeds from a greater authority than mine.* She ſaid,

The Directors, Borrius, Poppius *and* Niellius, *return to* Harlem, *to endeavour to reſtore Peace.*

Poppius *and* Niellius *are taken.*

You might have managed it otherwiſe. He would have gone on with his ſearch, ſaying, *There is yet one more of them, and you want to give him an opportunity of eſcaping.* The Priſoners told him there was no body elſe. He then endeavoured to enter the houſe again, but found the back-door faſtened, which was immediately broke open with a wooden mallet, and ſo they were carried into the parlour. Being there, one of the Officers clapped a chain on *Poppius* his left arm, though he promiſed he would not endeavour to eſcape, and ſo he was led away in his night-gown, his cap and ſlippers. As they went, the Scout was on the left, the Officer in the middle, and *Poppius* on the right. *Niellius* followed between the two Under-Scouts, and as they proceeded, ſome were heard to ſay, in a compaſſionate tone, *Good Lord! They are Miniſters.* *Poppius* was carried into one of the three chambers in the firſt priſon called the *Over-vene*, and *Niellius* into another more remote. *Poppius* relates in a certain Journal, from which I tranſcribe this account, that the chamber in which he lay was pretty ſpacious, and fit to walk in, provided with a bedſtead, and ſtraw to lie upon; that there was a chimney in it, and a pretty light window fortified with iron bars, croſs and croſs, and wooden ſhutters beſides, which were faſtened every night on the outſide: that the Goalor was very civil to him, and offered him ſomething to eat, which he put off till night: That he, the Goalor, was ordered to allow him firing, and a chair, and that he aſked him whether he wanted any books? *Poppius* deſired a Bible, which was given him accordingly. After noon the Scout came, and ſpake kindly to him, telling him, *That neither he nor the Burgomaſters deſired the impriſonment of Miniſters.* He replied, *Their Worſhips are more concerned than we.* The Scout returned: *Yet the Magiſtrates are ſatisfied in what they have done, ſince it is for the peace of their country; and as for me, I am obliged to do it* virtute officij. *I have known this whole week that you were in town, with three other Miniſters, and I was not ignorant that you lodged at* le Fevre's; *and you may imagine, that they who betrayed you were not far from you. 'Twas very odd, that you ſhould go to a houſe from which there was no way to ſave your ſelves backward.* Dwinglo *was very bold to come hither again.* Thus the Scout knew a great deal of their concerns, but was not rightly informed in every point. 'Twas ſome cunning ſpy and treacherous informer, who pretending friendſhip to the *Remonſtrants*, had diſcovered to him what he did not want to know. The traytor could not be found out at that time, tho' afterwards they got light enough to know him by, as will appear by the ſequel of this hiſtory.

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Some expreſſions uſed by the Scout to Poppius.

At the ſame time when the Scout firſt talked with *Poppius* in the priſon, he charged the Goalor to let him have whatever he wanted, and at his deſire he prevailed ſo far with the Burgomaſters, that they allowed him the ſame evening the uſe of pen and ink to write to his wife, *Frances van Waſſenhove*, in order to comfort her. He ſent his letter open to the Scout, who read it and forwarded it, to the ſurprize of many on account of the contents, which were ſuch, that it was afterwards thought proper to make it publick by the preſs. It appeared accordingly with the following title:

A Letter from Edvardus Poppius, *formerly one of the Miniſters of the Church of Chriſt at* Gouda, *but now a Priſoner for the ſake of his Truth at* Harlem, *to his Wife* Frances van Waſſenhove. *Printed at* Harlem *in the year of our Lord*, 1623.

The Letter itſelf ran as follows:

My deareſt Wife,

A Letter of Poppius *to his Wife.*

'THIS Letter comes upon a ſad errand to you and our dear children, as well 'as to many of our friends; but I doubt that the rumour of what has 'happened to me, has got the ſtart of it, and filled all your hearts, as well as that 'of your Mother, with the utmoſt grief, and forced a flood of tears from your 'eyes. But I am wounded to my very ſoul for your ſake particularly, as fore-'ſeeing the miſerable condition to which your weak body will be reduced by ſuch 'a blow. But, my deareſt Wife, put your truſt in almighty God, and learn from 'this Letter, without too much tenderneſs and concern, the preſent ſituation of

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'my affairs. The hour is come, in which it has pleaſed God, the Father of our Lord *Jeſus Chriſt*, to ſuffer me to fall into the hands of the higher powers, and to make a priſon my habitation, thus diſcharging me from my Miniſtry, which till now I have zealouſly and faithfully exerciſed according to his will. This very day about noon, being *Saturday* the 21ſt of *January*, 1623, our good God thought fit to fill to me this bitter cup; and not only to me, but alas! to my worthy Brother, *Carolus Niellius*. The Scout of *Harlem* ſeized us both at one and the ſame time, and I was hurried away to priſon in my night-cap, my night-gown and ſlippers, but put into ſuch a place as affords me a little room for walking; and I am likewiſe provided againſt the cold, hoping moreover that I ſhall want nothing neceſſary for the body, either as to food or reſt. Our God, who is faithful, will, I truſt, cauſe me to find favour even in the priſon, as it happened to *Joſeph*; and tho' the furnace of my miſeries ſhould be made yet hotter, and my troubles more grievous, I will ſay, *The Lord's will be done.* I am in the hands of the Government, and am bound to bear with patience whatever they ſhall pleaſe to inflict. But, my deareſt, as ſoon as this news ſhall reach you, lift up your eyes towards heaven, and beg the aſſiſtance of the divine grace, to the end you may not faint through too much grief, nor fall again into convulſions, or other ailments. I know you will not be able to moderate your grief at the firſt; but, my dear, recover your ſelf by degrees, and have a good heart. Let it comfort you a little that I am pretty well in my body, and entirely at reſt in my mind, being prepared to follow the Lord wherever he ſhall lead me. I have long ſince devoted both ſoul and body, my life, and all that belongs to me, to *Chriſt Jeſus*; and according to my poor capacity, and through the aſſiſtance of his undeſerved grace, promoted the truth which is according to godlineſs. I have had no other views, nor concerned my ſelf with any other buſineſs in theſe diſmal times, but have always walked in the way of my vocation. I therefore ſay with confidence, tho' my fleſh and my heart ſhould fail, yet God will be my ſupport, my comfort, and my ſtrength. Tho' confined to a priſon, I ſhall divert my ſelf in the heavenly regions; and my ſoul, which cannot be ſhut up within theſe narrow walls, ſhall range at large in that deſirable paradiſe. Am I ſeparated from man? My God, my Saviour *Jeſus Chriſt*, and the holy Angels will keep me company. Am I eſteemed by men a criminal, and reckoned among the tranſgreſſors? The ſpirit of *Chriſt Jeſus* will impreſs it on my heart, that I am a child of God, and an heir of everlaſting life, and will continually refreſh me with the living water of the divine grace. Muſt I now forbear preaching the Goſpel? I will employ my ſelf day and night in prayers and ſupplications, in holy meditations, and diligent ſearching into the Scriptures. But alas, my deareſt! when I think upon you, and our dear children, the apprehenſions I have that you will grieve too much, break my very heart. But I conjure you to remember the providence and will of God, my office, the lot which is appointed to the Saints in the Goſpel, and that which all faithful ſervants of Chriſt have chiefly taſted. Put your truſt in the Lord, and be eaſy, leaſt you fall into greater troubles, and my impriſonment become more grievous by your ſufferings. Comfort your ſelves, and each other, with the word of God. Pray to the moſt high God, all of you, for me and my Collegue, to the end that his name may be honoured by our impriſonment, and that theſe our bands may tend to the promoting of the truth. My deareſt Wife, take care of our children, as far as your weak body will permit. Bring them up in the fear of God; ſanctify them to the Lord by inſtruction and example; make them practiſe meekneſs, humility, and all other chriſtian virtues; be to them both Father and Mother, as you have now and then been theſe ſeveral years, and the Lord will aſſiſt you. Reſign me to God and *Chriſt*, to whom I belong. I ſhall always ſtrive with God for you in my prayers. My dear Children, obey your weak and ſickly Mother; do not grieve her, but comfort her both in word and deed; ſo the good God will bleſs you. Love God, and learn to walk in his fear. In caſe you, my deareſt Wife, ſhould petition the Lords for any favour in my behalf, and ſhould be refuſed, be not too much concerned; ſhew your ſelf meek and humble in all caſes, and carry it civilly to every body. I have as yet received no ill treatment. I have fire and candle, and expect a bed too; the Lord will take care of all other things for me. May the

'ſame

'ſame Lord and gracious God moderate your grief, ſtrengthen your weak body, grant you health, comfort you with his holy ſpirit, bleſs you and all our children, both old and young, in ſoul and body. Receive this ſorrowful but hearty ſalutation from me, in my priſon. Salute moſt affectionately my ſons and daughters. Salute each other with a holy kiſs. Salute your mother, our future daughter and all friends, eſpecially thoſe of my congregation, who have all a place in my heart; I except none. Let every one cry to God for us. Lord God, Heavenly Father, be merciful to us in *Chriſt* thy Son! ſtrengthen me thy ſervant, preſerve me in thy truth. Look down in compaſſion on the condition of our native country; grant all things a happy iſſue, and bleſs me thy ſervant with a joyful deliverance from this confinement. But above all, forgive my ſins through *Jeſus Chriſt*. Amen. My deareſt wife, my dear children, my worthy mother, friends, beloved brothers and ſiſters in *Chriſt!* I ſalute you all together, and beg that you would call upon God for me inceſſantly. This evening, of the day on which I was apprehended, being the 21ſt of *January*, 1623, their Worſhips the Burgomaſters of *Harlem*, and the Scout allowed me the uſe of pen and ink, to the end I might comfort you my deareſt!' ANNO DOM. 1623.

From my priſon in *Harlem*,

Your faithful Husband,

EDVARDUS POPPIUS.

The following *Monday*, which was the third day of his impriſonment, *Poppius* ſanctified to the Lord with faſting till night, ſpending his time, as he had done the day before, in reading the Bible and praying to God. In the evening the Keeper's wife brought him a great eaſy-chair. Both ſhe and her husband ſhewed him great kindneſs, bidding him aſk for whatever he wanted, as if he were at home. They provided him with fire and candle, with bed and bedding, and all that was neceſſary or convenient. However, they would not ſuffer any one to come near him, that having been ſtrictly forbidden by the Magiſtrates.

His ſecond conference with the Scout.

On the *Tueſday*, being the 23d of the month, *Poppius* was viſited by the Scout; who ſaid again to him, *You ought to have lodged in a houſe which had an out-let backwards.* The Miniſter replied, *We could have made our eſcape eaſily enough, if you had pleaſed. But 'tis too late to ſpeak of that now. All that killing and ſlaying about fifty years ago proceeded from the higher Powers too. Did you apprehend us, Mr. Scout, for evil doers? If not, you ſhould remember that Government is eſtabliſhed for the protection of the good, and for the puniſhment of the bad.* The Scout made no anſwer, but ſeemed to go away melancholy. In the mean while one of his ſons arrived at *Harlem*, as did his wife and eldeſt ſon with ſome other friends, a few days after, deſiring to ſpeak with him, but it could not be granted. One of the ſons of *Niellius* deſired the like favour, but in vain. Of this *Poppius* being informed by the Keeper, he paſſed *Thurſday* in prayers and faſting. The ſame day, being the 26th of the month, he writ to the church at *Gouda*, the following letter.

His letter to the church of Gouda.

Dearly beloved Brothers and Siſters,

'THE hour is come againſt which I prepared myſelf from the beginning, in which alſo the Lord hath aſſiſted me, and always will aſſiſt me. I am indeed a priſoner, but as a chriſtian, and for that reaſon I am not aſhamed of my bands. My body is ſhut up (tho' in ſuch a manner, that I enjoy all the eaſe a man can expect in a priſon) but my ſoul finds a free ingreſs and admittance to the heaven of heavens by my prayers, which proceed from a clean heart, firmly relying on God, and filled with hope in him. I am debarred of all acceſs and ſpeech of men, but the Holy Ghoſt, the Comforter, cannot be kept at a diſtance from me. I cannot now lift up my voice among you for your inſtruction and admonition, but the walls of mine and of my Collegue's priſon will preach throughout the whole land. I am ſenſible of my ſufferings, and they are grievous to the fleſh; and as I think of what is like to follow (for this is but a ſmall beginning) then I even ſay,

'*Father*

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'*Father, if it be possible, let this cup pass from me:* but my Lord *Jesus Christ* has 'strengthened me, and enabled me to say further, *Not my will, but thine be done.* 'Lord *Jesu*, grant that my patience may be perfect, and let me glory in thy Cross; 'endue me with the strength of thy spirit, and let me by no means be terrify'd by 'the children of men, who set themselves to oppose thy word! Make me a brazen 'wall against them! And at that time when I shall be brought before their as-'semblies, let thy promise be found true, and inspire me with what I am then to 'say: be thou honoured by my stammering tongue. Help Lord, and whilst thou 'forgivest all my sins, infuse thy grace into my soul: I carry my life in my hands 'for thy service. *Amen.* Help me to pray, my Bretheren, and contend with the 'Lord for me without ceasing; but this I know is not omitted by you and other chur-'ches. My trust is, that through your prayers and the assistance of the holy spirit, 'this affliction will tend to my salvation. But now I, who am a prisoner for *Christ*'s 'sake, beseech you by the bowels of *Christ*, that you do not faint in the work of the 'Lord, on account of my bands, but burn in zeal, and be fervent in love. Let no 'man shift the burden upon another, but every one strive to set his hand to the plough. 'Show for our comfort, that our imprisonment has contributed to the greater spread-'ing of the Gospel. Oh! that all the labourers in *Christ*'s vineyard were strengthened to preach the Gospel more strenuously and abundantly! Increase in spiritual 'knowledge, and be fruitful in all good works. Watch, and be stedfast in the faith. 'Behave yourselves like men; be strong. If ye continue in the Lord, I shall live 'and be comforted in my sufferings. Ye know how I have improved my talent and 'laboured for your advantage. See that ye be my crown and my glory at the day of '*Christ*'s coming. O foolish and blind world, which attempts to suppress by perse-'cution that which lives, increases and flourishes by it; and which would make 'them a reproach who glory in nothing more than that they are found worthy to 'partake of the Cross of *Christ*, to the end they may be exalted by him! Comfort 'one another with the words of *Malachi*, in the third chapter, the 16th, 17th, and '18th verses. May the Lord comfort you and me too from the highest heaven! 'Your imprisoned Brother salutes you heartily.

EDVARDUS POPPIUS.

Another conference with the Scout and one of the Schepens.

On the 28th of the same month the Scout and *Albert vander Mey*, one of the Schepens, came to *Poppius* in prison, and entered into a friendly conference about the Synod, and about the Clergy, both *Remonstrants* and *Contraremonstrants*. But, as he writes in his Memoirs, they either did not care to hearken to him, or knew nothing of the matter. The Scout likewise acquainted him with what the Magistrates of *Gouda* had published against him. He on the other hand informed the Scout of the state of his case; to which the latter replied: *That he had never heard any objection against his life and conversation; that he bore him no personal ill-will, and had much rather have taken a* Jesuit *than him.*

The next day he obtained leave again to write to his wife, who was still at *Harlem*; and the letter, being first shown to the Magistrates, was sent accordingly to the amazement of many; it being word for word as follows:

My dearest Wife,

A second letter of Poppius *to his wife.*

'THE news of your arrival, together with that of our son, has greatly rejoiced me; but I am much better pleased to hear that the gracious Lord has been so 'merciful to you, as to grant you a tolerable share of health now at this sad juncture 'of time, and that he has strengthened you inwardly, to bear with patience whatever 'comes from his fatherly hand. I know it is grievous to you, and acknowledge you have 'reason to weep and lament; but having learnt in the school of *Christ* to submit your 'will to that of God, set bounds to your sorrow, and fortify yourself with christian 'patience. *Ye have need of patience* (says the Apostle in the xth chapter of his 'Epistle to the *Hebrews*, and the 36th and 37th verses) *that after ye have done the 'will of God, ye may receive the promise. For yet a little while, and he that shall come, 'will come, and will not tarry.* Let us then chearfully drink of the cup he has prepared 'for us, knowing that he will not lay upon us any greater burdens than we can bear,

‘ but will cauſe all our ſufferings to turn to our ſalvation by the help of *Chriſt*'s ANNO DOM.
‘ Spirit, and the prayers of the faithful. Read diligently the holy Scriptures, which 1623.
‘ are the only fountains of all comfort, and eſpecially the Epiſtles of St. *Peter*. Im-
‘ print likewiſe on your heart theſe words of the Prophet *Malachi*, chapter the third,
‘ and verſes 16, 17, and 18. *Then they that feared the Lord ſpake often one to*
‘ *another, and the Lord hearkened and heard it, and a book of remembrance was*
‘ *written before him, for them that feared the Lord, and that thought upon his*
‘ *name. And they ſhall be mine, ſaith the Lord of Hoſts, in that day when I make*
‘ *up my jewels, and I will ſpare them as a man ſpareth his own ſon that ſerveth him.*
‘ *Then ſhall ye return and diſcern between the righteous and the wicked; between*
‘ *him that ſerveth God, and him that ſerveth him not.* Reflecting on this, I will ſay
‘ with the holy Pſalmiſt: * *I will hold my peace, and not open my mouth; thou O*
‘ *Lord wilt do well by me. My ſtrength ſhall be in ſilence and in hopes.* My ſoul is
‘ ſtill as formerly, humbled before God, and rejoices in his mercy, depending on
‘ his aſſiſtance both in life and death; for which purpoſe this my apartment, as being
‘ prapared for me by the Lord, is very advantageous to me, making my prayers
‘ more fervent than ever, and ſtrong enough to pierce the clouds; and purging my
‘ heart of what may ſtill remain there diſpleaſing to God. My body is in tolerable
‘ health, God be praiſed, and I enjoy whatever is neceſſary for it. If you and my
‘ children could but have acceſs to me, I ſhould rejoice. The Scout, who has hither-
‘ to been kind enough to me, and their Worſhips the Magiſtrates, will perhaps be pre-
‘ vailed upon, and not be ſcandalized at a melancholy welcome and adieu. But if
‘ it cannot be, let us put on the armour of patience, and pray for thoſe who have
‘ thus ſeparated us. However it happens, this letter may tend to ſtrengthen you;
‘ and being informed that our ſon would fain write to me about a certain matter, my
‘ advice is, that he ſhould purſue his deſign, whilſt he has an opportunity, to the
‘ end that he may be in a capacity of entering upon buſineſs for a ſubſiſtance. But
‘ let all be done in the fear of the Lord. That little ſtock which remains to us
‘ of our poverty, you will eaſily manage, as need requires, and I truſt that God
‘ will provide for you and our children all that you want. I ſhould be glad to
‘ know whether our youngeſt daughter be cured of the wound in her head; as alſo
‘ whether ſhe and the reſt of the children do exerciſe themſelves in reading; and
‘ further how it is with our little boy. If you are permitted to anſwer this letter, write
‘ to me about all theſe matters, and whatever elſe you judge proper. Be ſtrong in
‘ the Lord through the power of his might, and bear with patience whatever God
‘ ſhall be pleaſed to bring upon you. May the moſt high God, and Father of our Lord
‘ *Jeſus Chriſt*, bleſs you both in ſoul and body, comfort you and ſtrengthen you by
‘ his ſpirit; may he prepare us and our children, with all others who deſire it, for
‘ the inheriting his kingdom; may he glorify his name both in my life and death;
‘ may he preſerve our country, and grant that all of us may yet worſhip him in
‘ peace and joy; may he likewiſe move the hearts of the Magiſtrates of this town, to
‘ deal with me and my fellow-labourer, as ſhall be moſt pleaſing to him, and moſt
‘ beneficial to us! I ſalute you heartily. Salute all our children, together with
‘ the reſt of our friends and relations, particularly niece *Ariana*, and thoſe of your
‘ kindred. Exhort every one of them to walk in the fear of God, for the time is
‘ ſhort, and the Lord is at the door. And let them pray for me.

From my priſon this 29th
of *January*,, 1623.

Your moſt faithful Husband,

EDVARDUS POPPIUS.

On the 2d of *February*, *Poppius* was heard the firſt time, and examined upon certain articles. The Magiſtrates met in a room of the Keeper's houſe; the Scout ſate at the upper end of the table, on one ſide was the Penſionary *de Glarges*, with the preſiding Schepens, and on the other ſide five more of the Schepens. At the other end of the table there ſtood a chair, in which the priſoner was ordered to ſit, and to put on his hat; this he reſpectfully *His examination.*

* Thus 'tis rendered in the *Dutch* tranſlation

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The firſt queſtions aſked him, according to the manner of thoſe times, were, What was his name? Where he was born? How old was he? And what was now his occupation? He replied, Edvardus Poppius, *born at* Weſt-End, *under the juriſdiction of* Enkhuſen; *of the age of forty ſix years, and a Miniſter of* Jeſus Chriſt *and his Church.* To the queſtion, Whether he was not one of the *Conferents* at the *Hague*, and afterwards one of thoſe who were cited before the Synod of *Dort*? He anſwered in the affirmative.

Then they aſked him, Whether he had not refuſed to ſubſcribe the Act of *Ceſſation*? He made anſwer, *I offered my reaſons to their High Mightineſſes, why I could not in conſcience comply with what they required of me.*

Again they aſked him, whether he had not been tranſported out of the land on the 5th of *July*, 1619, by one of the States Meſſengers, and prohibited from ever returning without leave? He anſwered, *Yes.*

Again, Where he had been ſince that time? When he came back into the Provinces? And where he reſided? He replied, *That he had been tranſported with ſome of the Brethren to* Walwick? *That in the winter following he removed from thence to* Antwerp, *and from thence, the next* March, *came to* Gouda *to viſit his flock; where, and in other parts of the land he had been ever ſince, excepting only that in* January, 1621, *he took a journey* to Antwerp, *to read the* Remonſtrant Confeſſion, *and ſtaid there the ſpace of ſix weeks.* To this anſwer he ſubjoined the reaſons that induced him to return into the land, which the Secretary took from his mouth as he dictated them.

The *firſt* was the ſame he had before given to their High Mightineſſes, when he refuſed to ſign the Act of Ceſſation; to wit, ‘ That by obeying *Chriſt* in the vocation ‘ wherein he had placed him, he might ſo employ the ſmall remainder of his life, ‘ as to receive a gracious ſentence from him the Judge of quick and dead; for which ‘ reaſon, being urged by his conſcience, he had ſo acted. *His* ſecond *reaſon was*, ‘ His following the ſpecial motions of his heart, after having fervently called upon ‘ God in prayer, which made ſo deep impreſſions on him, that being in ſome meaſure inclined to act otherwiſe, he had often felt great remorſe; which judging to ‘ proceed from God, he could not be any longer diſobedient to the heavenly call. ‘ *The* third *and laſt reaſon was*, The earneſt requeſt of his Church, which had been ‘ maintained and ſupported near fifty years in the ſaid Town by the authority of ‘ the States of *Holland*, and of his Excellency the Prince of *Orange*, as alſo of the ‘ Magiſtrates themſelves, in the exerciſe of the religion which he profeſſed. *To this be added*, That the Church of *Gouda* had ſignified to him, immediately after his ‘ being diſcharged from his Miniſtry by the Synod of *Dort*, that, **Notwithſtanding the Synodical ſentence, they ſtill eſteemed him their Paſtor and Miniſter.** *And finally*, That he could not be induced to act otherwiſe by the Placards of their

'High Mightineſſes; becauſe he had been, and ſtill was perſuaded in his conſcience, 'that the commands of their High Mightineſſes were in that reſpect oppoſite to the 'commands of God, and of *Jeſus Chriſt*; and for that cauſe, he was bound to obey 'God rather than Man; being ready to produce his reaſons for this his opinion, 'and to receive better information from the word of God. *Here the Penſionary* 'de Glarges *interrupting him, ſaid*, You are miſtaken in affirming that your religion 'has been maintained in *Gouda* near fifty years; for there has been no other religion 'maintained by publick authority beſides the *Reformed*, which was profeſſed at the 'Synod of *Dort*, by ſo many eminent perſons. *The Miniſter replied*, That the 'doctrine which was eſtabliſhed by the Synod of *Dort*, was never owned before to 'be the doctrine of the *Reformed* churches; but that the *Reformed* religion was 'always judged of, by the *Harmony* of the *Confeſſions* publiſhed in the year 1581, 'with a Preface, which was likewiſe writ in the name of the *Low-Country*-churches; 'and that in the ſaid *Harmony* were alſo included the *Confeſſions* of *Auſburgh*, '*Saxony* and *Bohemia*, under all which, that of the *Remonſtrants* was compre-'hended.

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'*The Penſionary ſaid*, We muſt judge here according to our own Confeſſion. *The 'other made anſwer*, That then the *Confeſſion* of the *United Netherlands* could 'make no part of the *Harmony*; and beſides that, even the ſaid *Confeſſion* itſelf did 'not expreſsly aſſert the doctrines eſtabliſhed by the National Synod; but that the 'doctrines of the *Remonſtrants* might be underſtood to be implied in the terms of the '*Confeſſion*, as had been proved at the Conference of the Hague. And that if the '*Contraremonſtrants* had been ſatisfied, that their opinions were expreſsly aſſerted in 'the *Confeſſion*, there would then have been no occaſion of making their Synodical 'Canons. Which Canons had ſo altered the caſe, that the *Remonſtrants* could not 'ſubſcribe to the *Confeſſion* as explained according to thoſe Canons. *He alſo added*, 'That *John Johnſon Bors*, being at that time 71 years of age, and baniſhed as well 'as the reſt of his Brethren, was admitted a Miniſter in the year 1586, though he 'profeſſed the ſame doctrine for which he, *Poppius*, was then a ſufferer. And 'moreover, that *Herman Herberts* had never been cenſured by the Synod for the 'ſame doctrines. *He likewiſe took occaſion to ſay at this Conference*, That the 'Synod had condemned the *Remonſtrants* without hearing them; and that he could 'ſay a great deal more of that Synod's injuſtice; that many of the foreigners, tho' 'bound to the *Auſburgh-Confeſſion* by their oaths, had condemned it at the Synod; 'that if the *Remonſtrants* were allowed to do it, they could ſoon make at leaſt as 'conſiderable a Synod as their adverſaries; and that he was of opinion, that if he 'might fairly ſtate both doctrines, their Worſhips themſelves would prefer that of 'the *Remonſtrants* to that of the National Synod. This laſt aſſertion was rejected 'by ſome of the Magiſtrates with a ſmile, and approved by others. But the Preſi-'dent of the Schepens ſaid, *We do not come here to diſpute*. They returned then 'to the Articles, and aſked the Priſoner, when he came into the Province? And when to *Harlem*? For what purpoſe? And by whoſe directions? He replied, *That the laſt time he came into the Province, was in the month of* March, 1621, *in order to make up a difference that had happened between ſome perſons, without directions from any body, but yet at the deſire of ſome Gentlemen of* Harlem, *with which he was made acquainted by others*. He added, though I do not find it recorded, *That the ſaid difference was about the exerciſe of religion*.

To the queſtion, Whether he had preached, when, and where? His anſwer was, *I returned to* Gouda, *with the intention of preaching to my congregation there, and no where elſe. But as to my actual preaching in that town, contenting myſelf with its being known to our Lord* Chriſt, *and his Church, and being alſo ſenſible that your Worſhips hold it for an offence, I beg I may not be preſſed to diſcover it; but that inſtead of my being urged to accuſe myſelf, it may be proved upon me; I cannot give any other anſwer to this queſtion, nor ought you, according to the Apoſtle's rule*, 1 Tim. v. 19, *to admit of an accuſation againſt an Elder, unleſs from the mouth of two or three witneſſes*.

Upon this, the Penſionary maintained, that the Priſoner ought to give a poſitive anſwer, and that ſuch as he had made, could not be allowed: that indeed the proceedings ought to be ſo in civil, but not in criminal caſes: that there was likewiſe a difference between the treatment of a Priſoner, and a man at liberty. That otherwiſe

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no body could be put to the rack, and there would be no means left of discovering the truth. *Poppius* said, 'As for the business of the rack, I submit that wholly to 'the Gentlemen of the Law, though I know that it took its original from the cruel 'treatment of slaves, and that there are whole kingdoms or states, where they know 'nothing of tortures. And as for my particular case, though your Worships look 'upon what I have done to be criminal, I am satisfied of my being a Minister of the 'living God and of *Christ*; that I can boast of the testimony of a good conscience; 'that I have walked in all honesty and simplicity; that I have always obeyed both 'the supreme and subordinate Magistrate, and am still ready to abase myself even 'to their footsteps.

'*The Pensionary made answer*, That he knew indeed that there were some 'countries, though but a few, in which the use of the rack was unknown, but that 'however it was practised in all states which were governed by the civil law; and 'as for his obedience, he, the Prisoner, had no great reason to brag of that, since he 'had already confessed the violation of that law by which he had been forbidden 'to return into the land. *The Prisoner replied*, That he had already produced a 'reason for such disobedience, *viz.* that having received a superior command from 'his Lord and Master *Jesus Christ*, he found himself obliged to obey that above all 'others. *The Pensionary had asserted*, That he, *Poppius*, had no right to apply to 'himself the words of the Apostle; for that he could not assume to himself the title 'of a Presbyter or Elder; having been deprived of his Ecclesiastical function, and, 'as a private person, transported out of the land by order of the Lords the States.

What authority Poppius *ascribed to the Civil powers in Ecclesiastical matters.*

'*The answer returned was*, That the Synod had no right to deprive him of his Mi-'nistry; but that he having always acknowledged the power and authority of the 'Civil Magistrate in relation to the external government of the Church, as did 'likewise all those of his persuasion, he had readily abstained from the publick exer-'cise of his office; whereas no authority could justly forbid them the exercise of 'their religion out of the publick churches; and that accordingly, they had their 'Elders among them, as well as the *Lutherans*, the *Anabaptists*, and others: that 'although *Luther* was deprived by the *Papists*, yet it could not be denied, but that 'he remained a Presbyter, and so he, *Poppius*, looked upon himself to be the same. '*The Pensionary answerd*, That the *Lutherans* and *Anabaptists* were but sectaries'.—Upon which the presiding Schepen broke off the dialogue, and ordered that they should proceed in the examination, to which the Pensionary added, 'That the Pri-'soner must answer after another manner, and that he gave him this warning out of 'kindness, and to prevent his being brought into further trouble. *To this he only* 'replied, I must obey your Worships, and either do as you order, or undergo what 'you shall inflict upon me, as you shall always find me ready.

'*Then they asked him*, Whether he had received any commission or orders to 'preach, and from whom, and where it was? *He replied*, That he had never had 'any such Commission. *Then they desired to know*, Whether he had received any 'maintenance out of the collections made in the *United-Provinces*, how much, and 'from whom? The Churches, *replied he*, have, according to the command of God, 'supplied my wants by their liberality, allowing me yearly three hundred Gilders 'for the support of me and my wife, and twenty five Gilders for each of my children. 'But as for the hands through which it passed, I am forbidden by the law of charity, 'which *Christ* hath prescribed me, to discover that; least I should do hurt to that 'cause of his which I am now maintaining, and bring into trouble my neighbour '(for whom I am obliged to lay down my life, if necessary) on account of what I 'know he has done conformably to God's commands; and finally, lest I should give 'your Worships an occasion of committing sin against such a person for having done 'so good a deed.' After this, he was asked what method was observed about the collection and distribution of monies; but the Prisoner replied, *That his conscience would not suffer him to return any answer for the reasons above.* And here they put an end to the examination, because the night came on. The Prisoner returning to his room, thanked the Magistrates for the patience they had shown in hearing him, wishing that the Lord might bless them both in soul and body. The Pensionary thanked him for his kind wishes, and the President told him, *That he himself ought to take heed not to forfeit those blessings by endeavouring to keep up and foment divisions in his native country.* He had no opportunity of justifying himself against that charge, because the Magistrates separated immediately.

The next day in the afternoon the examination was resumed as before; and *Poppius* was asked, 'Whether the deprived and banished Ministers had not entered into 'an association, how many there were of them, and what were their names? *He* 'replied, That he knew of no other society, save what was mentioned in the letter 'which *Uitenbogart*, *Episcopius* and *Grevinkhovius* had writ to their High Mightinesses the States-General, from which letter their Worships might be better informed, than by his shallow memory. But as to the number and names of them, 'his conscience would not suffer him to reply, for the sake of Christ, and that he 'might not hurt his neighbour.' Upon this the Pensionary replied, with great seriousness, that he should not be urged to answer further than he thought fit; that they would not prescribe him any rules in that matter, but that however he must expect to receive laws afterwards; and that if he imagined to escape so, he would find himself much mistaken; that the Magistrates had not charged him with those things at random, but upon good information; and lastly, that he might give as satisfactory answers as others had done before, without prejudicing any of his friends, since they were far enough out of the hands of the Government. 'As for 'the sufferings which I am to expect, *said he*, I have devoted both body and soul 'to the Lord; I carry my life in my hands for the service of my Master, Christ.' The Pensionary objected to him in the following terms: 'The Lord, to whom 'you say you have devoted your self, is the same Lord who has commanded you 'to obey the powers in all matters that are not contrary to your conscience; and 'certainly this is not of that nature. Do you think that we don't fear God as well 'as those who talk of nothing but charity and conscience? *To this* Poppius *made* 'answer; I don't take upon me to judge your Worships; but since the Heer *De* 'Glarges is pleased to insinuate, that I talk so much of *Charity* and *Conscience*, and 'practise it so little, I answer with St. *Paul*, **It is a small thing for me to be judged by man.** *The Pensionary:* I did not apply it to you, but to those who differ 'here from one another, which difference you are come to make up. What has 'been the occasion of the difference we shall know in time. I am satisfied you are 'not one of those; and it were to be wished that the rest were like you.' At length, after much teasing, *Poppius* subjoyned to the answer he had made in the following words: 'That the Society consisted of those who had been banished, unless 'some of them had changed their minds; but as for their names and numbers, 'they were unknown to him.' They asked him further, where this Society resided, or had resided? *Poppius* answered, *That as there were many of them, he could not tell.* Again: How many of them were made Directors of the Society, and by whose commission? He said, *They might learn that from the letter aforementioned; but as for the Commission, he knew nothing of it.*

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He is threatened.

His Answer.

Again: Whether those Directors were not *Uitenbogart*, *Episcopius*, and *Grevinkhovius*? He made answer, *That he referred them to the foresaid letter.* They asked him, where those Gentlemen then lived? He answered, *It would be hard for him to tell that.* The Pensionary said, he knew it well enough. *Poppius* replied, *They did not live together*; and finally, *that as far as he knew*, Uitenbogart *and* Episcopius *were in* France, *and* Grevinkhovius *still in* Holstein. He was asked yet further, Whether those three Gentlemen did not give written Commissions to the rest of the Ministers, and send them with certain appointments to preach to the respective congregations? The Prisoner replied, *That he must still refer them to the afore-mentioned letter, but that no Minister was sure of one quarter's salary.* The Pensionary said, that they must needs have a certain established order among them, otherwise they would be all in confusion. *Poppius* said no more to that; but as to the business of the *Commission*, he added, *That what they the Magistrates called so, was nothing else but a request or intreaty, which was not always complied with.* The Pensionary made answer, that those requests were commands. The Prisoner replied, *That the requests of the Magistrates were indeed commands, but not those of Ministers:* And that it was his opinion, *That it did not belong to Ministers to lord it over others, but that their office was to guide and lead the flock, and to take pains to shew the people the paths of salvation; that this was what he had been endeavouring, as appeared by his* **strait Gate.** The Pensionary: You mean well; but *Uitenbogart* is not of the same mind; do you think he is? The Prisoner: *He is, for I found him to be of singular humility.* The Pensionary: He is then much altered;

ANNO DOM. 1623. I think I can prove the contrary out of his own books. *Poppius* was likewiſe aſked, whether he did not know that the preaching of the *Remonſtrants* was contrary to the orders of the Government? He anſwered, *He was very ſenſible of it; but that he was likewiſe fully perſwaded in his heart, that the orders of their Lordſhips the States ran counter to the commands of God and Chriſt; and conſequently that the* Remonſtrant *Miniſters were obliged to obey God rather than men.* To the queſtion; Whether the ſociety meddled with civil matters? He anſwered, *Not in the leaſt, as far as I know.* Being aſked, Whether he was a Member of that ſociety? He anſwered, *Yes.* But being again aſked concerning the collection and diſtribution of the money, and the matters relating thereto; he referred himſelf to the anſwer he had returned the day before to the laſt article. To the queſtion; Whether every Miniſter received yearly three hundred Gilders for himſelf, and twenty-five for each child? He replied; *That he had anſwered it before, as far as it concerned himſelf.* And to another queſtion; Whether they had not a General-Receiver? *That he could not tell.* They likewiſe endeavoured to draw out of him, what were the Stipends of *Uitenbogart*, *Epiſcopius*, and *Grevinkhovius*? And upon his ſaying that they never had received any thing from the churches, the Penſionary replied; Tho' *Uitenbogart* has an eſtate in right of his wife, and has ſome of his own too; yet I don't know that he receives the profits, and yet he muſt live. Whence can he then be ſupplied? And this is much more the caſe of the other two. *Poppius* made anſwer, *That he could not account for their way of living; but that nevertheleſs what he had ſaid was very true.* The Penſionary objected againſt that, as follows: *There is near a tun of gold collected every year, and diſtributed in theſe Provinces, of which the remainder goes to* Uitenbogart *and others; and if* Poppius *would own the truth, he would agree with me, that a General-Receiver is appointed for this ſervice; we are aſſured of it from the papers of ſome who are Members of the ſociety, who affirm, that through the ill mangement of the Commiſſioners the collections fall ſhort by many thouſands at* Rotterdam. To this *Poppius* anſwered, *That the Heer Penſionary was much miſtaken; that as for the papers he ſpoke of, he muſt leave them to their own weight; but that the Members he hinted at, were in a great error: And that in caſe ſo much money were raiſed as he mentioned,* Uitenbogart *was not ſo diſagreeable, but that there would be more care taken for his numerous family, whereas thro' poverty he had been forced to ſell part of his eſtate for his ſubſiſtence.* Being then aſked, whether the States had not promiſed him a penſion, in caſe he would ſign the Act of Ceſſation? He replied, *Rather than burden my conſcience, I will ſtarve in a dungeon.* To the queſtions; Whether all the *Remonſtrant* Congregations, both in town and country, were taxed, and how much; and in particular, what the *quota* of *Harlem* amounted to, and by whom 'twas collected? He anſwered, *He did not know.* He was further aſked, Whether ſome of their Miniſters did not teach the people, that they ought not to obey the preſent Government, in order the ſooner to procure a deliverance, tho' they ſcrupled to follow ſuch advice for the ſake of their native country? The Priſoner anſwered, *That he never heard that any of the* Remonſtrant *Miniſters inſtilled ſuch things into the peoples minds, and that he abhorred ſuch doctrines from his very heart.* About the Collections he was again aſked, Whether the fines were paid out of them, as well as the Miniſters ſalaries? *Poppius* replied, *He did not know that there was any particular or certain method agreed upon by the churches in that reſpect.* They would likewiſe have known of him, whether their Congregations did not maintain Centinels, who kept watch at the places of their meeting, and what pay they allowed them? But *Poppius* anſwered, *That he could not tell what other churches did; but as for that of* Gouda, *he knew not that it was practiſed there.*

These were the principal queſtions and anſwers, according to the account which *Poppius* kept of them. And now when the Magiſtrates were going to ſeparate, he ſtood up and addreſſed them in the following ſpeech: **The heathen Magiſtrates were under ſome concern, when they had either bound, or ſcourged a** Roman, **as appears in the caſe of St.** Paul. **I hope therefore that you, Gentlemen, will be pleaſed to take care in what manner you treat me, who am a Miniſter of** Jeſus Chriſt; **who look upon God to be my Father, and who have a ſhare in the privileges of the Cæleſtial City. I doubt not but that your Worſhips have the ſame opinion of me; for which reaſon you ought to reflect, whether it be juſt to debar me**

His Exhortation and Petition to the Magiſtrates.

me of the uſe of pen, ink and paper, which I always uſed ſo much, and to refuſe my wife (who is ſubject to many infirmities) and my children acceſs to me. ANNO DOM. 1623.

The Penſionary ſaid, that the reaſon why the priſoners were debarred the uſe of pen and ink, was becauſe they ſometimes diſperſed papers againſt the Government; but ſince he declared that his buſineſs was writing and reading, his requeſt might, he ſaid, be taken into conſideration; making, at the ſame time, as if he did not know they were with-held from him. After this, *Poppius* told the Magiſtrates, 'That 'while they thought they did well in thus treating the *Remonſtrants*, they ought 'to look to themſelves; ſince thoſe who put the Apoſtles to death, thought likewiſe that they did God good ſervice. They ſhould not depend ſo much upon the 'Synod, ſince it was compoſed of men, who had acted very particularly againſt the '*Remonſtrants*. Neither ought they to have ſo great regard to the Placards of the 'States, for they were not like *the laws of the* Medes *and* Perſians, *which were un-* '*alterable*, but were capable of being changed and redreſſed; which, if they 'were, it would tend to the peace and tranquillity of the land; ſince the people of 'his perſwaſion aimed at nothing more than the diſcharging their conſciences by 'worſhipping God either in churches or houſes; and by ſo doing, the Magiſtrates 'would deprive thoſe, who they ſaid had other views than thoſe of religion, of the 'opportunity to execute their ill deſigns. *He added*, that he ſo greatly valued the 'repoſe and welfare of his country, that he had much rather his whole life ſhould 'be conſumed in miſery, than that his dear country ſhould ſuffer by his proſperity; 'for he had children, which he deſired might ſubſiſt after him. *A further Exhortation.*

As he went out, he begged the Magiſtrates that they would judge of him as of a Miniſter of Chriſt, a Child of God, and one that had hope of eternal life. Upon which he heard the Preſident ſay, *Your words are good, but your actions are not conſiſtent with them.* The Keeper carried him back to priſon, where he thanked God for his grace. Theſe things *Poppius* recorded ſome time after his examination, by the ſtrength of his memory, as ſoon as he could procure pen, ink and paper; for during the firſt four months of his impriſonment at *Harlem*, both he and *Niellius* were debarred the uſe of them, ſave only when the Magiſtrates gave them leave to write to their wives.

Now the Reader will expect I ſhould give him ſome account of the caſe of *Niellius*. This Miniſter, as ſoon as he came into the priſon, threw his table-book into the fire, becauſe he had noted ſeveral matters therein relating to the ſtate of the churches, which, if diſcovered, might have brought them into trouble; for moſt of thoſe notes gave an account either of collections of money, or of books that had been diſpoſed of for the benefit of the fraternity. He likewiſe writ ſeveral letters to his wife in the *French* tongue, by leave of the Magiſtrates, which were delivered to her, tho' they were full of expreſſions, teſtifying plainly and bluntly, after his manner, both his own and his brother's innocence and tranquillity of mind. But all theſe letters, tho' tranſlated into *Dutch*, and frequently copied and read by many, have been loſt in the courſe of time, or at leaſt never fell into my hands, excepting one ſingle letter, of which we ſhall give ſome account hereafter: and this is the cauſe why I have ſo little to ſay concerning the queſtions put to him, and the anſwers returned by him, in the firſt examination; but it is probable the queſtions were much the ſame as were put to *Poppius*. In a certain letter, which he writ ſeveral years after, he ſays, that at the firſt examination he quoted two remarkable paſſages, and objected them to the Magiſtrates. It ſeems they urged him with the authority of the Government, in order to make him diſcover what he knew relating to the adminiſtration to the Churches, to the management of Meetings, the buſineſs of Collections, and the names of the Elders and Deacons, which he thought he was obliged to conceal. In order to ſupport his opinion, he quoted firſt a paſſage borrowed from the life of *Cyprian*, Biſhop of *Carthage*, written by *Pontius* his Deacon, in which it is related, that *Paternus*, one of the Magiſtrates of the ſaid City, had aſked the impriſoned Biſhop, *Where were the Elders who were reported to be in the City?* To which *Cyprian* replied, *You have rightly and wiſely eſtabliſhed by your laws, that there ſhould be no ſuch perſons as* Informers; *conſequently it is not lawful for me to betray them. You may ſeek them your ſelves, eſpecially ſince you are of opinion, that no man ſhould be his own accuſer.* This ſame paſſage was likewiſe made uſe of by *Johannes Bedius*, who had miniſtered to a Church at *Cologn* ſeveral *Two remarkable Paſſages out of the Fathers, propoſed to the Magiſtrates by* Niellius *at his firſt Examination.*

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years in private, whilst the *Protestants* were under persecution there, upon the occasion of his being asked, *who were the Elders of the said church.*

The second passage quoted by *Niellius*, was from the second *Apology* of *Justin Martyr*, which he writ to the Emperor *Antoninus*, to the effect following: *Those Princes or Magistrates who prefer their* * *opinion or honour to truth, have just the same authority as robbers in a desart.* Meaning, that they did not act by law but by force.

Whilst these two imprisoned Ministers, *Poppius* and *Niellius*, were expecting the sentence which was to be passed against them after their examination, the person who had betrayed them, and who walked in the dark, was found out after the following manner. A certain Physician of the *Romish* religion, heard accidentally, as he was standing in his own yard, his neighbour *John Johnson Foklet*, a Spectacle-maker, discoursing with his wife about some money which he had brought home, and the woman saying, *how came you by all this money? a thousand Gilders! And where did you get it?* To which the husband made answer, *what need you care, as long as you have it? Go you only to market, and leave the rest to me.* But not satisfied with this, she was still more pressing to know the matter; till at length he said to her, *have you not heard that there are two of the* Arminian *Ministers in prison?* Upon which the woman cried, *I hope you were not the cause of it?* He replied, *that's no matter, they are nothing but a pack of rogues, who trouble the country.* This was told again to some of the *Remonstrants*, who were much surprized at it; for the said *Foklet* had shown himself very zealous for their cause, and was one of those who helped the Ministers *Grevius* and *Prins* to escape out of the work-house at *Amsterdam*; which gave him great credit among the *Remonstrants*, insomuch that they trusted him with every thing. He knew all the times and places of their meetings, and where their Ministers were harboured, which furnished him with an opportunity of betraying *Poppius* and *Niellius*, out of covetousness, and to the end he might get 500 Gilders for each. There was yet something more that rendered him suspected to the *Remonstrants*; one of their Meetings had been disturbed not long before at *Harlem*, in the house of the learned *Petrus Schriverius*, who had compounded with the Scout for the penalty of lending his house, and the forfeitures of all the hearers, with the sum of 400 Gilders, and paid the money; but who a few days after received a very remarkable piece of money, which he verily believed he had given the Scout, and which returned to him, through the hands of the said *Foklet*. This occasioned a jealousy, that he maintained a correspondence with the Scout; but he dissembled, and shifted it off so well, that though he was suspected by some, he still kept up his reputation with others; so that what was hid from him by the one, he made a shift to fish out of the other, and to lay his nets so craftily, that at length the Ministers were taken in them.

But after the seizing of *Poppius* and *Niellius*, as has been related above, there happened another warning, which well deserves our attention, and which I formerly heard from the mouth of the famous Minister *Paschier de Fyne* himself. The said Minister going one time to the *Hague* in the same waggon with a certain Burgomaster of *Rotterdam* (one who was no enemy to the *Remonstrants*) was asked, *whether he was going thither to preach?* The Minister, who knew the disposition of the Magistrate, and therefore trusted him, replied with his wonted freedom, *Yes, Sir, we are both bound to the* Hague, *though upon a different errand; for you go thither to make Placards, and I to break them*; meaning his preaching in opposition to the laws. The other replied, *Take care what you do, and don't run into danger.* Adding, *beware to avoid* Harlem, *for all the Ministers that go thither, will be certainly apprehended. The Magistrates of that town know all that passes there, to wit, where every Assembly is holden, what Ministers are, or come there, and who receives them. They are your own dogs that bite you.* *Paschier* desired to know the name of the person that betrayed them, but the Burgomaster answered, *I shall not tell you that.* The Minister said, *let me guess then, and if I guess wrong, cry it is not he; if right, say nothing.* And so without staying for the others answer, he asked, *is it this man? or is it such a one?* The other at every turn, said *No*, till he came to *John Johnson Foklet*, and then the Burgomaster answered, *I have told you enough.* Thus that man

* The *Greek* word is Δόξα

man loſt all his credit, and was afterwards looked upon by all men as a ſpy and a traitor. However he kept to the *Remonſtrants* ſtill, and endeavoured to juſtify himſelf with the credulous part of them; nay he could ſo well diſguiſe himſelf, and play his part in ſuch a manner, that he was ſuſpected to have afterwards diſcovered two other Miniſters to the Government at *Amſterdam*. ANNO DOM. 1623.

The news of the ſeizure of *Poppius* and *Niellius* ſoon reached *Uitenbogart* and *Epiſcopius*, who were both then at *Paris*; and it grieved them to the bottom of their ſouls, knowing what a loſs it was to the common cauſe. During this conſternation they reſolved, after ſome deliberation, to put pen to paper, and to write to the following Miniſters, *Adrianus Borrius*, *Iſaacus Fredericus*, and *Wilhelmus Lomannus*. The letter which came to the hands of *Borrius* was as follows.

Reverend good Friend, and Brother in the Lord,

A letter of the Foreign Directors to Borrius *and others.*

'A Few hours ago we received the melancholly news of the troubles that are come upon the two worthy men, and in their perſons upon the whole family. 'We have no direct letters from them, which makes us wonder; but we have 'heard the news from another hand. We wiſh we had as good reaſon to hope it 'was falſe, as we have to fear its being true. Whilſt we expect the further cer-'tainty of matters, we have thought fit to write you theſe haſty lines, not to fill 'the paper with many complaints (for what paper would be ſufficient for that pur-'poſe?) but only to beg of you four things: In the *firſt* place, as ſoon as poſſible to 'inform us of this affair, and whatever relates to it, both as to perſons and things. '*Secondly*, That neither you yourſelf, nor the reſt of our friends, may faint upon 'this occaſion, but may remember the exhortation of the Apoſtle, *Be watchful, 'ſtand faſt in the faith, behave yourſelves like men, and be ſtrong. Do all things in 'love.* And this other text: *Be therefore ſtedfaſt, immoveable, always abounding 'in the work of the Lord, foraſmuch as ye know that your labour is not in vain in 'the Lord. Thirdly*, That you would be pleaſed to comfort and ſtrengthen one ano-'ther by letters, and otherwiſe, to encourage thoſe who are hearty to perſevere, 'and to ſtir up thoſe that are luke-warm; labouring that all who have thus long con-'tinued upon the preſent foot, may be kept in order, at leaſt proviſionally, and till 'matters can be otherwiſe directed by common advice; leaſt the good work which 'has been begun, ſhould fall into diſorder and confuſion, by ſo great a blow; con-'ſidering in the firſt place, that this is agreeable to the Lord whom we ſerve; that 'the nature of our affairs abſolutely requires it, and that no news can adminiſter ſo 'much comfort to thoſe brave heroes who now ſuffer. There are indeed ſome 'matters in which the deſign of one man may differ from that of another; but we 'think, with ſubmiſſion, that it is fit all thoſe things ſhould ſtand ſtill, at leaſt for 'the preſent, for the preſervation of the whole; to which end, we wiſh you would 'confer with ſome, and conſider of what is proper to be done at this juncture; in 'order to which, we have writ to *Iſaacus Fredericus* and *Lomannus* almoſt accord-'ing to the tenour of this; beſeeching, for the ſake of *Chriſt*, and his truth, that 'this matter may be attended to. We would have writ to others, but the time will 'not permit. *Fourthly* and *laſtly*, That after having conſulted with each other, you 'wouldlet us know what you judge fit for us to do towards ſupporting the work of 'the Lord among you. We will wait for your advice, and do all that is poſſible 'or fitting for us.

'As to our *three* firſt requeſts, we beg your anſwer to them as ſoon as may be; 'and to the *fourth*, as ſoon as you can meet together, and learn each others ſenti-'ments; to which end, it would not be amiſs if * *Victor vanden Hout* were writ to 'at the place where he is. You are much nearer to him than we. Dear brother! 'let us not have run hitherto in vain, but let us obſerve order, and remain faithful 'to each other till death; and may we hold faſt that to which we have already at-'tained, that no man may take our crown from us. Our eyes guſh out with tears, 'our hearts are overwhelmed, our fingers are benummed in handling the pen upon 'ſo melancholly a ſubject, as that of thoſe two brave heroes, thoſe pious men, thoſe 'true ſervants of *Chriſt*. Yet we cannot forbear begging and intreating you from 'the bottom of our hearts, to perform what we have ſuggeſted to you, ſince we 'can do no more for the preſent; truſting in him who can bring light out of dark-

'neſs

* *That is* Nicolaus Grevinkhovius.

An° Dom. 1623. ‘ neſs, and turn our ſorrow into joy, ſuch as can never be taken from us ; in the ‘ true *Joſhua*, that is, *Jeſus*, who reigns in the midſt of his enemies, and who ‘ conquers and keeps the field. Farewell. The Lord preſerve and ſtrengthen all of ‘ us in that which is good!

Paris the 2d of *Feb.* 1623.

Your good Friends, Brethren and Servants,

J. UITENBOGART, and S. EPISCOPIUS.

This impriſonment of the two Miniſters bore hard upon them ; but what follows afforded them yet greater matter of ſorrow and trouble; to wit, the diſcovery of that wicked plot, which broke out the fourth day after the writing the above letter, but which like a mine that diſcharges itſelf backwards, buried the contrivers of it in its ruins. That project too baſe and too deteſtible to enter into the heart of a chriſtian, being begot by hatred, revenge, envy and impatience, and bred by evil counſels, miſcarried by imprudent conduct. In the deſcription of this conſpiracy with all its circumſtances, I ſhall make uſe not only of the ſeveral accounts given of it in the ſentences of thoſe who were afterwards puniſhed, and in the confeſſions extorted from them, either through fear or torture, but likewiſe of other and more certain informations, credible memoirs, and relations of eye-witneſſes, without paſſing by any thing true or probable even in the moſt partial hiſtorian whatever.

A conſpiracy againſt the Prince of Orange *formed by* William van Oldenbarnevelt, *Lord of* Stoutenburg *and others.*

William van Oldenbarnevelt, Lord of *Stoutenburg*, youngeſt ſon of the late beheaded Advocate, was the ringleader and moſt forward promoter of the attempt; who communicated it alſo to his brother *Reinier van Oldenbarnevelt*, Lord of *Groonevelt*, who, though ſomewhat backward, was involved in his guilt. Both of them were perſuaded that they had been moſt highly injured and ill treated, not only with reſpect to the death of their father, but alſo for what their friends and relations had ſuffered beſides. The Heer *van Stoutenburg* had loſt his Government of *Bergen-op-zome*, and was compelled to reſign his office of Captain of horſe ; and the Heer *Groonevelt* was firſt turned out of the office of Foreſter of *Holland*, and afterwards of that of chief Inſpector of the Dykes in *Delftland*, and the Heers *Venebuſen* and *Vander Myle*, their brothers-in-law, were not allowed to appear any longer at the meeting of the States, as members of the *Ridderſchoap* or Nobility, or to concern themſelves in any affairs of that body; beſides which, the latter was confined to *Beverwick*. They were not ſuffered to inherit the eſtate of their deceaſed father, nor to redeem or buy off the confiſcation, purſuant to the privileges; nay, it had been even reſolved not to receive any petition, interceſſion, or ſollicitation, on account of the condemned perſons for the ſpace of ſix years. They were looked upon with an evil eye by all thoſe who either were in the Government, or aſpired to it. None of thoſe durſt hold any correſpondence with them, for fear of rendring themſelves obnoxious. The country ſwarmed with the moſt reproachful Paſquils, Lampoons, Ballads and Pictures, which were diſperſed every where, paſted up againſt their houſes, and daily ſung before their doors, in all which their father was painted in the moſt odious colours, and repreſented as a traitor to his country ; which not a little exaſperated and imbittered the minds of theſe Gentlemen : Add to this a prepoſterous and ridiculous fancy, which eaſily poſſeſſes the minds of worldly perſons, and makes them believe that a Gentleman ought not to put up ſuch wrongs or affronts without ſhowing his reſentment and taking his revenge. The Heer *van Stoutenburg* * (to whom this title did not ſeem to come by chance) had a ſtout ſoldier-like heart, upon which impatience had an eaſy hold. He found himſelf at this juncture in great diſtreſs, being deprived of all means of ſubſiſtence. His Government, and Troop, and the Revenue which he drew from thence, having been taken from him, as was ſaid above. The Advocate his father ſettled upon him when he married, the ſum of 2000 Gilders *per annum*, and charged his eſtate with the payment; but afterwards when all that his father had enjoyed, as well in *Utrecht* as *Holland*, was ſeized upon, and declared forfeited, he could not come at any thing of his marriage-ſettlement. And as empty purſes often

The occaſion of his hatred to that Prince.

2 make

* *The word imports* Boldneſs.

make empty brains, ſo it befel him too. He ſaw himſelf, who before had lived in great ſplendor, ſuitable to the offices and employments he poſſeſſed, reduced to miſery and want; and knowing no way of ſubſiſting, he fell from impatience and diſtruſt, to deſpair, and to a wicked reſolution of revenging himſelf upon him whom he conſidered as the cauſe of his ruin: That was the Prince of *Orange*, who had promiſed the Advocate before his death, upon a Petition which the Miniſter *Wallæus* had handed to him, *That he would be kind to his children as long as they behaved themſelves well.* But the Prince had not, as he thought, performed his word; and therefore, being tranſported with revenge, he laid all his ſufferings at the door of his Excellency and the new Government. He dreamt of nothing but revolutions, and directed all his thoughts to find out the means to compaſs his ends. He turned every ſtone, but was convinced that all would be in vain, unleſs he could firſt get the Prince diſpatched: if he were but once out of the way, he fancied it would be an eaſy matter to change the government by ſurmounting all other obſtacles. Accordingly, he reſolved upon his death; and engaged in his deſign certain perſons who either did not find their account in the preſent adminiſtration, or who, having been turned out of their places, could not digeſt their loſſes, and therefore the more readily joined with him, promoting the conſpiracy by exciting others to come into it, and ſtudying methods to put it in execution. AN° DOM. 1623.

Adrian van Dyke, late Secretary, or Town-Clerk of *Bleiſwick*, *David Korenwinder*, who had been in the ſame ſtation at *Berkel*, *Cors Janſon van Alphen*, *Adrian vander Duſſen*, who had married the daughter of the late *Elias van Oldenbarnevelt*, Penſionary of *Rotterdam*, together with *Henricus Slatius*, the *quondam* Miniſter of *Bleiſwick*, and his brother-in-law *Cornelius Gerritz van Woorde*, a Joiner of *Rotterdam*, are reckoned among the principal leaders, managers, and aſſiſtants of this buſineſs. And of thoſe who were privy to it, were *John* and *Abraham Blanſart*, *William Janz Party*, and others, whom we ſhall have occaſion to mention hereafter. Some of the conſpirators, and ſuch as were let into the ſecret, were perſons of the *Popiſh* religion; particularly, *vander Duſſen*, and *Korenwinder*; others were *Remonſtrants* or favourers of them. *Stoutenburgh* had long formed the deſign of changing the Government, and endeavoured to direct matters to that end. For this purpoſe, he cauſed himſelf to be brought by *David Korenwinder*, about the end of the ſummer, in the year 1621, to *Leyden*, and to the houſe where his brother-in-law *Bernardus Dwinglo* lodged. Being come thither, he went aſide with him; they entered into a conference about the ſtate of the oppreſſed churches of the *Remonſtrants*, and what iſſue or event they might hope for. *Stoutenburgh* told *Dwinglo*, that there were hopes of a ſpeedy deliverance, and of liberty of conſcience, by ſure and regular means, without bloodſhed, provided the churches themſelves would but be aſſiſting, and endeavour to prevent the diſorder and confuſion that might ariſe from the mobs, till the deſign could be put in execution. He moreover deſired *Dwinglo* to prepare matters at *Leyden*, and to give him a liſt of the names of ſome of the Magiſtrates that were turned out, with whom thoſe that were to be ſent thither might treat with ſafety and confidence. *His Propoſal to* Dwinglo.

In a certain relation it is affirmed, that *Stoutenburgh* ſhould ſay to his brother *Groonevelt*, that *Dwinglo* anſwered to what he had propoſed, *That if other towns would begin, there would be but little oppoſition there*; meaning in that of *Leyden*. But *Dwinglo* himſelf, in an account which he ſince publiſhed, ſolemnly proteſted, that it was all falſe, and explained the matter as follows, to wit, *That the ſaid Propoſal ſurprized him very much, and that it appeared alſo to him entirely incredible and impoſſible, not being able to believe that he*, Stoutenburgh, *was in earneſt*; *that he therefore not only refuſed to be concerned in it, it being foreign to his vocation, but did all that was in his power to diſſwade him from this attempt*; *repreſenting to him the many and great dangers which he foreſaw reſulting from thence, as well to thoſe who ſhould be engaged in it, as to thoſe who were by that means to be delivered from their perſecution, and even to the cauſe of the* Remonſtrants *in general*; *together with the impoſſibility of bringing it about, particularly at* Leyden; *aſſuring him, that he would find no man of judgment in that town, who would embark in ſuch a project, it not being quite forgot how matters went at the time of the* Leiceſtrian faction. Dwinglo *refuſes to be concerned, and diſſwades him from his deſign*

ANNO DOM. 1623.

He therefore intreated him not to think any more of the matter, nor any longer to admit such fancies, much less to instill them into others, or to deceive and mislead honest people, and so expose them to the utmost dangers. He added, *That* Stoutenburgh *adhered nevertheless to his design, and endeavoured to assure him,* 'That the success 'was infallible, and the project easy to be put in execution; because the Prince of 'Orange himself, as Stadtholder, together with the chief of the Nobility, Gentry and 'Magistrates of the land, would themselves promote it, as not being satisfied at the 'late alterations; that this affair might be easily brought about by turning a very 'few persons out of the Government; that they needed only to lay aside some of 'the most bitter and violent persons in the present administration, who had been 'most active in promoting the late Revolution, and had been the occasion of all the 'past troubles, to require of them an account of their proceedings, to put a stop 'to the persecution on account of religion, and, in a word, to reduce all matters to 'the moderation and gentleness of the former and antient government; that they 'might also depend upon the assistance of the neighbouring Princes and Allies: that 'by doing thus, the Community would be restored to the former harmony, and the 'State be better able to resist its enemies. Therefore that which seemed the most 'necessary was, to guard against the insurrections of the common people (among 'whom the violent *Contraremonstrants* were the strongest party) to the end that all 'might pass without effusion of blood.

Thus did this Gentleman labour to persuade the aforementioned Minister, that what he pretended, was both true and feasible; concluding, *That in a short time, he should hear more of it*; praying him to wait till then, and in the mean while, to keep all secret. *Dwinglo*, on the other hand, did all that in him lay, to demonstrate to *Stoutenburgh* the improbability and impracticability of his scheme, and to bring him off from it, declining to undertake any thing of what he had desired. Here it stood for that time, till about ten or twelve days after *Dwinglo* received a letter, written in a hand imitating that of a woman, dated from *Overschie*, and subscribed *Peter Bastianz*; the contents of which were.

A Letter of Stoutenburgh *to* Dwinglo.

Dear Cousin,

THE discourse I had with you, was only to try how the friends were affected. Pray put no other interpretation on it. Do not divulge it; but above all, name no names. This caution may be of use. Farewell.

After some enquiry, *Dwinglo* discovered that this letter came from the *Hague*; and guessed, as his brother *Korenwinder* assured him afterwards, that *Stoutenburgh* was the inditer of it; who, instead of a further overture of matters which he had promised, sufficiently revoked by his letter what he had said by word of mouth. For which reason, he looked upon his past discourse as proceeding from a distempered and revengeful mind, to which he ought not lightly to give any credit, much less to reveal it, or to spread it; especially having done his duty in endeavouring to dissuade him from such an attempt, and being convinced that he was come to his reason again, since he had declared he only did it to try him, and desired it might not be understood otherwise, nor any more words made of it. And here *Dwinglo* let the matter rest, believing that nothing more would come of it, neither could he, upon inquiring into the matter, discover that there was any thing on foot. Nevertheless the other persevered in his design, chiefly using the service of *Korenwinder* and *van Dyke*. In the same year there was a rumour spread, that three or four hundred Boors belonging to the village of *Haserwoude*, were to come to *Leyden*, or some where thereabouts; that the late Secretaries of *Haserwoude*, *Bleiswick*, *Berkel*, and other places, had received orders to raise a certain number of those people, who were to be used in a certain attempt, either at the *Hague*, or some other place; but nobody knew what this attempt was to be. *Dwinglo* was informed of this at *Leyden*, by a certain Burgher, who had it from one of the inhabitants of *Haserwoude*. But he looked upon it as an idle tale, to which a wise man ought not so much as to hearken. The Burgher too was of opinion, that such reports might be dangerous ill consequence, and that the Government would take it very ill of those who should spread them, though they were never so false, if they came to their ears. To this *Dwinglo* agreed, and concluded, that therefore every one ought to be warned against propagating such rumours.

mours. The Burgher begged him to uſe his beſt endeavours to put a ſtop to them, for fear any good men ſhould by that means be brought into trouble. Accordingly, he writ about it to *Gerrit van Tol*, late Secretary of *Haſerwoude*, and acquainted him with what he had heard, exhorting him to take care to extinguiſh ſuch dangerous news. *The other replied*, It was a mere fiction; but that he would however inquire into it, and do his utmoſt to obviate it, to the end that no troubles might ariſe from thence. After this, *Dwinglo* gave the ſame hint to his brother-in-law *Korenwinder*, finding that he too was named among thoſe who were ſaid to be commiſſioned to raiſe the Boors. *But he anſwered*, There was nothing in it, and that care was taken to ſtop ſuch reports, and therefore he might be eaſy. This rumour therefore remained uncertain, and vaniſhed of itſelf. But afterwards *Stoutenburgh* projected another attempt to raiſe a tumult in the town of *Rotterdam*, whether it was to ſeize upon the Prince who was coming to that town on his return from a certain expedition, or to do ſomething elſe for the recovery of the publick liberty, as it was then called. This deſign was communicated by *Korenwinder* to *van Dyke*, who ſubjoined, that *Stoutenburgh* himſelf would repair to *Rotterdam*, and that he had directed him to go thither, in order to diſcourſe with *Kors Johnſon van Alphen* about the ſaid deſign. Moreover *Korenwinder* deſired *van Alphen* to go along with him. Being together at *Rotterdam*, *Korenwinder* diſcourſed *van Alphen* by himſelf, who, as it is ſaid, undertook the matter, but deſired that *Stoutenburgh* might engage in it too. And *van Alphen* is reported to have ſaid, that the Prince could not eaſily be attacked, unleſs he ſtaid all night there; and that in ſuch caſe he would take care of the matter, deſiring him, *Korenwinder*, to return to the *Hague*, in order to inform the Heer *Stoutenburgh* of the ſituation of affairs. But after this there happened a miſunderſtanding between *Koorenwinder* and the laſt named Gentleman, on account of the wrong delivery of letters ſent thither; by which means the matter, which had not the leaſt ſhadow of probability in it, was happily dropt. However, *Stoutenburgh* incouraged by his fellow-plotters, and indefatigable in what he had once reſolved, proceeded from bad to worſe. He had often ſaid, long before this, to his brother *Groonevelt*, that, *The affairs of the* Remonſtrants *could never be brought to a good iſſue, unleſs the Prince were removed.* About five or ſix months before, *Korenwinder* had ſaid in the houſe of *Groonevelt*, among other expreſſions he uſed concerning the Prince, **He muſt be diſpatched.** And *Stoutenburgh* ſaid to his brother, three or four months paſt, *The reſolution is taken, we muſt make away with him.* *Korenwinder* ſpeaking to *Stoutenburgh*, is reported to have ſaid, **That** van Dyke **had debated the matter with himſelf, and was convinced in his conſcience, that it was no ſin to murder the Prince; and that he muſt be ſent out of the way, if ever they hoped for peace.** There were likewiſe much about the ſame time, letters ſent to the houſes of *Stoutenburgh* and *Groonevelt*, three ſeveral times, once to the two brothers jointly, and twice to *Stoutenburgh*, writ in a counterfeit hand, importing, *That the Prince muſt be diſpatched; that otherwiſe there could be no peace in the land; and that he harraſſed and tormented the* **Remonſtrants**; calling him by ſeveral vile names. Theſe letters were burnt as ſoon as read.

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Stouten-burgh's *deſign againſt the Prince is defeated at* Rotterdam.

A deſign againſt the Princes life.

Thus animating one another, and each man himſelf to miſchief, they at laſt finiſhed their plan, and ſettled that which was reſolved to be purſued. They agreed that the Prince ſhould be aſſaſſinated at *Reiſwick*, before his ſtable, as he got in, or out of his coach; that certain perſons hired for that purpoſe, ſhould do the fact, and that there ſhould be a good number of people planted to back the aſſaſſins, in caſe any came to the relief of the Prince. That they would make uſe of Piſtols or any other arms. That after the blow was given, the actors ſhould retire over the Toll-bridge into the fens; to wit, along the bank towards *Note-dorp*, *Pynaker*, or *Berkel*; and that at night, they ſhould ſeparate from each other; and, if poſſible, return home over the ice, in order to avoid any ſuſpicion.

A rough draught of the project.

This was the rough draught, about which *Korenwinder* conſulted at his houſe at *Berkel* with *van Dyke*, in the end of *December*, deſiring him to put it in writing, which he undertook to do, and ſent it him accordingly, by whom it was handed to *Stoutenburgh*. They both read it, and afterwards burnt it. The introduction to that writing contained the arguments for, and methods to be uſed in bringing about this project, and many contumelious expreſſions againſt the Prince. It's further con-

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tents were, that twenty persons from several places should be engaged in the attempt; that they should all of them come to the *Hague*, for that purpose, and be quartered in different places; that the sum of five or six thousand Gilders at the least should be distributed among them; and that those who had the direction of the matter, should not talk with more than two or three of them, and that having spoken with them, they should strike the stroke at *Reiswick*, and then fly for it. *Stoutenburgh* having read the whole project, told *Korenwinder* that it agreed for the most part with his sentiment, and that he had communicated it to one person more. They were much at a loss how to raise the necessary money. The learned *Petrus Scriverius*, a diligent inquirer into the truth of events, relates in the appendix to his *Antient Batavia*, that *Stoutenburgh* having sucked in an implacable hatred against the Prince, on account of his father's death, had frequently pressed and urged his brother, the Heer *van Groonevelt*, to join with him in his wicked project of murdering the said Prince; and that although the said Gentleman could not be prevailed upon to approve of the assassination, yet he went so far as to furnish him the means of doing it. And it may be inferred from the sentence afterwards pronounced against the said *Groonevelt*, that he was drawn in very unwillingly: That *Adrian vander Dussen*, had undertaken about the beginning of *December*, to raise six thousand Gilders, provided that *Groonevelt* would be bound with him for the repayment of it: that *Stoutenburgh* and *Korenwinder* had desired him to do it, and that it was easy for him to observe from the discourses of his brother, of *vander Dussen* and *Korenwinder*, what use the money was to be applied to, since they said to one another, *He must be dispatched*, or *made away with*, meaning the Prince of *Orange*; and that upon his going away, one of them said to him, *You are always going away when we talk of this matter; you had better stay:* and further, that after being long importuned, he consented at last to sign as security, provided they would indemnify him for so doing; but that finding that no money came, and *vander Dussen* acquainting him that none could be raised, his brother pressed him again to make use of his credit for procuring four thousand Gilders; that he very much scrupled the doing it (as he had done before about being security for *vander Dussen*;) insomuch that he was asked three times in one day; but that at length being overcome by several arguments of his brother *Korenwinder*, and the said *vander Dussen*, he consented to it, upon condition that his brother should give him counter-security. Thereupon the two brothers impowered *Korenwinder* to raise the said sum on the credit of the eldest, as he did from two persons, who each of them advanced two thousand Gilders. In this affair, *Nicolas Bontebal*, late Secretary of *Sevenhusen*, was, at his desire, assisting to him; by procuring one thousand from his brother-in-law *Nicolas Johnson van Alphen*, late Scout of *Sevenhusen*, and another thousand from his wife's father-in-law *Cornelius Olsboren*. The rest of the money he received from others. The first two thousand Gilders being brought to *Stoutenburgh*, he and his brother agreed to change the species in some measure, and to put other money in the place of some Pistoles; whereupon *Groonevelt* told out to the value of twohundred Gilders in double and single gold *Ryders* or *Knights*, as they are called, which *Stoutenburgh* changed for Pistolets. This was done for the sake of *Groonevelt*, to the end it might not be proved that he had received the said individual sum of two thousand Gilders. After this, *van Dyke* was sent for by *Korenwinder* to his house at *Berkel*; who told him that he should go to *Stoutenburgh*, and learn of him the resolution about assassinating the Prince, and acquaint him that the four thousand Gilders, and two thousand more, should be delivered to him, in order to be employed towards the aforesaid attempt; he added, that he should set out immediately, to the end he might make timely preparations for opposing the enemy, without being surprized. *Van Dyke* asked, *What foundation there was for this business? Whether they had good correspondences, and whether the resolution was certainly taken?* To which *Korenwinder* replied, *Yes, and you may be informed of particulars from* Stoutenburgh. The said *van Dyke*, going to *Stoutenburgh* two or three days after, was assured by him, *That what* Korenwinder *had said to him, was true, and that he did not do it out of private revenge, but for the publick benefit:* but without disclosing who they were that had taken the resolution of killing the Prince; swearing to him, upon his salvation, that it was so; and bidding him depend upon it. He then ordered him to repair to *Korenwinder*, who would take care to procure some money, as far as was necessary; adding, that all those

The Heer van Groonevelt, Stoutenburgh's *brother, is with great difficulty engaged by him in the design.*

thoſe who were aſſiſting in the buſineſs, ſhould, as ſoon as it was finiſhed, be rewarded with another ſum of money, beſides what they had already received; and further, that they ſhould have offices beſtowed on them according to their ſeveral circumſtances; and laſtly, that if any of them fell, or were wounded, care would be taken of their families. He likewiſe gave *vander Duſſen* hopes of a Cornet's place in a Troop of Horſe. The other promiſed to keep the ſecret, adding, that if the times mended, he ſhould ſee what would come of it. *Stoutenburgh* ſaid further; *If this buſineſs ſucceeds, all will go well, you may depend upon that: and when theſe changes come to paſs, we ſhall find means to clap up a good peace with the King of* Spain, *for the repoſe and advantage of the nation.* It was about the ſame time too, as I take it, that *Korenwinder*, talking with *Stoutenburgh* of the reſolution which was taken, heard him wiſh, **that he himſelf might have the pleaſure of tearing the Prince in pieces.**

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Promiſes made to encourage the execution of the project.

Stoutenburgh's *revengeful temper.*

After this he received ſeveral letters, ſeemingly writ in a woman's hand, ſome of which were ſigned by *Stoutenburgh*, and ſome without any name, in which he blamed him *for being ſo ſlow in furniſhing* van Dyke *with money*; *of which*, he ſaid, van Dyke *himſelf complained.* In the mean while they ſought for perſons proper to execute the deſign; for which end *van Dyke* ſent to one *John Blanſard*, a Silk-weaver at *Leyden* (who for ſome time before had been made uſe of by the *Remonſtrants* as a Proponent or Condidate for the Miniſtry, and had preached privately to ſeveral Congregations) ſignifying to him by a letter, bearing date the 19th of *January*, that he ſhould come to him at his houſe in *Bleiſwick*. He came accordingly the next day, and *van Dyke* hinted to him, that there was ſomething in agitation, for the advantage of the *Remonſtrants*; deſiring he would be ready to give a helping hand to it, and ſeeming to inſinuate as if it was the releaſing the two Miniſters, *Poppius* and *Niellius*, as they ſhould be carried from *Harlem* to the *Hague*. But afterwards *van Dyke* bringing him on his way as he returned on the 23d of the ſame month, and paſſing by the houſe of the Miniſter of the town, ſaid to him, *That fellow may not live there long*; upon which the other aſked, *What is then a doing?* Whereupon *van Dyke* obliging him to make ſolemn proteſtations of ſilence, diſcovered to him the deſign againſt the Prince, and intreated him to ſpeak to his brother, *Abraham Blanſard*, about it, in order to engage him in it, as well as himſelf; together with ſix or ſeven perſons more, promiſing that every one of them ſhould have two or three hundred Gilders for his ſhare; and bidding him conſider of it till the next day, which was *Friday*. He promiſed he would diſcourſe his brother about it. Accordingly, he told his brother, the next day, what *van Dyke* had propoſed, adding, that he muſt get ſome people together, but did not tell him that it was for any other enterprize than reſcuing the impriſoned Miniſters at *Harlem*: But he could not help diſcovering the whole plot to *William Parthy*, a *Walloon* of *Reny* in the Province of *Arras*, who likewiſe got his living by ſilk-weaving at *Leyden*. His brother made anſwer, *If* van Dyke *will find the money, I will be at his ſervice.* On *Friday*, *John Blanſard* returned to *Bleiſwick*, to acquaint *van Dyke* that his brother was willing to engage in the Plot, and to liſt men too, provided he were furniſhed with money for that purpoſe. *Van Dyke* went the next day along with them to *Leyden*, where he gave to the ſaid *John* fifteen Double-Piſtoles, and one or two ſingle ones, telling him that he preſented them to him for his pains, and at the ſame time gave him about as much for his brother, beſides ſix times ten or eleven for ſix other perſons, whom he was to invite, and bring into the undertaking. Of this money, which in the whole amounted to about a hundred Double-Piſtoles, he, *Blanſard*, gave half to his brother, keeping the reſt for himſelf. He aſked *van Dyke*, by whoſe order he did this? The other replied, *It muſt be ſo, and it is agreed upon by ſome perſons*, but named no body. At noon the two brothers dined with *van Dyke* at his inn, who then entred into ſome diſcourſe with *Abraham* about the project, endeavouring to perſwade him, together with *William Parthy*, and one man more of *Rotterdam*, to make the attempt with fire-arms.

In another account of this conſpiracy it is ſaid, that *van Dyke* getting drunk while at dinner, ſpoke out more plainly than before, and told *Abraham Blanſart* that the deſign was againſt the Prince of *Orange*, ſaying, *That they muſt help him out of the way, by ſhooting him through the head.* And that *John Blanſart* was reported to have ſaid to his brother, when he gave him the money, *We will do nothing for it*; *but ſpeak*

Deceitfull dealing of Blanſart and others.

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From the ſentence pronounced afterwards againſt this *Cornelius Gerritſon*, it ſeems that he talked three or four days after with *van Dyke* and *Slatius* at *Rotterdam* about this matter, when he promiſed both to engage in it himſelf, and to look out for others on the ſame account; but in the ſentence pronounced againſt *van Dyke*, it is ſaid, *Cornelius* promiſed his ſervice to the ſaid *van Dyke*, in their firſt conference at *Bleiſwick*; and that he, *van Dyke*, ſtipulated with the ſaid *Cornelius*, not to mention him to any of thoſe whom he ſhould bring into the conſpiracy, which the other promiſed with an oath, and gave him his hand upon it. Moreover, that the ſaid *van Dyke* aſſured him, that every one of thoſe whom he could engage, ſhould have a hundred, or a hundred and fifty Gilders paid down to them; and

when they came to the *Hague*, to put the deſign in execution, they ſhould have two or three hundred Gilders more a-piece. AN° DOM. 1623.

It is likewiſe related of *Slatius*, that coming at the ſame time to *van Dyke*'s houſe, he found his brother-in-law there, who communicated the deſign to him, and that he diſcourſed of it with the ſaid *van Dyke*, approving it, and adding, *That if he wanted people, he knew ſome that were fit for his purpoſe.* But in the ſentence pronounced againſt *Slatius*, it is ſaid, that he had ſpoken divers times with *van Dyke* about this affair. How he ſtood at this time with the Directors of the *Remonſtrant* affairs, may appear from the foregoing book, as alſo from his laſt conference with *Poppius* and *Niellius*, and his complaints and threatnings. Now we ſhall go on with his hiſtory, and trace him as far as we are able, in that murderous conſpiracy in which he embarked againſt the Prince. An empty purſe makes, as we may ſay, a brainleſs head. This plainly appeared in the caſe of *Slatius*, who ſwelling with rage and malice againſt the Directors, became yet more diſtempered, launching into a ſea of diſcontent, and wiſhing for any wind or ſtorm that might be capable of producing a revolution in the Government, which yet often paſſes from bad to worſe. He endeavoured to keep a correſpondence with the moſt uneaſy of the people, ſuch who endeavoured to bring their fellow-ſubjects from murmuring to mutiny, and from thence to rebellion, making uſe of his pen to ſtir up ſedition; for which purpoſe he publiſhed the former ſummer, under a ſham name, at the requeſt of *van Dyke*, a certain pamphlet, entituled, *The lighted Torch*, which ſeemed to be calculated only for raiſing the Mob. This piece was printed at *Gouda*, *van Dyke* furniſhing the money, to whoſe houſe a barrel filled with the copies was carried, and there buried in the ground. It is thought the deſign was to diſperſe them among the people, in caſe the project of *Stoutenburgh*, to keep the Prince out, upon his taking the field laſt year, or to attack him at *Rotterdam*, had ſucceeded. The week before *Chriſtmas*, *Slatius* went to *Stoutenburgh*'s, where he ſpoke very ſlightingly of the *Remonſtrant Society*, and the miſmanagement of the Directors, and hinted, that between that time and *Eaſter*, he had determined to withdraw himſelf from them, and to conſider whether it were moſt convenient for him to ſtay in the Provinces, or to ſeek for his bread in foreign countries. *Stoutenburgh* aſked, *Whether he had fallen out with them?* He replied, *That he did not prefer his private concerns before thoſe of the publick; but that the Directors had not dealed well by him.* The other ſaid, *We ought to ſtand by one another till better times.* And upon *Slatius*'s ſaying, *that he did not ſee from what quarter this deliverance was like to come*; the anſwer made by *Stoutenburgh* was, *Leave that to others, who will take care and mind their bits.* Afterwards having learnt from his brother-in-law the whole deſign, as has been ſaid, he returned ten or eleven days after to *Bleiſwick*, to preach there in the dark evenings. This he did without, and contrary to the order of the Directors, who being ſenſible what manner of man he was, thought his Miniſtry uſeleſs; but he valued neither order nor rules. *Van Dyke* diſcourſing with him about this attempt, and ſaying that ſome great matter was in agitation, which he believed was like to ſucceed well, the other replied, *That great attempts were attended with great dangers; inſomuch that men ought above all, to have an eye to the concluſion, and carefully to conſider of a remedy for every thing, in caſe an obſtacle ſhould occur either at the beginning or end.* To which *van Dyke* made anſwer: *There is ſufficient care taken. You ought not to queſtion it, but to believe that all matters are ſo well concerted, that the very leaſt difficulty or danger is provided againſt. I do not ſay this as having been told it by others, but of my own knowledge; for I do not believe any man ſo much as I have been wont to do. Nay, it is already come ſo far, that I have inrolled people for a particular attempt; the ſtorm will fall upon the head of the Prince; there are already ſome thouſands of Gilders already collected for that purpoſe. There are likewiſe preparations made in the cities and towns for a change of the Government.* Upon which *Slatius* ſaid again to him; *When he ſhould be aſſured that there was a good deſign on foot for reſtoring the publick affairs, he himſelf would be ready at all times to aſſiſt both in word and deed.* And when *van Dyke* preſented him with two double gold *Ryders*, as he was going away, he received them thankfully, and promiſed to ſerve him to the utmoſt. Soon after, to wit, on the 1ſt of *February*, *van Dyke* came to *Rotterdam*, where he met *Slatius*, and told him the matter was ſo far advanced, that

Slatius joins with the conſpirators.

Writes againſt the Prince and the Government.

he

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He threatens the Remonstrants.

They hire men, and buy arms.

From the sentence pronounced against *Slatius* it appears, that those Seamen having been spoken to at first by *Cornelius Gerritson* alone, and having consented to the fact, hung off afterwards, and scrupled going any further, because they did not believe *Gerritson*, but desired to be further satisfied by some body else, and to have a fuller account of the matter. Hereupon *Van Dyke* being at *Rotterdam*, prayed *Slatius* to talk with them, and hear what they had to say, and to try if he could not content them. *Slatius* seemed unwilling at first, but was at length prevailed upon to do it, chiefly, *because the matter was now come so far, that there was no drawing back, without spoiling the whole plot, and hazarding so many heads.* Accordingly he spoke first with *John Classon* and *Herman Hermans*, in the presence of *Cornelius Gerritson*, and afterwards with all three together; and here it was, as I take it, that he used some of the arguments abovementioned with 'em, and endeavoured to remove all the objections they offered, by assuring them, 'That what was to be done, 'should not be done by them, but by others, their business being only to cover them; 'and promising, that they should each of 'em receive 25 Gilders in hand; that if 'any of them miscarried, there should be a handsome provision for his wife and 'children; that those who escaped with their lives, should receive a good sum of 'money, and have good places bestowed on them besides, according to each man's 'circumstances; that one should have a Captain's, and another a Lieutenant's Com-'mission; *adding*, that it was the way to re-establish their common cause, which

'was what they had ſo long deſired; that every body ought to hazard ſomething for the publick; as indeed it was a great riſque that he ran, even to propoſe the matter to them, and that there was no danger in the thing itſelf; that it would be eaſy for them to make their eſcape; that he did not ſee but that the deſign was very feaſiable, and he took it to be ſo; and laſtly, that ſuch meaſures ſhould be taken in the *Hague*, where there would likewiſe be a great concourſe of people, that there would be no opportunity of purſuing them.' With ſuch diſcourſes as theſe did he hearten thoſe poor men, ſo that they freely agreed to engage in the enterprize, and asked him for ſome money. *Slatius* put the firſt ſum of money into the hands of *Cornelius Gerritſon* on the part of *Van Dyke*. Of which *Gerritſon* received at the ſame time eighteen double Piſtoles for his own ſhare, and fifteen more for *Herman Hermans*, and the like ſum for *Richard Lenederts*; he likewiſe paid as much to *John Klaſſon*; which amounted to full 125 Gilders for each of them. Notice was alſo given them by *Gerritſon*, to hold themſelves in a readineſs; and they were told they ſhould be informed when they were to ſet out for the *Hague*. *Slatius* further asked *Herman Hermans* whether he could uſe a piſtol? The other replied, *that he had never yet fired off a piſtol*; upon which *Slatius* told him, *it was no matter, and that he might defend himſelf with his other arms.* After this, *Van Dyke* went again to the *Hague*, in order, as he told *Slatius*, to obſerve how the deſign might be contrived and executed; and when he came back to *Rotterdam*, he ſaid, *that every thing was ſettled.* He brought at the ſame time a parcel of arms, which as we have already ſaid, *Slatius* ſtowed for him in his houſe, to wit, half a dozen piſtols, among which was a ſmall pocket-piſtol, which it was thought they deſigned in particular to ſhoot the Prince with, together with a hand-hammer, all of them bound up in a large cloth. But in another account it is ſaid, there were three piſtols with a musket and a hammer, and that he had borrowed them of *Adrian vander Duſſen*; that two of thoſe piſtols were inlaid with ſilver, and that they took out the Coats of Arms which were engraven on them, to prevent the piſtols being known again. *Cornelius Gerritſon* helpt to clean theſe arms, as did *Slatius* too, who at the deſire of *Van Dyke* bought two piſtols more of one *Abraham Walterſon*, a Sword-cutler. He received likewiſe from the ſaid *Van Dyke* four double piſtoles, and four or five other gold pieces at two or three times, and ſilver money beſides, to pay for the aforementioned arms, and to anſwer other expences. *Van Dyke* gave orders to *Cornelius Gerritſon* to buy powder, and to *Slatius* to buy a caſe for the arms. At that time *Gerritſon* was taken up from morning to night in melting lead, and caſting bullets for the piſtols, at the houſe of *Slatius*, who furniſhed him with the moulds, and helped to make the bullets. Here alſo was the gunpowder dried. In the mean while *Van Dyke* went to *Berkel* and the *Hague* to inform *Korenwinder* and *Stoutenburgh* how matters went, and that the fellows they had hired for the aſſaſſination, would be at the *Hague* on *Saturday*, or at lateſt on *Sunday* the 4th or 5th of *February*, in order to put the deſign in execution. Each of thoſe Gentlemen in particular replied, *it was well, and no time was to be loſt.* To which *Stoutenburgh* added, *it muſt be a little haſtened.* From thence *Van Dyke* went to his houſe at *Bleiſwick*, where he ſtayed a day or two. On *Friday* the 3d of *September* he ſignified to *Slatius* by a note, that he intended to be the next day at *Rotterdam*, and that in caſe he, or *Cornelius Gerritſon*, could engage one or two more perſons in their deſign, they ſhould do it. The latter was of opinion, that they ſhould treat with one *Jerom Ewouts*, who had great acquaintance among the Skippers and Seamen. Upon which, *Slatius* ſent for the ſaid *Jerom* to his houſe, and asked him, *if he knew any body that was willing to venture a little?* The man named one *John Faſſen*, and immediately went and fetched him to *Slatius*, who asked him, *whether he was willing to embark with ſome other perſons in an exploit, who had been promiſed a reward of* 300 *Gilders each, and afterwards to be promoted to offices and places according to their ſeveral circumſtances and conditions; promiſing him the ſum of* 125 *Gilders that very day.* Upon this offer *Faſſen* preſently aſſured him of his ſervice. And *Jerom Ewouts* ſhewed his diſpoſition to engage, but ſaid, *he would not take any money.* *Van Dyke* being in the mean while arrived at *Rotterdam*, and acquainted by *Slatius* with the enliſting of theſe two men, talked of looking out for two more ſtill, which being intimated to the two former, *Jerom Ewouts* and *John Faſſen*, they brought him two in the afternoon of the ſame day, whoſe names were *Peter Jans Brook* and *John Engelen*. Both of theſe pro-

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On *Saturday* the 4th of the month, *Stoutenburgh* ordered *Korenwinder* to come to him at the *Hague*, and in the mean time to enquire of *Van Dyke*, *whether he had done every thing as he was directed, and whether he was ready?* Accordingly *Korenwinder* invited *Van Dyke* to come over to him at *Berkel* on *Sunday*, but coming from *Sootermere*, and riding in his ſledge to *Berkel*, he met him on the way, and delivered his own meſſage to him; to which *Van Dyke* replied, *that he intended to be that evening at the* Hague *with* Stoutenburgh, *and that the men were all of them ready.* The other told him he had acted prudently, and ſo they parted. *Stoutenburgh* had ſaid before to *Korenwinder*, that the managers of this affair had agreed, *that as ſoon as the Prince was dead, or in caſe af any tumult at the* Hague, *notice ſhould be given to the depoſed Scouts and Secretaries and others of the adjacent towns, to the end they might come and bring along with 'em a good number of people, who might make a certain cry as a ſignal; and that there were at leaſt* 200 *perſons that were either at the* Hague *already, or would come at the firſt notice, in order to forward the Revolution.* And accordingly *Korenwinder* had acquainted *Stoutenburgh*, that as ſoon as they heard that ſome of the inhabitants of the neighbouring villages marched to the *Hague*, they ſhould follow with a body of people, out of that diſtrict. *Van Dyke*, as it is ſaid, had likewiſe given orders to ſeveral country-people to rendezvous at the *Hague* for the ſame purpoſe. *Stoutenburgh* ſaid moreover to *Korenwinder*, that ſome of the moſt needy of the inhabitants, who came to their aſſiſtance, ſhould receive each of them 100 or 200 Gilders out of the confiſcated eſtates of others, in caſe they deſired it. It is further related, that *Cornelius Gerritſon* did afterwards confeſs, that he had underſtood from *Slatius* and *Van Dyke*, *that it had been reſolved to make a thorough change in all the towns, and to ſecure ſome of the Magiſtrates who had been the moſt violent againſt the* Remonſtrants, *and that ſome of them ſhould be ſent after the Advocate; that the deſign of the* Remonſtrants *was to turn out the Magiſtrates in all the towns and villages; that the ſame method would be purſued every where, and that they would entangle them all as in a net.* But time has ſince ſhown that theſe things were meer imaginations and uncertain conjectures. Of the ſame kind ſeem to be the reports of ſome of thoſe perſons who endeavoured to perſuade one another, *that Prince* Frederick-Henry *had ſome knowledge of this deſign, and that after the execution of it, he was to put himſelf at the head of the party.* Nay, it is believed by ſome that *Stoutenburgh* had inſinuated to the two late Secretaries, *Van Dyke* and *Korenwinder*, that this Revolution would be brought about with the knowledge and conſent of the principal Magiſtrates, and that Prince *Henry* was at the head of the party, and that it was this opinion which miſled them, and engaged them by degrees further and further in the plot.

On the aforementioned *Saturday*, *Slatius* gave notice to *Cornelius Gerritſon*, *Herman Hermans*, *John Klaſſon* and *Richard Lenederts*, (without doubt by order of *Van Dyke*, who was come again to *Rotterdam*, to give directions about the departure of the hired men, and the carrying of the cheſt of arms) that they ſhould repair to the *Hague*, to aſſiſt in the execution of the deſign, of which they were to receive there a more particular account from *Van Dyke*, as indeed he the ſaid *Van Dyke* ſaid to *Gerritſon* the ſame day, *that the buſineſs would ſoon come on, and that he and the reſt ſhould therefore go to the* Hague, *and meet him there at the ſign of the Helmet.* *Cornelius Gerritſon* likewiſe ordered the three Seamen abovementioned, by the direction

ction of *Slatius* or *Van Dyke*, to take no other arms with them beſides hangers and ſcymiters, becauſe they would find all the reſt ready prepared at the *Hague*. *Slatius* further ordered the three Seamen, on the ſame day, to hire a waggon and ride to the *Hague*; but one of them, *Jerom Ewouts*, demanded travelling charges of him, who told him he had no money, but obſerving a little bag in his back-room, and being informed by his brother-in-law that it was full of money, which was to be carried to the *Hague*, he took five Rix Dollars out of it, and gave them to *Ewouts*. Then they locked the cheſt in which the arms lay, and *Slatius* corded it, before it was put into the cart, according to the orders of *Van Dyke*, and recommended it to the care of *Jerom Ewouts* and his two companions. Each of them was directed by *Cornelius Gerritſon* to buy him a ſword, to which *Slatius* added, *that they could not do without ſwords, in caſe of any action.* With the ſaid cheſt *Van Dyke* ſent a letter to *Nicholas Damen*, the landlord or hoſt at the *Helmet* in the *Hague*, in which he told him, that he had ſent a box of writings and papers relating to a law-ſuit, and deſired him upon that account to keep a room for him two or three days. At the ſame time he preſented *Slatius* with two double piſtoles, and one ſingle one, for the pains and charges he had been at in inliſting of the people, and providing the cheſt. In the mean while the ſiſter of *Slatius* had learnt from her huſband *Cornelius Gerritſon*, the deſign they were engaged in, and in which ſhe foreſaw ſo much danger, that ſhe could not ceaſe lamenting day and night, ſaying, *that it would be better they ſhould eat earth with the worms.* But her huſband and brother always anſwered, *that there was no difficulty in the thing.* Nay, *Slatius* was ſo blind, or imprudent, in his wickedneſs and fooliſh hopes, that he little regarded the danger which threatned him, though the ſword of juſtice hung as it were but by a ſingle thread over his head; inſomuch that this very evening, after he had diſpatched the cheſt with arms, he made a feaſt at his own houſe, to which he invited his brother and ſiſter, with ſeveral others, and made merry with them, ſaying, *he hoped it would ſucceed*; by which he meant the aforeſaid attempt, and thereupon drank to *Gerritſon*, who pledged him, as did others in the ſame company

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But 'tis ſaid in another account, that they only drank to the good journey of *Cornelius Gerritſon* to the *Hague*, whither he was going next day with the reſt of the people. There were two other *Remonſtrant* Miniſters mentioned at this time, who as managers and promoters of the conſpiracy were at the feaſt of *Slatius*, and who drank to its ſucceſs, but they were unjuſtly charged, as the ſequel of the ſtory will ſhow. At the ſame treat was alſo *Jerom Ewouts*, one of the three Seamen, who was ordered to go along with the cheſt to the *Hague*; from whence it may be inferr'd either that *Jerom* let his companions go before with the cheſt, or elſe that the waggon ſet out ſo late from *Ratterdam*, that he might ſup with *Slatius*, and yet attend it afterwards. Supper being ended, *Slatius* gave his brother *Gerritſon* a dagger, which he begged of him; but the ſword which he wore, was lent him by *Van Dyke*. On *Sunday* the 5th of *February*, he went on foot from *Rotterdam* to *Overſchie*, to which place he had ſent the three Seamen before, where meeting each other at the publick-houſe near the ſtation of the paſſage-boat, they went on to the *Hague* together, and arrived there in the afternoon or evening, taking up their lodging at an inn on the *Achterom*. On the way they had ſome diſcourſe about the attempt upon which they were going, and *Cornelius Gerritſon* told them, *they ſhould receive their orders as ſoon as they came to the* Hague. The other four, *John Faſſen* and his companions, who had already brought the cheſt to the ſign of the *Helmet*, took up their quarters on the *Spuy*, at the ſign of *Utrecht*. The ſame night he ſought for *Van Dyke* at the *Helmet*, but could not meet with him then, nor till the next day at noon, when they dined together. Before dinner he received eight papers of him full of money, in each paper there were fifteen or ſixteen double ducats, or ſome other gold ſpecies amounting to the like ſum, to be diſtributed among the people who were expected from *Rotterdam*. Accordingly he carried to each of the three fellows who were quartered at the publick-houſe called the *Sotje*, one of the ſaid papers or parcels of money, as he did likewiſe to *Jerom Ewouts*, *John Faſſen*, *Peter Janſon*, and *John Engelen*, charging them to keep together, and for himſelf he retained the eighth paper. In the mean time *Van Dyke* writ to *John Blanſart* to come to the *Hague* with his known friends, but he endeavoured ſome days before to ſlip his neck out of the collar, and would have acquainted *Van Dyke*, that neither he nor his brother intended

A cheſt with arms is ſent to the Hague.

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Upon which, he and his companion went back to *Leyden*, but took care to return to him at the appointed time; telling him, that there were beſides them five other perſons come from *Leyden* to the *Hague*, where they had been two days, and would ſtay no longer. *Van Dyke* replied, *That the people of* Rotterdam *were come too, and that they would do as much as they.* And he aſked *Parthy*, whether he had courage and underſtood the matter aright? *Parthy* anſwered, *That he underſtood the myſtery of it ſufficiently*; but added, *that this was the third day that they ſeven had been at the* Hague; *and that they could not live without money. Van Dyke:* The money is ready. Parthy: *Will you go and ſee the five others? They are tall as trees, and have hearts like lions.* Then ſaid *Van Dyke* to him, *You muſt carefully obſerve the Prince, and cloſe in with him between the ſtable and his coach. You two muſt do it with one of the* Rotterdammers. *You muſt fire your piſtols at him, and not ſtir till the ſoul is out of his body. And as ſoon as you have done, make off, but keep together; no body will venture to ſeize you.* They ſhowed themſelves willing and ready to do it; and *Parthy* ſaid, *We will take care and do the job effectually.* Then *Van Dyke* aſked, *Whether they were well armed?* The other replied, *That all ſeven of them had ſwords ſo ſharp, that they would ſplit a hair.* Upon which, *van Dyke* drawing his, cried, *I wiſh I were to be at the buſineſs myſelf.* But *Parthy* made anſwer, *No, no, we will not ſuffer you to be there, we can do well enough without you:* adding, *That their ſwords were broader than his.* Here it was reſolved to ſtrike the blow the next day, being *Tueſday* the ſeventh of *February*, at *Reiſwick*, either as the Prince rid by the Inn, which was called the *Witſenberg*, or before the ſtables at his coming out, or going into his coach. It was further agreed, that thoſe of *Leyden*, namely, *Abraham Blanſart* and *Parthy*, with one of the *Rotterdammers*, ſhould make the firſt onſet; and that the reſt, both of *Leyden* and *Rotterdam*, ſhould take care to prevent any body's coming to his aſſiſtance, till the fact was performed, and that then they ſhould all fly for it, as had been concerted. Upon this, *Van Dyke* again offered to *Abraham Blanſart* the little piſtol, and others, to the reſt of the *Leydeners*, to execute their deſign with, but they would not take them; ſaying, *There would be no occaſion, and that they had arms enough.* To which *van Dyke* made anſwer, *It is well, the matter is committed to your care.* But in another account, it is ſaid, that thoſe of *Leyden* were to make the attack with ſharp knives or poinards, and that the others were to cover them with their fire-arms. After this, it was debated, whether all the people ſhould not rendezvous among the Sandhills, in order to their being fully informed of the deſign; and that they might have the better opportunity to conſult what meaſures to take; as alſo to the end they might ſwear fidelity, and hearten each other. *Van Dyke* deſired *Parthy* to make a ſpeech to them; who replied, *I will conſider of ſomething that may be proper.* And the other gave him the little tract writ by *Slatius*, intituled, *The Lighted Torch*, to furniſh him with matter for his ſpeech. In the ſaid tract, of which I never ſaw but one copy, there was hardly one line that did not ſavour of ſedition, or tend to animate the people againſt the Prince of *Orange*; repreſenting him as a cruel tyrant and perſecutor, who with his accomplices, the new Governors, oppreſſed the people, trampled their liberty under his feet, and aimed at making himſelf abſolute; there was hardly any vice which was not imputed to him in the higheſt degree; and at the end of the book, was a bitter exhortation addreſſed to the *Hollanders*, whom he called the antient *Batavians*, and to all ſects, *Remonſtrants*, *Lutherans*, *Papiſts*, *Anabaptiſts*, and even the *Contraremonſtrants* themſelves, adviſing them to fall upon the Prince and his Courtiers; and aſking laſt of all, whether they wanted a head or leader? He went on and ſaid, *What head? Muſt you not truſt to your own hands for your defence? Let the body but once exert itſelf, there will ſoon appear a head. Well then, brave* Batavians, *come forth and ſhow your ſelves. Fall on with courage and fortitude. Show the terrible force of your arms. Cry along the ſtreets,* Liberty, Liberty, Liberty,

Liberty of Conſcience! Reſtoration of our Rights and Privileges. *This will terrify the blood-thirſty tygers, and chaſe them away, ſooner than the cock-crowing does the ſwift, ſtrong and raging lion.*—— From theſe virulent expreſſions, it may be concluded, with what an evil ſpirit this *Slatius* was poſſeſſed and actuated, and how far he wandered from the paths of meekneſs and love, which the beſt chriſtian Doctors had always preached up and practiſed, as the only way to ſoften their perſecutors, to reſiſt their violence, and overcome hatred. AN° DOM. 1623.

Parthy received that book, and *Van Dyke* gave to *Abraham Blanſart* ſix little papers full of money, to diſtribute among ſix of the men; and a ſeventh to *Parthy* himſelf; which altogether amounted to one hundred and fifty ſeven Piſtoles and a half; and he preſented each of them beſides with four *Jacobus*'s, to encourage them, together with one of the *Rotterdammers*, to fire firſt upon the Prince. After this, he invited them to dine with him at his lodgings, but they excuſed themſelves, and ſaid they were engaged to the other five of their companions (who were no where) and inſtead of attending the ſervice, they went among the Sandhills on the way to *Scheveling*, where they opened their papers of money, and put it all together in a handkerchief. After which, coming back to the *Hague*, and having dined at the arms of *Gorkum*, they went in the afternoon to the *Helmet*, where not finding *Van Dyke*, they returned the ſame evening to *Leyden*, and divided with *John Blanſart*, all the money that was deſigned for ſeven, of which the *Blanſarts* had each fifty Piſtoles to his ſhare, and *Parthy* ſeven and fifty, becauſe he had received the leaſt ſhare in the former dividend. *Parthy* ſaid to *John Blanſart*, at the ſame time, *That the people of* Rotterdam *were already come to the* Hague: *That it looked as if they were in good earneſt, and that therefore they ſhould ſee what they had to do.* Hereupon it was agreed, that *Parthy* and *Abraham Blanſart* ſhould go the *Hague* again the next day; with intention, as they afterwards ſaid, to diſcover the Plot; but they did not time it well, for others got the ſtart of them. *Van Dyke* little thinking how he had been deceived by the *Blanſarts* and *Parthy*, went on *Monday* afternoon to the houſe of the Heer *Groonevelt*, where he met with *Stoutenburgh*, whom he acquainted, that he had ſpent great part of the day in paying of money; that all the engaged men had received ſome, and promiſed to be at their poſts the following day, and that they were brave fellows. *Stoutenburgh* ſaid, *It is well*, but ſeemed however diſſatisfied that the buſineſs had not been done that day. He, or *Korenwinder*, had diſcovered the whole matter to *Groonevelt*, telling him, that *Van Dyke* was come to the *Hague*, having with him fourteen or fifteen men, who were to do the job: that they had been picked up at *Leyden*, *Rotterdam*, and other places, and knew nothing of each other: that they were ready, and that the firſt opportunity would be the beſt: adding, an account of the place where it was to be done, and how they were afterwards to make their eſcapes. *Stoutenburgh* diſcourſing further with his brother *Groonevelt* of this affair; ſaid to him, *Be true to the cauſe, for if I were ſo diſpoſed, I could make myſelf maſter of all your eſtate.* He likewiſe told him, that *Kors Johnſon van Alphen* had untertaken to bring about the change of the Government at *Rotterdam*, *Gouda* and *Leyden*; that ſomebody at the *Hague* had ſaid, that he verily believed, he could raiſe men enough for diſperſing and ſuppreſſing the mob, but that it would be neceſſary to bring in three or four hundred men from the neighbouring places. *Korenwinder* is likewiſe ſaid to have told *Groonevelt*, that the depoſed Scouts and Secretaries would bring thither, the day after the blow was given, about three hundred Boors, and that the money which was to be diſburſt on account of this attempt, ſhould be raiſed again by a collection. On the ſame *Monday*, when every thing was prepared for the execution of this deſign, *Cornelius Gerritſon* diſcovered to the three Seamen, that it was to be done on *Tueſday*, and in what manner; and obſerving that *Herman Hermans* ſtarted at it, and ſeemed to apprehend the conſequences, he endeavoured to hearten him; and cried, *What ails you? The deſign is only to carry off the Prince.* From whence it appears, that he endeavoured to make theſe people they had engaged, believe that there was no deſign againſt the Prince's life; and deſigned to draw them into it by letting them ſee thoſe of *Leyden* make the firſt attack; or perhaps the intent was to animate them by the ſpeech which *Parthy* was to make to them among the Sandhills, to enter entirely into the meaſures of the contrivers and directors of this conſpiracy. In the mean while, *van Dyke* was informed by *Cornelius Gerritſon*, that the four laſt men whom *Slatius* had hired, and who had

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AN° DOM. 1623. had brought the cheſt to the *Hague*, were not to be found; and he ordered the ſaid *Cornelius* to ſeek for them. Theſe four fellows, *Jerom Ewouts*, *John Faſſon*, *Peter Brook*, and *John Engelen*, were in the mean time making a diſcovery of the conſpiracy: which diſcovery is related two different ways. Some ſay they had been informed of the ſecret of the plot, and that they had ſignified to ſome others of the Seamen in the *Hague* (who had only been engaged to releaſe the impriſoned Miniſters at *Harlem*) that the deſign was againſt the Prince, who were very much ſhocked at it, and ſaid they were not hired for any ſuch attempt, but only to deliver the Miniſters: that they would not be murderers of Princes, and that if that deſign were not laid aſide, they would diſcover it; which *Jerom* and his companions hearing, and fearing to be involved in great trouble, they reſolved to prevent their aſſociates, and leaving them in the publick houſe, went out in order to betray them. But there are ſeveral improbabilities in this relation, which are inconſiſtent with other circumſtances before-mentioned. This induces me rather to follow the account of others, agreeing with the common opinion, and to mention it here.

The four Seamen above named, who were only engaged in a certain pretended deſign for the good of their country, and who were to know the particulars of it as ſoon as they arrived at the *Hague*, had received in their Inn, by the hands of *Cornelius Gerritſon*, as hath been ſaid, fifteen or ſixteen double Ryders, beſides their earneſt money, but without being let into the ſecret; being only told in general, that they muſt execute with courage what was to be done by them, and that they ſhould be informed of the whole matter the day following. The keeping them thus in the dark, occaſioned ſome ſuſpicion in them. *John Faſſon* was troubled at it, and repreſented to his companions, that there muſt be ſome wicked thing concealed under this ſecret attempt; and perhaps the generous preſents and bountiful promiſes which were made, helped to increaſe their jealouſy. It is likewiſe thought that they had obſerved ſomething in one of the *Rotterdammers*, which alarmed them, and cauſed them to apprehend the utmoſt that could be feared. After ſome deliberation, they reſolved to diſcover the matter to the Prince. If the deſign was good, they thought his Highneſs might and ought to know of it, and then they might retain and deſerve the reward they had already received. Accordingly they repaired either all, or two of them, to the Court, but hearing that the Prince was gone to *Reiſwick*; they followed him thither, deſiring to ſpeak with his Excellency about matters of great importance. He ſent them word, that they might ſpeak to him as he came out of the ſtable; they replied, that they muſt needs ſpeak with him immediately. Upon which, he came to them forthwith, and gave them a private audience. *John Faſſon* was their ſpeaker, and ſaid, *That they four had been hired at* Rotterdam *to ſerve their country in a ſecret deſign; that each of them had received three hundred Gilders in hand (which they ſhowed the Prince;) that they were ſent to the* Hague *for the ſame purpoſe; that they had brought a cheſt thither*; aſking, *Whether his Excellency knew any thing of this deſign?* The Prince replied, *No*, and examined him further about other circumſtances. They told him they knew of nothing more, ſave only that there were Seamen quartered at a certain publick houſe at the ſign of the *Sotje*, in the little *Achterom* at the *Hague*, who had been engaged on the ſame account, and that they had carried a cheſt to the *Helmet*. The Prince not a little amazed and ſurpriſed at what they ſaid, ordered them to follow him, and come to him at Court by the way of *Voreburgh*. He then rid in all haſte back to the *Hague*, and ſending for the Preſident and ſome of the Judges, acquainted them with what he had learned; and the diſcoverers gave ſo exact an account of things, that the Fiſcal and the Officers of juſtice were immediately ſent to ſurround the two Inns of the *Sotje* and *Helmet*, and to ſeize the perſons whom *Faſſon* and his companions had deſcribed. In the former of thoſe Inns they ſurpriſed and took *Cornelius Gerritſon*, *Herman Hermans*, *John Klaſſon*, and *Richard Lenederts*. *Van Dyke* was above ſtairs in the *Helmet*, when he heard that the Fiſcal was below, upon which he opened the cheſt, deſigning to take out the piſtols and hide them under the bed; but not having time enough, he left ſome of them in it, and threw the reſt upon the bed, and ſo putting on his cloak, went down ſtairs, and out of the houſe in the preſence of the Officers; one of the ſervants ſaying, that he knew that Gentleman very well, and had known him many years. He being gone, they proceeded to ſearch the houſe, and found the cheſt and the arms in the chamber. The hoſt, who had told them before, that he

All things being ready, the plot is diſcovered.

Some of the conſpirators with the cheſt of arms, are ſeized; others make their eſcapes.

he knew of no ſuch cheſt, was taken into cuſtody, and detained for a while. *Van Dyke* went immediately to the houſe of the widow of *Oldenbarnevelt*, where the Heer *van Stoutenburgh* dwelt, acquainting him that their Plot was diſcovered, and the Cheſt with arms ſeized. The other aſked him, whether there were any letters or papers in the Cheſt? And being anſwered, that there were none but his own books and papers, he ſaid to him, *Make the beſt of your way then.* Whereupon he went out backwards, by the ſtable, and ſo croſſing the downs or ſand-hills, and paſſing thro' *Leydſe-dam*, got to *Bleiſwick.* Immediately after came *Korenwinder* to *Stoutenburgh*, whom he found in the Stable much dejected, and was informed by him, *that* Van Dyke's *Cheſt was ſeized, and the Plot diſcovered.* He then bid him be gone, for he expected his mother's houſe would be preſently beſet. *Korenwinder* made the beſt of his way, and *Stoutenburgh* went immediately to his brother *Groonevelt*, and informed him of all that had happened, exhorting him to fly for it. How they fled, and with what different ſucceſs ſhall be ſhown hereafter. AN° DOM. 1623.

The four priſoners were interrogated the ſame night by ſome of the Judges, and the four informers were confronted with them. At firſt they would not own that they were engaged for any other buſineſs than to deliver the two *Remonſtrant* Miniſters that were impriſoned at *Harlem*; but being afterwards brought to the rack, the pain forced them to confeſs both the deſign upon the Prince, and the contrivers of it. However, others ſay that *Cornelius Gerritſon*, the brother-in-law of *Slatius*, was the only perſon tormented; but ſo violently, that he had like to have expired under it. Others again relate, that he immediately confeſſed, but that they would have extorted more out of him than he knew. Thus miſcarried this accurſed deſign before it could produce its effects; a deſign, which in the opinion of all underſtanding perſons, was impoſſible to have been executed by ſuch kind of people as were hired to do it, and which was built upon ſuch a looſe foundation, that it would probably have miſcarried moſt, if it had ſucceeded according to the wiſh of the contrivers. Their aim was to excite commotions by the death of the Prince, in hopes that from thence would proceed a revolution in the Government. 'Twas indeed not to be doubted, but that ſuch an event would have occaſioned great troubles in the State; but whether a change for the better would have been the conſequence, was utterly uncertain; nay, it was very probable that it would have been quite the reverſe, and that it would not only have been to the prejudice of the principal perſons among the *Remonſtrants*, but even of the body of them in general. The Mob would have riſen, as well as the Soldiery, at the *Hague*, and elſewhere, and the Aſſaſſins could have met with no ſhelter any where. Nor was there the leaſt appearance that any of the depoſed Magiſtrates, who would never uſe violent means to preſerve the Government in their hands, whilſt they lawfully poſſeſſed it, would have ſtirred to acquire it by unlawful methods: Yet they would have been reproached with all the ill conſequences, and in the places where the *Remonſtrants* were the feweſt in number, fallen upon, plundered, and expelled the country, if they had not ſuffered yet worſe treatment. Or if they had reſiſted in the towns and places where the *Remonſtrants* were the ſtronger party, it would have been the beginning of a civil war, and mutual bloodſhed; of which the *Spaniards*, their common enemies, with whom they were then in war, and who were not far off, would have made their advantage, to the inevitable deſtruction of both parties, who vexing and haraſſing each other, would, by the loſs of their liberty, have been involved in the ſame miſeries; But the divine goodneſs averted that misfortuue from our native country.

After this diſcovery of the Plot, the four diſcoverers were ſecured and kept in cuſtody in the *Chateleny*, and well treated, till a further inquiry could be made into the buſineſs. In the mean time the Soldiers and Trained-bands were drawn out, and all the avenues and ways to the *Hague* ſtopped, in order to prevent the flight of the guilty, and for the apprehending thoſe that might be ſuſpected. The next morning two of the Judges rode to *Amſterdam*, with an intention, as it was thought, of taking up *Adrian vander Duſſen*, but he was not to be found.

The ſame morning *Abraham Blanſard* and *William Parthy* ſet out again from *Leyden* for the *Hague*, in order to diſcover the Plot, as they affirmed afterwards, by letter, or otherwiſe, but on the way they heard the diſcovery had been already made; whereupon they returned immediately to *Leyden*, acquainted *John Blanſard* with it,

ANNO DOM. 1623. it, and all of them fled for it. *Slatius* too, as ſoon as he heard that his brother-in-law, *Cornelius Gerritſon*, was taken, endeavoured to eſcape the puniſhment he had ſo juſtly deſerved, but it followed him cloſe at the heels.

The next *Wedneſday*, being the 8th day of *February*, was ſolemnized a Faſt through all the Provinces, which had been appointed the 21ſt of *January* before, *to beſeech God, that he would be graciouſly pleaſed to avert his wrath; to defeat the enemies of the States; ſo to bleſs the arms of theſe Provinces, that it might not be in the power of the enemy to hurt them; but that the ſaid Provinces might be maintained in the exerciſe of their religion, in their privileges, and in compleat and perfect welfare and proſperity.*

The Miniſters belonging to the *Hague* were moreover ordered by the Government *to return God thanks at the ſame time for the diſcovery of this vile conſpiracy.* Which was likewiſe done in divers other places, where they received the news of it. This thankſgiving did not happen in ſome towns without ſevere reflections from the pulpit on the *Remonſtrants*, the Clergy endeavouring to faſten the guilt upon them at all adventures, and to ſtir up the people againſt them.

The day after the Faſt, the following Proclamation was publiſhed.

A PROCLAMATION.

The Diſcovery is made publick.

Whereas a diſcovery has been made to the Court of Holland of a vile and deteſtable conſpiracy againſt the ſtate and welfare of the land; and whereas the ſaid Court has been informed that the following perſons were ſome of the contrivers and managers thereof; to wit, Henry Daniels Slatius, late Miniſter of Bleiſwick; Adrian Adrians van Dyke, late Secretary of the ſame town; Cornelius Geeſteranus, late Miniſter of Gorkum, and Gerard Velſius, formerly Miniſter of Rakanje; and whereas all the ſaid perſons have abſconded, and are not to be found: Therefore the ſaid Court doth hereby give notice to all and ſingular, that whoſoever ſhall come and diſcover the ſaid perſons, or any of them, or any others concerned in the aforeſaid Plot, ſo as that they may be delivered alive into the hands of juſtice, ſhall for each of thoſe perſons receive a reward of four hundred Carolus Gilders, and for every other the ſum of ſix hundred Gilders; and in caſe the diſcoverers were concerned in the ſaid Plot, or were privy to it, they ſhall likewiſe be freely pardoned for the ſame. And we do hereby ſtrictly require and command all and every perſon who ſhall know where any of the ſaid four perſons are concealed, that they immediately, and with the utmoſt ſecrecy, give notice of it to the chief Magiſtrate of the place where they are concealed. And we do interdict and forbid all perſons whatever to receive, harbour or entertain in any wiſe, the ſaid four guilty perſons, or any others that are ſuſpected, on pain of forfeiting life and eſtate, if they ſhall be found to tranſgreſs this our order; nor ſhall any length of time, even of many years, be pleaded by them by way of preſcription, in bar of ſuch puniſhment.

Done at the *Hague*, this 9th of *February*, 1623.

Witneſs,

F. CRIEP.

There were four perſons named in this Proclamation; but the two laſt, to wit, *Cornelius Geeſteranus* formerly Miniſter of *Hooghblockland*, under the Claſſis of *Gorkum*, (but not of *Gorkum* itſelf, as the Court, through too much precipitation, had inſerted) and *Gerardus Velſius* were as innocent as the two others, *Van Dyke* and *Slatius*, were guilty; and yet the four priſoners had accuſed them, either thro' fear or extremity of torment, as ſome of them who had been at the laſt feaſt of *Slatius*, and had drunk to the ſucceſs of the conſpiracy. 'Twas likewiſe reported of the ſaid *Geeſteranus*, that he was preſent in the Back-houſe of *Slatius* during the making of the bullets, and drying of the powder; and accordingly his goods or effects, which were at *Gouda*, were ſeized upon, and detained; but afterwards, when *Slatius* was taken, his innocence appeared ſo plainly, that they were releaſed and reſtored to his wife: but he kept out of the way, and retired to *Holſtein*; which he

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the rather reſolved to do, becauſe he found how ſeverely they uſed not only ſuch as were actually criminal, but even thoſe againſt whom there was the leaſt cauſe of ſuſpicion. But ſince then, upon the times growing more moderate, he repreſented his innocence to the Court of *Holland*, and petitioned to be heard, and allowed an opportunity of purging himſelf in ſuch manner as to their Lordſhips ſhould ſeem meet, in order to his being by them declared pure and innocent. The account of his caſe in the ſaid petition was to the following effect: 'That he 'had fallen into the acquaintance of *Slatius* about a quarter of a year before 'the Plot was diſcovered, and that the occaſion of it was, that he the ſaid *Sla-* '*tius* had cured his wife of an indiſpoſition at *Gouda*; that he kept up the ſaid 'acquaintance, in hopes of learning from him the practice of Phyſick and Sur- 'gery, in which he likewiſe exerciſed himſelf ſometimes, to the end that he 'might, upon occaſion, ſubſiſt himſelf by that means, as he the ſaid *Slatius* did, 'who was in much repute at *Gouda* on that account, and had pretty good ſucceſs. 'It happened afterwards, that ſome money-matters called him, *Geeſteranus*, to *Rot-* '*terdam*, about the beginning of the year 1623; and that *Slatius*, upon the late 'friendſhip he had contracted with him, invited him to come and lodge at his 'houſe, as he did. Whilſt he was there, *Slatius* went all of a ſudden out of 'town, without communicating his intention to him, *Geeſteranus*, and returned 'two days after, keeping himſelf continually ſhut up in his cloſet, or back-room, 'and ſpending whole days in writing, leaving him the ſaid *Geeſteranus* to ſit alone 'in a fore-room. This ſort of life began to be very tedious to him, who durſt not 'go abroad in the day-time, on account of the Placards againſt the baniſhed Mini- 'ſters. Thus he ſpent the time all alone, whilſt *Slatius* continued writing in 'another room, and whilſt his brother-in-law, *Gerritſon*, was making of ſhot, and 'drying powder, as he afterwards underſtood; till at laſt *Slatius* invited him, and 'deſired he would come and give his brother a pipe of tobacco. He went accord- 'ingly into the back-room, where he found *Slatius* writing; who, to amuſe him, 'ſhowed him ſome paſſages tranſlated from a book intituled, *Officina Quercetani*, 'telling him that he had a deſign to publiſh a tranſlation of it out of hand, and 'hoped to make it worth his while. He added, that he had been preſented with 'two Piſtols, which he deſigned to uſe againſt the birds in ſummer. Whereupon 'he, *Geeſteranus*, anſwered, ſmiling, *That's a very fit work indeed for a baniſhed* '*man.* The other replied, *That he was in hopes of gaining more liberty by that* '*time.* Then he aſked him, *Why he was preparing powder and ſhot already?* '*Slatius* ſaid, *He did it againſt the month of* May. After this diſcourſe *Geeſte-* '*ranus* retired into the parlour, where *Slatius* his wife was, and where, to paſs 'away the time, he read *the Tongue of* Eraſmus, and the Life of *Catherine de* '*Medicis*, till *Slatius* returned to him at night, when he aſked him, *Whether he* '*had ſtill more writing to diſpatch?* He told him, *Yes.* Upon which he, *Geeſte-* '*ranus*, reſolved to take another lodging; and *Slatius* himſelf adviſed him ſo to 'do. But he could not meet with any to his mind, by reaſon of the inconve- 'niences which happened in ſome houſes where he was known. He was forced 'therefore to ſtay ſtill at *Slatius*'s, even after having received the money for 'which he went; there being no opportunity for him to travel ſafe to *Gouda*. In 'the mean while he went no more to that place where *Slatius* worked, and which 'was at ſuch a diſtance from the reſt of the houſe, that they were obliged to croſs 'another man's yard to come to it. But obſerving one day that there was a more 'than ordinary concourſe of people thither, he aſked the wife, what was the mean- 'ing of it? She replied, *It is about releaſing the impriſoned Miniſters at* Harlem. 'And after ſaying ſo, ſhe called her huſband, who ſaid to him, *Anabaptiſt, I could* '*put you in the way of getting ſome money.* The other aſked him how? *Slatius:* '*By helping to deliver the Miniſters. Geeſteranus:* Does that require ſo much 'a-do? *Slatius* replied, *There muſt be force uſed, in caſe we meet with any reſi-* '*ſtance*; adding, *Honeſt Anabaptiſt, be eaſy, things will go well.* From that time '*Slatius* ſaid no more to him; *Geeſteranus* having ſtopped his mouth with his 'fundamental principle; to wit, *That if it muſt coſt the blood or life of the meaneſt* '*perſon to ſave all the reſt of mankind, he would not have a hand in the matter.* 'For after his quitting the Eſtabliſhed Church, he imbibed ſuch a prejudice againſt 'the uſe of the ſword, from the books and writings of his kinſman *Johannes Gee-*

The account which Cornelius Geeſteranus *gave of himſelf, in order to prove his innocence.*

ANNO DOM. 1623. *steranus*, and especially from his own observations of the abuse of it, that he at last entertained the opinion, **that it was not lawful for a Christian to exercise the office of a Magistrate.** So far was he from consenting to engage in any such release of the Ministers at *Harlem*, as *Slatius* had made him believe he was about to attempt; for which reason, *Slatius*, who knew his thoughts well enough (tho' he changed them afterwards, upon reading the treatise of a famous Divine of our age, about the *office of the Magistrate*) and often called him *Anabaptist*, never would or durst speak a word more to him about that wicked conspiracy. In the mean while he grew every day more and more tired of his solitary kind of life, *Slatius* dwelling so much in his back-room; insomuch that he removed into another house; but finding there a certain Sempstress, who he feared was capable of discovering a *Remonstrant* Minister, he did not think fit to stay there all night, least he should bring himself and the good people that harbour'd him into trouble. Thereupon he came back again to *Slatius*'s house, where he staid till *Saturday* night, without once seeing him in all that time, when somebody came to fetch him to another place. He then went backwards to take his leave of *Slatius*, and to thank him for his kind entertainment. Coming in he espied among other persons who were almost all unknown to him, *Jerom Ewouts*, who drank to him as an acquaintance, he having formerly come in his vessel from *Antwerp* to *Rotterdam*. After this came in *Gerardus Velsius*, who standing, and saying but little, drank to him, wishing that they might see each other again in charity; whereupon, bidding all the company good night, and without saying one word more to any man, he retired to his new lodging. *He added*, that he could declare in the sincerity of his heart, that he never had eaten with *Velsius* in the company of *Slatius*, and much less drunk to him to the success of this attempt; and that he never had the least knowledge of the whole matter; so far was he from being a contriver and manager of the conspiracy.

He is declared innocent by the Court of Holland.

The Court of *Holland* having considered the petition which contained this account, together with the report of the Attorney-General, Master *Nicolas van Kinschot*, to whom it was for that purpose referred, in which he declared, *that having strictly examined all matters, he could not find that the petitioner was chargeable with any part of the plot*; they the said Court declared, by an instrument under their seal, *that they looked upon the petitioner to be free and innocent of the said plot*; *forbidding the Attorney-General, and all other Officers of Justice to prosecute, or molest him on account of the same.* This Declaration was made at the *Hague* on the 23d of *July*, 1625, and counter-signed *F. Criep*, which, tho' it fell out so much later, we have thought proper to insert here, to show how much they were mistaken at that time, in inserting this man's name in the Proclamation, and representing him to be one of the principal contrivers of the plot, and setting a reward of 4000 Gilders on his head, prohibiting all persons to harbour or receive him, on pain of forfeiting life and estate.

As for *Gerardus Velsius*, who was treated after the same manner in the Proclamation, *Uitenbogart* says in his Remarks upon *Triglandus*'s second Admonition, *that he represented his innocence to the Court in a certain Memorial, and that the* Remonstrants *having seen it, were obliged to esteem him innocent, till the contrary should be made appear.* If I could have met with that Memorial of his, I would have inserted it in this place: but now all that I can affirm with any certainty, with respect to the said *Velsius*, who was so heavily charged at this time, and who durst no more show himself than *Geesteranus*, being afraid of the rack as well as he, is, that he returned afterwards to *Holland*, and went up and down freely, and publickly, in the sight of all the world, dwelling at *Rotterdam* without molestation, to the day of his death. But for the better understanding the whole affair, I shall add, that *Geesteranus* afterwards related, that when he had taken his leave of *Slatius* that same *Saturday* evening, and was going away, *Velsius* came in, and to the best of his remembrance, brought home a book to *Slatius*, and said but little to him, without so much as sitting down; but how long he staid, he could not tell.

Besides the putting out a Proclamation against *Slatius* and the three others abovementioned, great diligence was used to apprehend the guilty or supected persons. The Heers *Groonevelt* and *Stoutenburgh* were sought for invain. Fourteen Officers took possession of their houses, and their effects were secured, On the 9th of *February*

the Governour or Tutor of *Groonevelt*'s ſon was ſeized; but they could not extort any confeſſion of guilt from him, tho' they put him to the rack. ANNO DOM. 1623.

The ſon of *Korenwinder*, a youth ſcarce 20 years of age, was brought the ſame day in a waggon to the *Hague*, by the Fiſcal. They endeavoured to make him own by ſevere threats and queſtions, where his father was, but could get nothing out of him, whether it was that he did not know, or would not tell. It ſeemed to ſome to be a little hard, that the ſon ſhould be compelled to betray his own father. The Heer *vander Myle*, brother-in-law to the Heers *Groonevelt* and *Stoutenburgh*, who were fled, being conſcious of no guilt, did not ſtir a foot; but a meſſenger was ſent for him to *Beverwick*, from whence he was brought to the *Hague* between the 10th and 11th of *February*. He was kept in priſon for ſome days. And being afterwards examined about the plot, he juſtified himſelf to the ſatisfaction of the Court, declaring that he always oppoſed ſuch violent attempts, being of opinion, that the beſt remedy againſt their grievances, was patience. Some relate that his brother *Stoutenburgh* and *Slatius*, whilſt this plot was in agitation, coming to him one day at *Beverwick*, with intention of drawing him into their deſign, were treated ſo roughly by him, that the former ſaid to the latter, *Come let us be gone, he is a raſcal.* Upon which they left him, without ſaying one word of what was doing; and well was it for him, that they did not, for if he had been let into the leaſt knowledge thereof, it would have coſt him his life. Wherefore nothing appearing againſt him, they ſuffered him to return to *Beverwick*. They likewiſe cauſed the Profeſſor *Sylvius*, or *Bos*, who was now become an Advocate, and pleaded before the Court, to be ſecured in his own houſe; but afterwards, upon his making his innocence appear, he was diſcharged. The four Seamen who had diſcovered the plot, and were thus long continued under confinement, were ſet at liberty on the 12th of this month. The States-General made each of them a preſent of 600 Gilders in money, and allowed them a penſion of 15 Gilders each *per* month, with further recommendations to all the Colleges of the Admiralty, that upon account of the good ſervices they had done their country, they ſhould be preferred before any others to the firſt vacant employments in the Navy, according to their reſpective qualifications. His Excellency gave each of them a gold Medal of the value of about 80 Gilders with his effigies and arms upon it, and a ſilver-hilted ſword.

Four Sailors who made the diſcovery, are diſcharged and rewarded.

At *Rotterdam* was apprehended *Abraham Walters* the Sword-cutler, on the 10th of the ſame month, for ſelling piſtols to *Slatius*; but on the 17th he found means to eſcape by ſetting fire to his chamber-door, and then letting himſelf down from the top of the priſon to the bottom, with ropes made of his linnen; ſo that he went clear off through the crowd, whilſt the people were got together in great numbers to quench the fire; for it had extended itſelf from the top of the priſon to the adjacent Stadthouſe. The ſaid Sword-cutler endeavoured to ſhelter himſelf with ſeveral of his acquaintance, but they refuſed to harbour him, ſo that he found it very difficult to hide himſelf.

About the ſame time *Nicolas Bontebal*, late Secretary of *Sevenhuſen*, was apprehended, and afterwards tried by the Judges of *Schieland*, at *Rotterdam*. It is related by ſome, that the Bailiff of *Schieland* having ſecured all the paſſes by which he might make his eſcape, cauſed him to be privately advertiſed, that if he were conſcious of any guilt he ſhould make the beſt of his way; hoping that this would induce him to fly, and that his flight would be an argument of his guilt; but he would not bite at the bait, and ſo ſtaid till he was taken.

On the 11th of the month, the Prince of *Orange* ſent letters to the Governours and Magiſtrates of ſeveral towns lying on the frontiers, notifying the diſcovery of the ſaid plot, and how the ſons of the late Advocate *Oldenbarnevelt* and others accuſed of it, had fled, and as he was informed, had endeavoured to ſhelter themſelves in *Brabant*, or other countries of the enemy; requiring them to uſe their utmoſt diligence, and to take ſuch meaſures at the towns round about them, that incaſe they ſhould happen to paſs that way, they and all that were with them might be ſecured, and notice given of it to him immediately.

Letters are ſent by the Prince and the Court of Holland *to the Governours and Magiſtrates of the Frontier-towns with orders to ſeize the conſpirators.*

Thoſe of the Court of *Holland* ſent likewiſe circular letters, bearing date the 12th of *February*, in which they communicated to all the other Provinces the Proclamation of the 9th of the ſaid month, and acquainted them with the conſpiracy, deſiring them to take care that in caſe the contrivers thereof and their accomplices ſhould ſeek to conceal

AN° DOM. 1623. conceal themſelves in their territories, they might be apprehended and ſecured, and notice given, to the end that thoſe who had been guilty of ſuch a deteſtable deſign might receive due puniſhment, and the State be preſerved.

On the ſame day letters were alſo writ in the name of the States-General to all their Ambaſſadors, Envoys, Reſidents and Agents, in foreign countries, of the following tenour:

A letter of the States-General to their Ambaſſadors, Reſidents and Agents, to the ſame purpoſe.

Sir,

'ON the 9th of this month was diſcovered a very dangerous and execrable conſpiracy, contrived by ſome of the *Arminian* Clergy and others of the ſame faction, ſome of whom, who were to have put it in execution with piſtols and daggers, have been already ſeized and impriſoned by the Court of *Holland*, and upon examination have confeſſed the ſame, and ſome have begun to name the authors and accomplices, of whom ſeveral are mentioned in the encloſed note, and others are enquiring into it every where. And as the aforeſaid conſpiracy was calculated for the utter ſubverſion of the State, and the buſineſs was to have been done in and about the *Hague*, whilſt all the canals were frozen, and people could croſs them every where, as alſo at a time when the enemy lay on the frontiers with a mighty army; we are therefore the more bound to praiſe and bleſs God, that being always watchful for the good of our State, he has been graciouſly pleaſed to cauſe the ſame to be diſcovered, juſt at the time when the blow was to have been ſtruck by certain perſons who had been hired and perſuaded to undertake it. Several of the perſons who were let into the ſecret have made their eſcapes, and care is taken to purſue them in all parts, as alſo to procure further light into the plot, of which you ſhall be more fully informed hereafter. Now ſince the diſpute no longer relates to religion, but to publick treaſon, you are hereby ſtrictly required to obſerve what perſons endeavour to ſhelter themſelves in the places in which you reſide, and to give us notice, to the end we may take ſuch further meaſures as ſhall appear adviſeable to us. We have not yet been able to learn fully, whether the enemy had any hand in the conſpiracy; but ſince the deſign was to have been put in execution when the enemy was in the field, and the froſt opened a paſſage every where, we know not what to think of it. But according to the diſcoveries we have hitherto made, this traiterous deſign appears to have entirely proceeded from the aforeſaid *Arminians*, or ſuch among them who are filled with ſo implacable a malice againſt the Government, that they had rather ſee it utterly ruined, than the wrong which they conceive has been done them, ſhould paſs unrevenged.'——

Done this 12th day of *February*, 1623.

Theſe Letters and the Proclamation abovementioned, in which appeared the names of the Miniſters *Geeſteranus* and *Velſius*, rendered the *Remonſtrants* very odious. Some endeavoured to draw their principal Teachers, and even the whole fraternity of them into the guilt of this deſign. The moſt violent among the *Contraremonſtrant* Clergy, laid hold of the opportunity to expoſe their adverſaries, the pulpits rung of the conſpiracy, and the beſt language they gave the *Remonſtrants* was that of traitors and parricides. This made ſuch an impreſſion upon the minds of the people, and animated them ſo vehemently againſt them, that in ſeveral places their lives ſeemed hardly ſafe. They durſt not for ſome days peep out of their doors or lift up their heads, being as confounded with ſhame, not knowing what they ſhould believe or think of the reports that were raiſed againſt their Teachers. The dejection and grief of the people of that perſuaſion through the whole country was ſuch, that all their Aſſemblies and religious Meetings were at a full ſtand; and the Miniſters who were entirely innocent, were in the utmoſt diſtreſs and concern, not knowing as yet that *Geeſteranus* and *Velſius* were free from any ſhare of the ſaid plot, and being full of ſuſpicion of ſome of thoſe who fled from the preſent ſtorm, and perceiving too that they themſelves were miſrepreſented by their enemies, and that many began to look upon the cauſe of the *Remonſtrants* not as a concern of religion, but as the pretence of a civil faction, which had hatched the late conſpiracy; the conſequence of which was, that many of their followers deſerted them. Many of thoſe who were tired with expoſing themſelves to fines and other penalties for the ſake of hearing them

Some Contraremonſtrant *Miniſters take occaſion to inveigh violently againſt the* Remonſtrants *from their pulpits.*

A great conſternation among the Remonſtrants.

Some deſert them, and others are full of ſuſpicions.

preach, and who ſought their temporal eaſe and convenience, went over to the *Contraremonſtrants*, juſtifying themſelves with the pretence of the plot; theſe were followed by ſeveral ſimple or credulous people: and others remained full of ſuſpicions. AN. DOM. 1623.

In this ſituation of affairs, there appeared at *Utrecht* a Placard in the name of the States of that Province, bearing date the 4th of *February*, againſt the *Remonſtrants*, in which not only *Geeſteranus* and *Velſius* were again ſtiled the contrivers or ring-leaders of the plot, and after the example of the Court of *Holland*, 4000 Gilders were ſet upon their heads, but likewiſe the whole body of the *Remonſtrants* were not obſcurely loaded with the guilt of this vile deſign, and other dreadful charges added, as may be ſeen in the following Placard:

A Placard of the States of Utrecht *occaſioned by the conſpiracy.*

MAurice by the grace of God, Prince of Orange, Count of Naſſaw, Meurs, Buren, &c. Marquis of Ter Veere and Fluſhing, Lord and Baron of Breda, Dieſt, &c. Stadtholder; together with the States of the Province of Utrecht, to all thoſe who ſhall ſee or hear theſe Preſents, ſendeth Greeting: Whereas there has been diſcovered a very baſe and deteſtable Conſpiracy againſt the State and welfare of the land; among the contrivers and managers whereof, are found to be, Henry Daniels Slatius, late Miniſter of Bleiſwick; Adrian Adrians Van Dyke, late Secretary of that place; Cornelius Geeſtaranus, late Miniſter of Gorkum; and Gerard Velſius, formerly Miniſter of Rakanje, in the Diſtrict of the Bril; with whom are likewiſe accuſed both the ſons of the late Advocate Barnevelt, and N. vander Duſſen of Rotterdam, beſides ſeveral other perſons ſince fled for the ſame, and who are ſuppoſed to have endeavoured to ſave themſelves in Brabant, or in other parts belonging to the common enemy, and upon that account are not eaſily to be met with, and yet it is of the utmoſt importance that they ſhould be apprehended: Therefore, this is to give notice to all and ſingular, that whoſoever ſhall diſcover and inform againſt the aforeſaid fugitive perſons, or any of them, or others of their accomplices or favourers, who may have been concerned in the aforeſaid horrid and vile plot, in ſuch manner as that they may be delivered alive into the hands of juſtice, ſhall receive as follows; to wit, for the apprehenſion of each of the four abovenamed perſons 4000 Carolus Gilders; and as to the reſt of the guilty perſons, the ſum of 600 of the like Gilders; and the ſaid informers or diſcoverers ſhall, over and above the ſaid reward, receive and enjoy our full and free pardon, in caſe they have been guilty of the ſame crime; neither ſhall their names be diſcloſed or made known to the publick. And we do likewiſe hereby peremptorily and expreſsly interdict and prohibit, all and every perſon and perſons to ſuffer theſe fugitives to come, to lodge, to abſcond or conceal themſelves in their houſes, gardens, or barns; or to tranſport themſelves in their ſhips, boats or barges, on their horſes, waggons, carts or ſledges, or in any other manner whatſoever, whether by ſea or land, on pain of forfeiting eſtate and life; nor ſhall they be allowed to plead or reap any benefit from preſcription; tho' of many years ſtanding.

And whereas it hath plainly appeared to certain Commiſſioners or Judges appointed for that purpoſe, that the Remonſtrant Society (as they call themſelves) have a ſettled Government and Direction, and a Superintendant and Manager of affairs in this country.

Item, That their Managers or Directors make collections of money in all the Towns, and give an account of ſuch their doings to their Superintendants.

Likewiſe that thoſe of the aforementioned College or Society have writ to ſome of their Miniſters, whom they ſent into this country, and acquainted them, that they were ſurprized to hear that any of the Clergy of their ſect ſhould maintain and teach, that their people ought not to defend their cauſe by force; and that they have debated this point in their Aſſembly; and that although they well knew that ſuch force or reſiſtance could not well be put in practice without hazarding the deſtruction of the land, yet they declared it as their opinion, that their affairs could never be reſtored without force, and accordingly, that they rejected the notions of ſome of their Brethren on this head, as pernicious to their cauſe, and favouring of Anabaptiſm. From whence, as likewiſe from what has been already diſcovered of the horrid and barbarous plot, and from the very declarations and the machinations ſet on foot by the aforementioned fugitive late Miniſters, and many others of the Arminian Society,

it

Anno Dom 1623. it may be plainly and justly inferred, that those people have used all kind of endeavours, stratagems and devices, not only again to disturb the Government of these United-Netherlands both in Church and State, and to turn it upside down, but likewise to destroy it utterly, by spilling the blood of their country-men, and burning their houses; so as that by these intestine and domestick troubles, the enemy without, might the more easily assault the said Provinces, Towns and places, according to his long-practised wicked and tyrannical methods, and make himself master thereof, which God of his great goodness towards this land has prevented him from doing for above these fifty years last past, notwithstanding the many and great armies he has employed for that purpose. And whereas it has plainly appeared in the two last years, and for a good while past, that several Arminian Preachers, formerly banished and transported out of the United-Netherlands, have not scrupled to come back again (insomuch that there have been twenty-four of them at Utrecht at one and the same time) and contrary to the Placards of their High Mightinesses the States-General, to converse with the people in strange habits and disguises, in all the towns and places of the United-Provinces, and particularly in this of Utrecht; as also to set up private Meetings, Conventicles and forbidden Preachings by day and by night; whereby they do not only instigate and stir up the good subjects of the said States-General, and especially those of the City, Town, and Country of Utrecht to continual uneasiness, factions, divisions, and notorious disobedience against their lawful Governours and Magistrates, but do likewise so far pervert them, that there are (which is to be highly lamented) some persons among this Arminian sect of so base and wicked a temper, that forgetting their bounden duty to their God, as well as their natural love to their country and their neighbours (with whom they lived formerly so well and peaceably before this Arminian faction started up) they have at length been so far transported with malice, as to enter into an abominable and base conspiracy against their country and the peace of all the good people thereof, and would not have failed to put it in execution, if the Almighty Lord and God had not most graciously vouchsafed to prevent, and timely to discover it. Therefore, we do by these presents, in pursuance of the former Placards of the aforementioned States-General, bearing date the 30 of July, 1619, and the 1st of February, 1620, as likewise of the resolutions and interpretations, which have been since taken and made thereupon, strictly and expressly interdict and prohibit all and every one to appear at any of the aforementioned forbidden Assemblies, Conventicles or Meetings, whether in the City of Utrecht or any of the Towns or Villages within the Province, under what pretext soever, or to speak or write any thing against the peace and welfare of this land or the Government thereof, on pain of suffering according to the penalties appointed by former Statutes, and of being treated as disturbers of the publick tranquility, and farther punished according to the nature of their offence.

We further ordain, that none presume to receive or bring into their houses, gardens, granaries, boats, ships, or to carry on their horses, waggons, carts or sledges, either by land or water, or any otherwise to harbour or conceal any of the aforesaid banished and transported Ministers, or any of the Candidates, Students, or other persons that presume to set up prohibited Meetings, and to preach, teach, or read in the same, or to administer the Sacraments, or finally to perform any other Ecclesiastical function; upon pain of being banished out of this Province, or even punished yet more rigorously according to the nature of their crimes. Neither shall they be allowed to plead prescription, though of many years standing. And for the better discovery and apprehending of such persons, all those who shall inform against them, shall have a recompence or reward of 300 Carolus Gilders, which shall be paid them out of the publick revenue, besides a pardon for their offence, in case they have been guilty of any; and their names shall likewise be kept secret. For we do unanimously judge all this to be useful and necessary for preventing all further conspiracies and wicked machinations, as well as for the preservation of our dear country, and all the good inhabitants thereof. And to the end that this Placard may be punctually observed in all places, and that none may pretend ignorance thereof, we order and require that it be every where promulgated in such places where such Placards

cards are wont to be published. We do therefore invite, command and direct the President and Councils of Utrecht, and all other Officers, Justiciaries and Ministers, whom this may concern, to proceed, and cause the laws to be put in execution against the contraveners and transgressors hereof, without any favour, affection, dissimulation or connivance whatever. ANNO DOM. 1623.

Given at *Utrecht*, this 4th of *February*, 1623.

Collated by

RICHARD VAN EK.

And under,

By order of my Lords the States.

Signed,

ANTONY VAN HILTEN.

And in the margin it was sealed with the seal of the said States upon red wax.

The *Remonstrants* having seen and perused this Placard, and particularly those expressions, by which it was said, *That they had resolved to defend their cause by force*, and that they had plotted and contrived, *to disturb the Government again, to overturn all, and to destroy their country by fire and sword*; and lastly, *that four and twenty of their Ministers had met in* Utrecht; they complained that the States had published the false insinuations and calumnies of their adversaries, for plain and notorious truths, and had thereby exposed them to the reproaches of all people both within and without the Provinces.

And it has since appeared, both by their own apologies, and by the confessions of some of the principal conspirators who had been taken, and the further examinations of *Niellius* and *Poppius*, (who, if there had been any truth in these matters, must needs have known it, being some of the Directors of their affairs) that the *Remonstrants* were highly wronged. Nevertheless they were forced to bear the reproach. And the States of *Freesland*, in a certain Placard which they published against the *Remonstrants*, were afterwards seen to copy after that of *Utrecht*, which rendered them still more odious to all that gave any credit to those reports.

Houses searcht at the Hague.

The same day this Placard was promulgated at *Utrecht*, there was a strict search made after the plotters in several houses at the *Hague*. Some think it was done with a view of taking one of the sons of the Advocate, but they found no body. Yet *Van Dyke*, the late Secretary of *Bleiswick*, was found early the same morning at *Haserwoude*, habited like a Boor or Peasant. He was dogged, and for the sake of the four thousand Gilders which had been set upon his head, discovered to the Bailiff of that place. He endeavoured to save himself by leaping out of a high window, getting over a hedge or two, and scating upon the frozen canal. But the ice being thin, yielded under him, and so he fell into the hands of the said Bailiff and his Officers. Being thus taken, he sent for his children and some of his relations, and owned to them, that he had deserved death; and observing that the Bailiff was dispatching letters to the *Hague* concerning him, he cried, *What joyful news will this be for the Prince and others!* And indeed the bearer of the letter was so welcome to his Excellency, that he caused fifty Gilders to be given to him, and twenty to his companion. The Officers of Justice were immediately sent with four waggons, and many attendants to fetch him up. He went very unwillingly to the *Hague*, fearing he should not be tried by very favourable Judges, and said to the Bailiff: *You have power of life and death, and are not bound to send me thither; exert your self, and keep me here.* But the Bailiff replied, *Do not trouble your head about that, I shall take care of my rights I warrant you.* He likewise confessed his project and design in the hearing of the Officers of Justice; who, together with the Bailiff, brought him to the prison of the *Hague*, the same evening about five o' the clock. He had been concealed in the house of *Gerard Van Tol*, the late Secretary of *Haserwoude*, and it is believed that *van Tol*'s wife betrayed him to her brother, who was Minister of *Schiedam*. But whether he informed the Bailiff of him, or set any body else to do it,

ANNO DOM. 1623. it, I cannot ſay with certainty. *Van Dyke* being thus fallen into the hands of the Court, upon the firſt examination, freely owned the deſign againſt the Prince's life; but he was nevertheleſs put to the rack on the 14th of the ſame month, to extort from him a fuller information of the chief contrivers, adviſers, and ringleaders of this plot. But, as ſome write, he bore all the torment, as violent as it was, with an inflexible mind, without anſwering any queſtions of the Judges; though it is thought the remembrance of it the next day, ſo much affected him, as to bring him to a further confeſſion. What he then owned, was kept very ſecret; but if it be fit to form a conjecture from the rumours of thoſe times, it related to a very great perſon, who was nevertheleſs very innocent of ſuch a deſign; for it is thought that *Stoutenburgh* had endeavoured to perſwade *Van Dyke* and others, that the ſaid great man was at the bottom of the Plot. The Judges ſpent the whole morning, and till paſt noon, in interrogating him, and ſoon after, by their order, the houſe of *Van Beveren*, Superintendant of the Mint in the *Raem-ſtreet*, was ſurrounded, and ſtrictly ſearched, but in vain. After this ſearch, the bell of the Stadthouſe was rung out in the evening, and, though contrary to the cuſtom of publiſhing Proclamations before noon, the following was then read.

A Proclamation for apprehending the chief conſpirators.

WHereas ſince the Proclamation which was iſſued by order of the Court of Holland on the 9th inſtant, giving an account of the diſcovery of a horrid and deteſtable Plot againſt the Government; it has appeared, that the following perſons were likewiſe concerned in promoting and carrying on the ſame; namely, Reynier van Oldenbarnevelt, Lord of Groonevelt, William van Oldenbarnevelt, Lord of Stoutenburgh; Adrian vander Duſſen, an inhabitant of Rotterdam; David Korenwinder, late Secretary of Berkel; Abraham Blancert and John Blancert, both of them inhabitants of Leyden; all of whom have abſconded, and are not to be found: Therefore the ſaid Court do hereby give notice to all and ſingular, that whoever ſhall inform againſt and diſcover the ſaid perſons, ſo as that they may be taken alive and brought to juſtice, ſhall receive as a reward, with reſpect to the ſaid Reynier and William van Oldenbarnevelt, as alſo Adrian vander Duſſen, the ſum of five thouſand Carolus Gilders, for each of them; for Korenwinder, four thouſand, and for Abraham and John Blancert, ſix hundred Gilders each; beſides which, if they who diſcover them, happen to be of the number of their accomplices, they ſhall likewiſe have their pardons. And they do ſtrictly charge and require all thoſe who may chance to know where any of the abovementioned perſons lie concealed, immediately, and with the utmoſt ſecrecy to diſcover them to the chief Officer of that town or place; and all and ſingular are hereby prohibited to lodge, harbour, or in any wiſe to hide the before-named perſons, upon the pain and penalty of forfeiting life and eſtate, in caſe they contravene theſe orders, without any advantage of preſcription, of how long continuance ſoever.

Done at the Hague, *the 16th of* Feb. 1623.

Witneſs
F. CRIEP.

From this Proclamation it was then concluded, that *Van Dyke* had diſcloſed all the correſpondence he had maintained with the perſons therein mentioned.

There was likewiſe a great ſtir made at *Leyden* about the conſpiracy. *Paulus Stochius*, formerly one of the Senate of that town, and Secretary of the Orphan-Chamber, but deprived of both his offices, was ſeized by the Scout, Maſter *William de Bont*, on the 14th of *February*, in the evening, together with *Gulielmus Coddæus*, late Profeſſor of the *Hebrew* tongue, in the ſhop of *Govert Baſſon*, a Bookſeller; but the laſt of them was diſcharged ſoon after. The ſame night, *John Peterſon Dou*, the Geometrician, was taken out of his houſe, and put under confinement. *Stochius* was ſtrictly interrogated about the Plot, from ten o' the clock till midnight, and *Dou* from twelve till two in the morning; but both of them continued ſtedfaſtly in the proteſtation of their innocence. They had both been together on the 6th of *February*, at *Sootermere*, to buy ſome Fenny-grounds; where the Proprietors of thoſe grounds likewiſe met them; but as this happened to be the very day when the Plot

was diſcovered at the *Hague*, and the ſaid owners of the land being guilty, or at leaſt ſuſpected to be ſo, and being accordingly either taken up, or gone out of the way, *Stochius* and *Dou* were become likewiſe ſuſpected, and the Magiſtrates were reſolved to know what they did at *Sootermere* that day with the ſaid perſons. But it appeared that their meeting was only about the purchaſe, and that nothing was ſaid concerning the Plot. There being then not the leaſt ſhadow or appearance of guilt in *Dou*, they let him lie in priſon nineteen days longer, to the 5th of *March*, without any further hearing or examination, when upon promiſe of preſenting himſelf for a trial, at ſuch time as they the Magiſtrates ſhould give him notice, and upon his giving two thouſand Gilders bail, he was releaſed; and there it ſtopped. *Stochius* was forced to lie as long; all the inſtances uſed in favour of him proving fruitleſs. But when *Korenwinder* was afterwards apprehended, and had declared upon the rack, that *Stochius* was innocent, as not having had the leaſt knowledge of the conſpiracy, and the ſame being likewiſe confirmed by other priſoners, they found at laſt how much they had been miſtaken in him. And yet, notwithſtanding all the interceſſion made by his friends, and all the pains they took with the Judges for his releaſement, he continued in priſon till the ſame 5th of *May*, on which day in the evening, both he, and *Dou*, were diſcharged, upon promiſe of appearing before the Court whenever they ſhould be ſummoned; and upon bail given by *Theodorus Schrevelius*, late Rector of the *Latin* School at *Harlem*, (dwelling then at *Leyden*) in the ſum of two thouſand Gilders; and although *Dou*'s innocence was clear enough, yet they obliged him to pay all the coſts. The diſgrace of this impriſonment was no ſmall trouble to him, as he ſays, in certain of his memoirs, in ſuch a ſituation of times and things, and upon ſo odious an occaſion, as was that of the Plot, which all people abhorred. But he believed that it befel him, through the ill will and partiality of the Scout, who perhaps ſuſpected that his reſentment of the ſevere uſage, and the impriſonment he ſuffered in the year 1620, on account of the collection of monies for the *Remonſtrants*, might have excited him to revenge, and ſo have drawn him into the Plot. During this his confinement, his children and friends bearing freſh in memory what befel him upon receiving a letter from *Rem Biſhop*, were ſeized with ſuch a dread, that haſtily examining all his papers, they committed to the flames, without much deliberation, all that in any ſort related to the diſputes in church or ſtate, and in which, there was the leaſt mention of the affairs of the *Remonſtrants*; of which *Stochius* often complained afterwards, there having been many valuable pieces and accounts of paſt events utterly loſt through this timorous prudence. ANº DOM 1623.

It happened much about the ſame time, that the Scout *Bont* meeting the late Sub-regent and Profeſſor *Caſpar Barlæus*, in one of the ſtreets of *Leyden*, and obſerving a piece of paper hanging out of his pocket, laid hold on him, and took it away from him, to ſee if it might not relate to the Plot; but finding nothing in it, ſave only a few *Latin* verſes of his compoſition, and a letter from one of his friends of ſmall importance, he was aſhamed of his forwardneſs, and let *Barlæus* go on his way without further trouble. The poor man terrified to the laſt degree, upon his being thus accoſted at a time when nothing but ſeizing, impriſoning, racking, and torturing was heard of, became guilty of ſuch weakneſs, that to pleaſe the *Contraremonſtrants*, and the more effectually to free himſelf from thoſe ſuſpicions which were conceived of him, he went three times to their churches. But the reflexion on this his behaviour threw him into a deep melancholly, which viſibly diſtempered his head; and coming afterwards to himſelf, and remembring what he had done, he felt nothing that reproached his conſcience more than his going to church; being of opinion, that he had thereby given great ſcandal to many good and well-meaning people, as ſeeming by that action, contrary to his better knowledge, to approve of the doctrine and proceedings of the *Contraremonſtrants*, whilſt at the ſame time, his own conſcience condemned them. During his trouble of mind, *Uitenbogart*, who was in *France* when he heard of it, endeavoured to ſupport the diſconſolate man with kind and friendly letters. But it was the work of time to bring him to a right ſenſe of things, and reſtore to him his wonted chearfullneſs.

In the mean while, the Heer *Van Groonevelt* was likewiſe apprehended. When his brother *Stoutenburgh* brought him the news that the Plot was diſcovered, and adviſed him to fly for it, his courage failed him, as thinking it impoſſible to eſcape, and therefore he reſolved to ſtay at home and abide his deſtiny. But his wife, *Anna Weit-*

An° Dom. 1623. *sen*, the Lady of *Brantwyke*, buoyed up his ſinking ſpirits, and by the arguments ſhe uſed, perſwaded him to endeavour the ſaving himſelf. He retired therefore by night to the houſe of a Fiſherman at *Scheveling*, who had a kindneſs for him. The man adviſed him immediately to come aboard his Pink or Fiſher-boat, offering to carry him to *England*, *Hamborough*, or any other parts where he might remain undiſcovered. But being afraid to venture himſelf in ſuch a ſmall veſſel, he took an unfortunate reſolution, and went with his Gentleman and the Fiſher, in whom he confided, along the Sea-coaſt on foot, to the next village, where they got a waggon, which brought them to *Sandford*, and from thence to *Lapperus*, where they baited, and then went to *Egmont*; at which place *Groonevelt* changed his cloaths, hoping to paſs diſguiſed in a Seaman's habit. It was a great overſight and want of courage, that he did not embark the firſt night at *Scheveling*, ſince it would not have been eaſy to overtake him in the pathleſs ſea. Whereas, inſtead of that, he went from thence to *Petten*, and from *Petten*, cauſed himſelf to be tranſported to the Iſland of *Texel*. But not thinking himſelf ſafe there, he was ſet down on the *Fly*, deſigning to go on board a ſhip. In the mean while it was reported at the *Hague*, that he had been ſeen at *Scheveling*; upon which, the Fiſherman, who was known to be his friend, became immediately ſuſpected, and his wife being taken up on the 16th of the month at the *Hague*, was induced by threatenings to confeſs with whom her huſband was gone away. Thus they got the ſcent of him, and immediately purſued it. The Scout of *Fly* having likewiſe heard ſomething either from the *Hague*, or from ſome of his own *Fly-landers*, (who perhaps ſuſpected the unknown Fiſhermen) and knowing that five thouſand Gilders had been ſet upon the head of the Heer *Groonevelt*, began to ſearch the Iſland for him on the 18th of *February*, and having got ſome information of him, found him at laſt ſitting with the Fiſhermen, dreſſed like them in a Fiſher's coat, cap and boots. The Fiſherman that brought him, being aware of the Scout's coming, made his eſcape in time; but the Heer *van Groonevelt* was forced to ſurrender himſelf, and was the next day conveyed to the *Hague* under a ſtrong guard, and committed to priſon. His brother *Stoutenburgh* and *Adrian vander Duſſen*, ſaved themſelves with much difficulty; the manner of their eſcape was as follows.

The Heer van Groonevelt *is taken.*

His brother Stoutenburgh *with much difficulty eſcapes to* Flanders, *where he enters into the* Spaniſh *ſervice.*

Stoutenburgh, after the diſcovery of the Plot, having, as it is thought, made his eſcape in a cheſt, in which he cauſed himſelf to be born out by two men, arrived privately at *Rotterdam*, where he lay concealed, together with *vander Duſſen*, for the ſpace of ten or twelves days, at the houſe of a perſon who had been a Comedian, but who lived at that time upon his means. Here they ſtaid, waiting till the heat of the ſearch, and the ſtrict watch kept upon ſhips and other veſſels, ſhould be over. At laſt they hired a veſſel for a thouſand Gilders, agreeing with the Schipper or Maſter *Jacob Beltjes*, that he ſhould take in a loading of cheeze for *Weſel*, and hide them and their ſervants under it. Others relate, that they diſguiſed themſelves in the habits of Sailors, and kept under the hatches that they might not be ſeen. They laid in a good ſtock of proviſions, and as they paſt by ſome of the towns, they ſent for more refreſhments by the Schipper, or his man. Thus ſailing up the river *Waal*, they came to *Nimmeguen*, where they anchored for ſeveral hours, in the day time, and where the Schipper's man firſt ſaw them in Sailor's habits, without knowing them. He was made believe that they were Clergymen, and was preſented with a couple of Rixdollars, to hold his peace. Departing thence, they ſtopt at the Toll-houſe, not far from the Sconſe or Fort of *Schenk*, either to pay toll, or on ſome other account. *Stoutenburgh* ſent his man on ſhore, either to fetch ſomething, or, as ſome ſay, to inform himſelf of the news, and whether there was any thing ſaid concerning his maſter. Bu tcoming into the Fort, he was preſently diſcovered by ſome of the Garriſon, who had ſerved at *Bergen-op-zome*, when *Stoutenburgh* was Governor of that place. They aſked him what was become of his maſter? He pretended, at firſt, that he could not tell, ſaying, that he had made his eſcape long ſince, and that he himſelf was looking after another place. But they were not ſatisfied with this anſwer. They ſecured him, and ſome of the Officers inſiſted that he ſhould confeſs what was become of his maſter; and upon his declining, they proceeded from queſtions to threatnings, and the dread of the rack, had force enough to extort the ſecret from him. Thereupon ſome Soldiers were ſent in haſt to the ſhip, but they came too late: For *Stoutenburgh* and *vander Duſſen*, with the maſter, fiſhing upon the river,

river, and being full of fears and jealouſies, leaſt any body ſhould diſcover them, began, upon the man's not returning, to ſuſpect the worſt, and that he being ſtopped, might through the violence of torments, be compelled to diſcover what he would otherwiſe have kept ſecret. They therefore were not idle, but with all expedition cauſed the Schipper to row them over to the oppoſite ſide of the river, and land them within the territory of *Cleves*; where they ignorantly expoſed themſelves to the extreameſt danger, there being juſt at that time, near the place of their landing, a party of twenty-five Soldiers belonging to the States, by whom however they were either not ſeen, or not diſcovered. Here the two Refugees ſought and got a waggon, in which they and the Schipper rode poſt to *Goch*, in which, at that time, lay a Garriſon of *Spaniards*. They arrived ſafely, and giving the Governor an account of themſelves, were kindly received by him. From hence, after a ſhort ſtay, they went to *Bruſſels*, under a good convoy, and being arrived there, and finding no opportunity of retiring further, they petitioned the Arch-ducheſs *Iſabella*, the Governneſs of the *Spaniſh Netherlands*, for leave to continue in that city under her protection, to which ſhe conſented. The wife of *Vander Duſſen*, daughter of the late *Elias Oldenbarnevelt*, Penſionary of the town of *Rotterdam*, followed her huſband to *Bruſſels*, and was a faithful helpmeet to him in his exile. But the Heer *Stoutenburgh* was not ſo happy. His Conſort, *Walburg van Mernix*, daughter of the late Heer *van Aldegonde*, refuſed to accompany him in his diſtreſs, either for want of love to his perſon, or out of hatred to his crimes, ſhewing her averſion very publickly by repreſenting both him and his practices (which were indeed very odious) in the worſt of colours. When it was known that he had ſheltered himſelf in *Brabant*, letters were writ to the Arch-ducheſs, praying her to deliver him up, but ſhe refuſed it; on the contrary, ſhe took him and *Vander Duſſen*, by a publick inſtrument, into her immediate protection. After this, he travelled to *Italy*, and through a great part of *France*, to wit, *Provence*, *Languedoc*, and *Guienne*. Since then, returning to *Bruſſels*, he found himſelf under a great dilemma: on the one hand, he ſued in vain by his friends for pardon, the times being a little more ſettled; and on the other, he was tempted by the *Spaniards* (from whom he received a yearly penſion) with fair promiſes, to ſerve in their *army*. Some of his friends, whom he conſulted on this occaſion by letters, adviſed him to try his fortune in ſome foreign war, without prejudice to his country; but he remained for a long time uncertain which courſe to ſteer. I have ſeen one of his letters to a certain Gentleman, bearing date ſome month of the year 1626, in which he ſpeaks thus.

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'——— Some ſhadow of hope is given me of returning into my native country, 'but I ſee but littlelikelyhood of it. I cannot expect to be younger, and yet my 'buſineſs has always been what does by no means agree with old age; ſo that if I 'would engage in any ſuch buſineſs, in order to live eaſy hereafter, now is the time. 'On the other hand, the actions of my late father preſent themſelves to my memory, 'whoſe footſteps I would gladly follow at a diſtance, for the good of my country. 'But now my good inclinations are hindered, and time will not ſtay. I am in doubt 'what is moſt fit for me to do. I weigh my duty to my country (but not to the 'Government) in one ſcale; and the favours I have met with here, in another.

Thus did he hang between two, not knowing which to chuſe. And at length he ſuffered himſelf to be ſo far tranſported by *need* and *revenge*; finding likewiſe, that every door was ſhut againſt his return home, that after having embraced the *Popiſh* religion, he was ſeen to mount on horſeback, with a Captain's Commiſſion, and to draw his ſword againſt his native country. He rid afterwards into *Antwerp*, at the head of a troop of horſe, carrying a black ſtandard, with a dead man's head painted on it, and incompaſſed with ſable trophies; a ſight not leſs uncommon than diſmal, and which occaſioned a great concourſe of people. Thus did he conſume his days in the ſervice of the enemy, to the great concern of his friends and relations, who preſerved their fidelity to their country, by which, in time, they reaped much more advantage. The ſhip which carried him, was arreſted at *Schenkenſchans*, and afterwards confiſcated with all its lading, *Stoutenburgh*'s ſervant and the Schipper were ſent priſoners to the *Hague*, but what became of them afterwards, does not appear.

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their

their terror upon the Hoſt's aſking what was the occaſion of their going to *England* or *France*; to which alſo they made no anſwer. Their diſorder increaſed the ſuſpicion of the Hoſt; inſomuch, that going out of his houſe bare-headed, he made a ſign to the Scout to go from his door, where he ſtood, into a neighbour's houſe, that he might not give any jealouſy to the ſtrangers, where he charged him to take care of them, and carry them before the preſiding Burgomaſter; adding, *That he did not queſtion but that they were ſome of thoſe who ſhould have aſſaſſinated the Prince of* Orange. The Scout made ſome ſcruple to do it: whereupon the Hoſt ſaid, *If you will not do it, and tell them that the Burgomaſter has a mind to ſpeak with them, I will go my ſelf to him.* Then the Scout took heart, and walked forwards and backwards till the clock ſtruck one. In the mean while they obſerving that the Hoſt was gone out, aſked his ſon whither he was gone without his hat. Afterwards going out of the houſe, the Scout met them, and told them he muſt carry them before the Burgomaſter. Two of them, namely *Abraham Blanſart* and *William Parthy*, made their eſcape immediately; and the third, *John Blanſart* made anſwer, that they were to ſtay at *Embden* two or three days ſtill, and that they would wait on the Burgomaſter before they left the town, and ſo he retired to his former inn, the Helmet, the firſt houſe he could get into. Then the Hoſt, together with ſome of the Burghers, whom he had informed of the cauſe of his ſuſpicion, deſired the Scout to ſecure this ſingle man, till further order, eſpecially ſince the two others were eſcaped. Accordingly, he ſet a guard upon him, and at two o' clock, *John van Stappen*, the commanding Officer at *Groninghen*, *John Bakker*, Meſſenger of the Province, and the Waggoner who had brought the three fugitives to *Delfſeil*, arrived at *Embden*, being diſpatched thither by the Magiſtrates of *Groninghen*, to purſue them upon ſuſpicion. The Hoſt accompanied them to the Helmet, where *John Blanſart* had been ſecured, and he was immediately known by the Waggoner that brought him. The maſter of the houſe declared that he was come from *Delfſeil* to his houſe, and he himſelf too confeſſed that he was the perſon whom they ſought for. His brother *Abraham* was found at four o' clock in the afternoon at the ſign of the town of *Leyden* in the Apple-market, lying in his cloaths on the bed. He being thus taken, cried out, and deſired *they would pray to God to have mercy on his ſoul.* The third, to wit, *William Parthy* was taken the following night, between the 18th and 19th of the month, at a village called *Bankſtede*, lying on the *Rype*, by ſome Soldiers of Captain *Erntruters*, who had been ſent after him, and ſo he was brought back to *Embden.* Here they were kept in cuſtody till the 23d, when they were put on board a ſhip and ſent to *Amſterdam.* As they were going on board, they complained heavily againſt the Hoſt, as the author of their misfortune; who hearing what they ſaid, told them to their faces, *that he was fully convinced he had thereby done good ſervice both to God, and to all the lovers of his pure and uncorrupted word; and that he had followed the dictates of his conſcience in that matter.* Being arrived at *Amſterdam*, they were committed to the priſon, then named the *Fetters*, where there was ſuch a concourſe of people to ſee them, that in order to make an advantage of their curioſity, every perſon who was admitted to the ſight of them, was obliged to pay a ſhilling to the Poor. From thence they were brought to the *Hague.* The Hoſt of *Embden*, who had informed againſt them, being covetous of the twice ſix hundred Gilders, which were ſet upon the head of the two brothers, prayed a certain Gentleman, whoſe name I ſhall conceal, out of reſpect to his poſterity, (he being then at the ſaid town, upon a commiſſion from the States) to receive the money at the *Hague*, and return it to him in *Embden*, which he accordingly undertook, and received it forthwith, but forgot to ſend it him. The other writ to him ſome time after, but hearing nothing from him, went himſelf to the *Hague*, and was told by the Gentleman that he could not yet get the money, and thus he was put off for a long while. At laſt the ſaid Gentleman died, upon which the Hoſt, or his Executors, came about five years after the three men had been taken, to ſollicit for his money; and diſcourſing with a certain Gentleman about the matter, acquainted him how it ſtood, and how the aforeſaid perſon had undertaken to procure him the money, but that nothing came of it, begging him to uſe his intereſt for the ſame purpoſe. He did ſo, and was told by one who remembered it, that the ſaid money had been paid a great while before. The books were thereupon ſearched, and it appeared that the money

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Other Conſpirators taken.

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On the 21ſt of *February*, from which day this digreſſion is to be dated, *Korenwinder*, the late Secretary of *Berkel*, was apprehended at *Overſkie*, and with the perſon who had concealed him in his houſe, carried priſoner to the *Hague*.

At *Leyden*, on the 24th, three Burghers were apprehended, namely, *John Peterſon*, a Weaver, *Samuel de Plekker*, and *Gerard Corneliſon*, Taylors, who to their misfortune, had heard ſomething of the Plot, but not diſcovered it, which coſt them dear.

About this time, or a little later, ſome of the chief of the *Remonſtrant* Clergy, who were in the land, met privately together at *Amſterdam*, to conſider what they had to do in this ſituation of affairs, and likewiſe to prevent the great deſertion among their party, which happened at this time, and which they foreſaw was like to be greater, in caſe they continued any longer ſilent under the accuſations of their adverſaries. They were much at a loſs how to proceed, being at this time not ſufficiently appriſed of the true ſtate of the caſe, nor knowing whether any of their brethren were really guilty of the Plot or no. For they who were moſt ſtrongly charged, and proſecuted, were fled, and no body knew whither; ſo that it was impoſſible for them to inquire into the truth. To ſtay for fuller information was dangerous; and the ſtraits in which they found themſelves, would admit of no delay. For which reaſon it was judged neceſſary, by ſuch of the Clergy as were then preſent, to juſtify themſelves, and to make their innocence, as far as poſſible, appear by a letter to be ſent to the ſeveral churches. *Adrian vanden Borre*, formerly one of the *Leyden* Miniſters, was their Scribe; who ſetting pen to paper, drew up an Apology, which was immediately printed, and diſperſed under the following title.

A Letter from the Remonſtrant *Miniſters to their Churches, occaſioned by the Conſpiracy.*

A Letter from the Remonſtrant **Miniſters to their perſecuted and oppreſſed churches, concerning the horrid Conſpiracy, which is ſaid to have been deſigned againſt the welfare of the land, and the life of the Prince of** Orange.

In the title page was inſerted the following ſentence, taken out of the firſt Epiſtle of the Apoſtle *Peter*, ch. iv. v, 15, 16. *Let none of you ſuffer as a murderer, or a thief, or as an evil doer, or as a buſy-body in other mens matters. Yet if any man ſuffer as a chriſtian, let him not be aſhamed; but let him glorify God on this behalf.*

We ſhall lay the whole letter, without abridging or diminiſhing it, before the Reader, which was of the following tenour:

Moſt dear and worthy Brothers and Siſters in the Lord Jeſus, the Saviour and Redeemer of us all:

'IT is impoſſible for us to expreſs how much our bodies were diſordered, and 'with how great ſorrow our minds were affected, when we heard firſt by the 'common report, and afterwards by the Proclamation iſſued by the Court of *Hol-* 'land, that certain perſons, bearing the name of *Remonſtrants*, had ſuffered them- 'ſelves to be ſo far tranſported from the duty of true chriſtians, as to contrive an 'abominable *Conſpiracy* againſt the welfare of our country, and (according to the 'rumours ſpread among the people, as is ſpecified in the ſaid Proclamation) againſt 'the life of the Prince of *Orange*; inſomuch that ſome of them had not ſcrupled 'to hire other perſons with money to undertake ſo vile an attempt. But above all, 'we were grieved, and as it were ſtruck to the heart with a mortal wound, to hear that 'ſome perſons of our own order, whoſe buſineſs it was to inſtruct others in the 'way to heaven, had preſumed to ſtir up and adviſe the ſaid hired perſons to at- 'tempt the ſame. Our very hearts ſink within us, when we think of this, or 'when we hear the leaſt mention made of it by others. Good God! if this ſhould 'be true, what will become of us and our fraternity? We have formerly wea- 'thered many a ſtorm: The whole Government was combined againſt us; the 'ſtupid Vulgar hooted at us as villains and traytors, and we were purſued, hunted, 'ſeized and impriſoned by hungry and implacable officers. But we eſteem as no- 'thing all that has formerly befallen us, when we compare it with what has 'happened to us of late. Hitherto our cauſe was a matter of meer religion and

'conſcience, and conſequently thoſe who ſuffered with reſpect to their lives, for- A N° DOM.
'tunes, or honour, ſuffered not as evil doers, but as chriſtians. But now on the 1623.
'contrary (in caſe theſe accuſations be true) the name and nature of our cauſe being
'altered, it may be truly ſaid of ſuch of us who have been guilty of this Plot, that
'they are puniſhed as ſeditious perſons, and as conſpirators againſt the Government,
'and the life of the Prince of *Orange*; and it is not a little to be feared (though our
'rulers ought to act with prudence, and we expect it from them) that whoever of
'us may happen to come into any trouble for the future, will (though unjuſtly) be
'treated as ſuch. If theſe accuſations be true, our fame and our luſtre will be
'darkened, and our faces covered with confuſion; a thing more grievous than death
'itſelf. The name of the *Remonſtrants* will hereby acquire a ſpot or blemiſh,
'which nothing can ever efface. O carnal paſſions, what evil Counſellors
'are ye!

'Now ſuppoſing it true, that ſome perſons reputed to be of our perſuaſion
'have engaged in ſuch a wicked deſign, as the Proclamation and the concurring Re-
'ports have mentioned, it is no impiety or wickedneſs to doubt (as much as it is be-
'lieved) whether the *Remonſtrant* Miniſters, named in the ſaid Proclamation or Re-
'ports, have joined with them, and joined too in ſuch a manner as thereby to deſerve
'the title of Contrivers and *Inciters*. We find ſometimes that our Governours are im-
'poſed upon by the lies and ſlanders which our adverſaries raiſe againſt us, or by thoſe
'who hope to ingratiate or eaſe themſelves by burthening us. The States of the Pro-
'vince of *Utrecht* poſitively aſſerted in their Placard of the 4th of *Feb.* 1623, that it had
'been propoſed at the meeting of the *Remonſtrant* Clergy, *whether their cauſe might*
'*be maintained by force*; and that it was reſolved in the *affirmative*. And that the
'contrary opinion of thoſe who aſſerted, *that it was not lawful for the Community*
'*to defend their cauſe by violence*, was rejected. Common report further ſays in
'particular, *that the* Remonſtrants *came to this reſolution in a Synod which they held*
'*at* Harlem.

'Notwithſtanding all which, we ſolemnly declare before God, who knows that
'we lye not, that we never heard the leaſt mention of ſuch a Meeting, or of any
'ſuch propoſal, made or debated therein, and yet leſs of their coming to ſuch a re-
'ſolution. And how is it credible, that ſo many Miniſters, all of them Members
'of the ſame Society, and ſome among them, men of no mean reputation, either in
'the ſaid Society, or among the Churches, ſhould not have heard at all of ſuch an
'Aſſembly, Debates and Reſolutions, when thoſe tranſactions were ſo publick and noto-
'rious, as to come to the ears of the States of *Utrecht* themſelves? It is not probable in
'the leaſt. That which is reported concerning a Synod at *Harlem*, is ſo trifling, that
'we don't think it worth while to take any notice of ſuch a falſe tale invented by
'vain and malicious perſons. There was held at *Harlem* neither Synod, nor any
'thing like a Synod. Of the ſame ſtamp is the ſtory told to their Lordſhips, *That*
'*there had been four and twenty of the* Remonſtrant *Miniſters at one and the ſame*
'*time at* Utrecht. It is impious to be in any ſort concerned in ſuch vile attempts,
'but it is yet more impious to be a contriver and promoter of them. Yet we ought
'not to make worſe of any thing than it really is, nor load any man beyond reaſon.
''Tis not impoſſible for an honeſt man by misfortune to hear ſomething which
'might tend to ſuch a deſign, and believing it to be but idle talk, to think no more
'about it. at the ſame time heartily abhorring the fact itſelf. Another may hear,
'ſpeak of it; and oppoſe it ſincerely, though not ſo earneſtly as he ought, becauſe
'he thinks it will never be attempted. A third may hear and heartily oppoſe it,
'and yet not think himſelf bound to run and inform the Government of it. Now
'all theſe may be in ſome meaſure conſcious of the deſign, and yet no Contrivers
'and Managers, becauſe it is requiſite towards conſtituting a perſon a Contriver and
'Manager, that he make the firſt overture of any matter, or in caſe it be made by a-
'nother, that he promote or puſh on the ſame deſign, uſing arguments, and giving
'advice how it may be brought about. This then is what the Miniſters mention-
'ed in the Proclamation are accuſed of. What grounds or reaſons the Court hath
'for ſuch an accuſation we know not; but as far as we can learn, the ſame is found-
'ed upon the informations of ſome of the accomplices, or upon the confeſſions of
'the priſoners. But neither of theſe are ſo certain, as to be entirely depended on.
'As to *Informations*, they may be given as well out of hatred againſt the perſon of

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'any man, as out of love and desire of a promised or expected recompence. 'Tis no 'new thing to charge a man unjustly, out of meer hatred; nor is it less common for 'the love of money, and the excessive desire of pleasing those in power, and of pre- 'ferring one's self so far to captivate the heart of a man as to make him *bear false wit- 'ness against his neighbour*. And such false and slanderous informations are then 'wont to be most practised, when great men having a spite against any particular per- 'sons, do as it were wish they would transgress, only to have a pretext of 'prosecuting under a show of justice those whom they hate without a cause.

'As for the *Confessions* of prisoners, they relate either to the persons themselves, 'or to others; now these connot be acounted entirely certain either in the one case 'or the other, since they are extorted from those that make them by torments or 'the dread of them. For what will not a poor miserable wretch confess, who either 'feels the excessive pains of the rack, or has them set before his eyes, in order to be 'released from the sense or the terror of them? It is not improperly said by somebody, '*that the* Rack *is rather a trial of patience than of truth.*

'*Etiam innocentes cogit Mentiri Dolor*, says *Seneca*. Experience has taught us 'by more than one instance, that some people, in order to be soon delivered from the 'torture they endured, by which their limbs were dislocuted, and almost rent a- 'sunder, or even to avoid the undergoing of it, have sought their comfort in a cer- 'tain death, and earnestly longed for it; and to that end have accused themselves of 'abominable actions, which afrerwards appeared either to have never been com- 'mitted, or at least not by them, but by others, with whom they never had the 'least concern, and whom they never knew, nor spoke to in all their lives.

'That which happened some centuries ago, in the *Walloons* country, near the 'frontiers of *France*, may justly make all good men, especially those who sit as 'judges on the lives of others, to act with caution and tenderness, and not rashly to 'hurry those who are accused or suspected of some great crime, to the rack, and 'then immediately condemn them upon the confessions made there; or suspect o- 'thers whom the pain or the terror of the torture has forced them to accuse. 'They ought rather to proceed without passion or partiality, with a truly christian 'tenderness towards the persons who have been taken up for, or accused or suspected 'of any ill design, and always incline more to mercy than rigour.

'There was a time when any persons, especially poor women, were easily suspected of 'witchcraft. Some such having been accused and apprehended, own'd the fact thro' the 'pains of the rack, and charg'd others, who were people of reputation and substance, and 'these being taken up too, accused more of as good credit as themselves. Now, as 'the punishment of this crime was, *to be burnt alive*, and that part of the sentence 'was, *confiscation of their estates*, the mouths of the judges watered at such dainty 'morcels, and they hunted about for more of the pretended accomplices, insomuch 'that there daily ensued a dreadful butchery, and destruction of many good families. 'The devil, who was a murderer from the beginning, played his part notably on this 'occasion. At length some of the accused persons and their friends appealed to the 'Parliament of *Paris*, where the whole matter being examined without passion or 'prejudice, it was soon decreed, *not only that the appellants were innocent, but 'likewise those who had already been put to death in great numbers*. And the sen- 'tences passed against them were solemnly reversed and annulled. This indeed served 'to remove the infamy, and prevent the forfeiture of their estates, but it could not 'bring to life again, those who had been thus unjustly executed, nor free the judges 'from the guilt of shedding so much innocent blood.

'Of the same nature was that event which *Godelmannus*, a *German* Lawyer, 'mentions in his book *de Sagis & Lamijs*, being to this effect. A certain Hang- 'man having committed a barbarous murder, or some such abominable crime, ano- 'ther person was accused of it, and being apprehended (though he denied the fact) 'he was put to the torture, where he was so greivously tormented by the very wretch 'that had done the deed, that contrary to truth and his own conscience the poor 'man owned himself guilty, and afterwards suffered a cruel death on that ac- 'count. Time afterwards discovered his innocence, but the man had already lost 'his life.

'And as for the accusing of other men, it is yet more easy to be conceived, that 'they who are put to the rack, or threatned with it, though conscious of the fact,

'will by all means endeavour to get free, and to extenuate their crime, which is best done by declaring, that they were excited to it, or ſet on by eminent perſons, and eſpecially by their Paſtors, who ought to have taken more care of their ſouls; and when they know yet further, that their Judges have no great affection for them, whether they be Miniſters or others, they will the ſooner charge them with crimes, to the end they may find the more credit and favour with the Judges. The more a guilty man confeſſes, the more he pleaſes his Judges, and conſequently the leſs he will be tormented, and perhaps he may expect a milder death. Is it then to be wondered at, that ſuch men expatiate in their accuſations againſt others? The accuſing of others is no prejudice to the accuſer, nay, it tends to his eaſe. Is it then ſtrange that theſe miſerable creatures ſhould ſeek for eaſe in the midſt of grievous torments? If a man can go ſo far, as to accuſe himſelf unjuſtly of capital crimes, only to eſcape the pain of the rack, who can wonder that he ſhould accuſe another with the like view? He who chooſes to accuſe himſelf of a capital crime, will not be very tender of the life of another. AN° DOM. 1623.

'We have a diſmal account of what happened during the troubles in *North-Holland*, under *Sanoy*'s Government. Certain beggars or vagrants having been taken up in that diſtrict, were charged with the deſign of ſetting fire to towns and places, in favour of the *Spaniards*, and in order to put all in confuſion. The violence of their torments forced them to own the crime. Being aſked who were their accomplices, or rather, who had ſet them on, and hired them to commit the fact, and being likewiſe promiſed, that if they would confeſs, their own lives ſhould be granted them, they were brought ſo far by the powerful motives of fear and hope, as to name certain rich and eminent inhabitants of that quarter, who were *Roman Catholicks*, in which they were eaſily credited; after which confeſſion however, the aforeſaid beggars, contrary to promiſe, were burnt alive. The accuſed perſons heartily and truly denied the fact; but were put to certain unheard-of and barbarous torments, to make them confeſs things of which they had never been guilty; inſomuch that one of them died upon the rack. But the truth at length prevailed, and it appeared that thoſe *Papiſts* were innocent, and that they had been unjuſtly put to all thoſe grievous torments, as well as thoſe poor men, who had before periſhed in the flames.

'From hence you may eaſily judge how little dependance there is on the confeſſions of tormented, or even threatened perſons. If then the Judges have no ſtronger arguments, nor clearer proofs of the matters we are now mentioning, than the confeſſions of the priſoners, extorted from them after ſuch a manner, or the informations of their accomplices upon promiſe of pardon, the ſame ought not to be eaſily believed; much leſs ought ſuch ſevere proceedings to be founded thereon. For all which reaſons, their Worſhips the Judges ought to take care not to make themſelves guilty in the ſight of God of miſerably rending and tearing the bodies, and ſhedding the blood of innocent men. Matters may paſs well enough here; but this is not ſufficient. For as the lives of men are dear and precious, he that is the Judge of all Judges will not ſo eaſily paſs the matter by, but will require a new account from thoſe who are guilty, at the Great Day.

'We find in the hiſtory of *France*, that in the reign of *Charles* the IXth, *Orleans* being beſieged by the Duke of *Guiſe* on the part of the King, a certain Gentleman, whoſe name was *Poltrot*, a *Hugonot* or *Calviniſt*, came treacherouſly behind the Duke's back, and ſhot him with a piſtol, in ſuch manner as that he ſoon after died. *Poltrot* riding away, and being far advanced, thought himſelf out of danger, and alighted from his horſe for ſome refreſhment. In the mean while, he was overtaken by thoſe who purſued him, and apprehended. Being put to the rack, he confeſſed amongſt other things, that *Theodore Beza*, a famous Miniſter of *Geneva*, who was then in the camp of the *Proteſtants*, had adviſed him to this aſſaſſination: *Beza* has accordingly been often reproached with it by his adverſaries, on account of that confeſſion; inſomuch, that a certain *Jeſuit* writes, *that* Poltrot Plenus Bezae, that is to ſay, *being full of* Beza, *or inſpired and animated by him, murdered that excellent Prince.* And yet *Beza* declares, *that he never knew that man, that he never ſaw nor ſpoke to him in all his life.*

'Such another inſtance we had about two years ſince, in the caſe of *Nicolas Spout*, who is ſtill a priſoner in the work-houſe at *Harlem:* This man being tortured, accuſed

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'accuſed *D. Uitenbogart* of having written the book entituled, *The Morning-alarm*; 'and it was believed at that time by his Judges; but they have been ſince convinced 'that the man told an untruth. All this being well weighed, may ſuffice to make 'all good and conſcientious people ſuſpend their opinion a little, and not raſhly and 'haſtily give credit to all that is extorted from priſoners, either by pain, or the 'dread of it.

'But ſuppoſing the Judges ſhould have other and irrefragable proofs, not only that 'this attempt was concerted by the priſoners, who have owned themſelves guilty, 'but that even ſome Miniſters, calling themſelves by the name of *Remonſtrants* (and 'particularly thoſe three who are deſcribed in the Proclamation) knowing, or 'being informed thereof, did not only not oppoſe it heartily, nor blame the con-'trivers of it, but on the contrary, encouraged and animated the poor people to carry 'it on, (the matter has very remote conſequences, and therefore every circum-'ſtance of it ought to be throughly weigh'd, and every thing ſet in its due light) in 'ſuch a caſe we neither will nor can ſay any thing towards the leſſening the guilt, 'or in excuſe and juſtification of the perſons, but muſt hold our peace, and lay 'our hands on our mouths.

'The fact was ſo odious, abominable, and ſcandalous, that the very mentioning 'of it is ſufficient to make every good man tremble. No greater reproach could 'ever have befallen the body of the *Remonſtrants*, than that there ſhould be found 'and endured among their Teachers any ſuch men as would ſet on others to con-'ſpire againſt the Government, and join in hiring a parcel of baſe and vile fellows, 'to be murderers of Princes, and that many of note and quality (as fame ſays) 'throughout the land ſhould be conſcious and guilty of it. However, thoſe who 'are at the head of affairs in this State might be put in mind, and deſired to con-'ſider, whether they have not, by their ſevere and rigorous proceedings, in ſome 'meaſure provoked the people to make ſuch violent efforts, in caſe any ſuch have 'been made? tho' indeed no body ought to lay hold on ſuch occaſions, nor can they 'be juſtified in ſo doing.

'We will not go about to deſcribe here, what ſort of treatment the former Ma-'giſtrates met withal; againſt whom, among other things, it was objected as a 'great and capital crime, that they would have made innovations in religion, be-'cauſe they required the Profeſſors of it to exerciſe *a mutual Toleration* and *For-'bearance*, and that too in deep and myſterious matters, which not one man in a 'thouſand ever underſtood, and with reſpect to which there has never been any 'lawful deciſion or determination made in the chriſtian church; as if the tolerating 'ſuch matters, in order to keep men together, and to prevent ſcandal and a dread-'ful ſchiſm, were an overturning of religion, and could give any juſt cauſe of com-'plaint to the orthodox church. But matters having been brought to this paſs, that in-'ſtead of treating the inhabitants who had been faithful patriots, mildly and gently, 'in order to make them the better digeſt the new Government and ſubmit to it (to 'which liberty of conſcience would have mightily contributed) they have not only 'deprived the *Remonſtrant* Miniſters of their benefices, robbed them of their main-'tenance, and turned their wives and children out of doors, becauſe they refuſed to 'abjure the quiet and peaceable exerciſe of their office, renounce the propagation and 'promulgation of truth, even in matters in which they agree with the *Lutherans* '(to whom notwithſtanding the diverſity of opinions, they always offered peace and 'brotherhood) and with the *Auſburgh*-confeſſion, under which the *Calviniſts* in '*Garmany* ſhelter themſelves, in order to enjoy publickly the advantage of the *Re-'ligious Pacification*, and to which the Doctors of Divinity at *Heidelbergh* are o-'bliged to ſwear when they are promoted; we ſay, they have not only treated them 'thus, but have cruelly chaſed them out of their native country. All their reli-'gious Meetings have been forbidden upon very ſevere penalties, which have like-'wiſe been inflicted on ſuch who were taken or apprehended; not to mention the 'abandoning them to the mercy of military men, who treated them like people that 'ſurrendered at diſcretion, or that were found in a city taken by ſtorm, by plun-'dering and ſtripping men, women, and children, and when they diſturbed any 'Conventicle, by firing among the innocent people, who fled like ſcattered ſheep, 'inſomuch that ſome have been ſhot dead, others wounded, and ſeveral virtuous 'women have periſhed by their wicked treatment. When the Officers or Scouts

'have not ſufficient evidence againſt people, they compel them to accuſe themſelves, by rigorous and tedious imprisonments. They plague them with extravagant fines, diſfranchiſements, prohibitions of trading, deprivation of all honourable or profitable places, and by ruining them with exile. Some houſes in which Meetings have been holden, have been pulled down; others in which the *Remonſtrants* have ſheltered themſelves as they returned home (from ſerving God) to avoid the fury and inſults of the mob, have been ſtormed and plundered, and all ſuch as have ſhown us the leaſt favour or kindneſs, have been for that very reaſon oppreſſed and trampled under foot; and all this has been done in a country, the inhabitants of which took up arms on account of their religious and civil rights. Notwithſtanding all theſe hardſhips, the *Remonſtrants* are oppreſſed with taxes as much as the reſt of the ſubjects. 'Tis true, they leave them their lives, but what ſignifies life to a good and pious man, when you rob him at the ſame time of all that is dear and valuable in life, to wit, the free and uninterrupted exerciſe of his religion. The *Remonſtrants* have preſented many humble petitions, to any of which, if their Governours had returned any favourable anſwer, by granting them a limited freedom in the exerciſe of their religion, their authority would have been more firmly eſtabliſhed, and thoſe who perhaps covered their ambition or revenge under a cloak of religion, would have been deprived of their pretences, and expoſed to the eyes of the world. They, the *Remonſtrants*, have ſighed and groaned ſufficiently, and ſhed as it were tears of blood for ſeveral years, and yet their oppreſſions continue; their faithful ſhepherds are ſtill taken up and impriſoned, as we ſawlately at *Harlem*, in the caſe of thoſe two eminent and godly men, *D. Carolus Niellius*, and *D. Edvardus Poppius*; and ſome of their Miniſters are condemned to perpetual impriſonment. And all this has happened to 'em, beſides the ſhame, contempt, ridicule, inſults, and bitter lampoons and ballads, to which they are obnoxious in all places. And what is the moſt mortifying circumſtance of all, is, that ſuch vile uſage does not proceed from the ſtupid vulgar only, but chiefly and more outragiouſly, from thoſe of the Court and Houſhold of the Prince of *Orange*, who take all occaſions to ſhow their hatred and animoſity againſt them; as we could prove by many inſtances, and among the reſt, one which ought never to be forgotten, namely, that impious and inſolent act of Yonker *William* of *Naſſaw*, the natural ſon of the ſaid Prince, who at ſeveral times, and in publick as well as private places, *has drunk Damnation to the* Arminians, and obliged others to do the ſame. AN° DOM. 1623.

'Now we leave all mankind, and even the Judges themſelves to reflect, whether it be ſtrange, that the natives of this country, whoſe anceſtors ventured every thing for its welfare, having been ſo long and ſo ſeverely harraſſed, are at laſt reduced to impatience, and by impatience to a deſire of revenge, and thro' revenge and a longing after liberty, hurried to the laſt extremities; inſomuch, that they attempt things which are by no means conſiſtent with the religion of a *Chriſtian*. It is really a very difficult matter, and requires a ſingular ſtrength of mind to endure great and laſting miſery and heavy preſſures without guilt. And on the other hand, 'tis very agreeable with the temper of mankind, to be impatient under perſecutions for the ſake of conſcience, and to be full of reſentment for injuries and wrongs; and being tranſported to indignation and revenge, to reſolve to commit cruel and unjuſtifiable actions. Worldly men, and ſuch as only conſult fleſh and blood, would call this courage and bravery; but it is nothing but carnal bravery, and diabolical courage; which, call it by as ſoft a name as you pleaſe, or paint it with what colours ſoever, is by no means agreeable to chriſtianity, nor becoming its profeſſors. The nobleſt victory is what we gain over ourſelves, by ſubduing our own paſſions. The fruits of the chriſtian religion, and the duty of every good chriſtian are, that by the grace of God and the ſpirit of *Chriſt Jeſus*, we ſhould ſurmount human, or rather fleſhly, inclinations and motions, and that we ſhould even mortify and crucify them. The arms of thoſe chriſtians who are not protected by the Magiſtrate, are not muſkets, piſtols, daggers, or other carnal weapons; but prayers, tears, patience, humility, meekneſs, and gentleneſs; and thus ought they to wait in ſilence and in hope for the Lord's aſſiſtance from heaven. They are bound to obey not only thoſe Rulers who are juſt and kind to them, but even ſuch as are froward and cruel, but yet no farther than is conſiſtant with their duty to God and their own conſciences. And when the Civil Magiſtrate commands or forbids any thing which they

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'judge contrary thereto, they must not oppose it by bodily force, but by patiently 'bearing and undergoing those grievances which are brought upon them for doing 'their duty, remembering that God calls them to sufferings, that it is his pleasure 'they should partake of the Cross of Christ, and that they ought to lay it on 'their shoulders, and not cast it off by unbecoming means. A christian is re-'quired to love his enemies, to bless those that curse him, to return good for evil, 'and to pray for his persecutors. This is very different from resisting the higher 'Powers, and using external force against them, much more from plotting against 'the Government, or the lives of our Governours. Our Saviour *Christ*, whilst 'he was hanging upon the Cross, and was the object of the general contempt and 'derision, prayed for his crucifiers in the midst of his torments. And he has given 'us in himself an example and pattern, to the end we should tread in his steps. 'The Apostles have likewise done the same. *We are reviled, and we bless*, says 'the holy Apostle *Paul*; *we are persecuted, and we suffer it; we are slandered,* '*and we pray.* Christians must not be overcome of evil, but must overcome evil 'with good. Herein consists the glory and crown of *Christians*, that they over-'come themselves, and leave their cause to God, as the revenger of the injuries 'they endure for his sake. If they think this to be hard, and that it were easier 'to give an alms, let them consider that *great will be their reward in heaven.* If 'it were otherwise, if it were lawful to avert those sufferings, and throw off the 'yoke we bear for the sake of God and a good conscience, by violent methods, 'such as resisting the Powers, conspiring against the Government, assassinating 'Princes, and the like, what other name would our submission to it deserve but 'that of *patience per force?* This would only be to bend our necks under the Cross, 'when we could by no means avoid it: Every good man, who but once hears such 'doctrine, will reject it with a hearty abhorrence.

'Now for any one to go and dispute the legality or illegality of that Govern-'ment under which he lives, in order to square his obedience or disobedience ac-'cordingly, is the most absurd thing in the world, and nothing would result from 'thence but the greatest disorder and confusion. For if we should proceed thus 'to inquire into the lawfulness of the authority of our Governours, and fancy to 'ourselves, that no obedience is due to such as have acquired their authority by 'wrong or indirect steps, what kingdom, state or principality could stand? Do we 'know of any sort of Government in the world, against the just establishment where-'of nothing can be objected? And who must be the judge, the common people or 'the mob? God forbid! What misery and confusion would daily follow from 'thence, both in publick and private? One day there would be one kind of Govern-'ment, the next day another, and thus every thing would be overturned every 'day. Yea, as the judgments of men differ continually, and what one likes, ano-'ther dislikes; so it would come to pass, that one would assert and maintain that 'Government to be just and lawful, which another would reject as unjust and 'unlawful; and so there could hardly be any Government subsisting in peace. 'When two or more factions in any country contend about the administration, 'whilst there is no fixed or settled Government among them, it seems doubtful 'which have right on their side; but when once it is established upon some sure 'foundation, every good citizen and patriot is bound to submit to it. A christian 'who is deprived of the favour and protection of the Civil Magistrate, does not 'trouble himself about the lawfulness or unlawfulness of those who have the 'reins in their hand, but resigns himself up to their obedience, even tho' he were 'to suffer under them for well-doing, waiting with patience till the supreme Go-'vernour, the Lord of lords, and God of gods, shall vouchsafe to bring about a 'revolution in affairs, and so order and dispose of things in the Government, that 'men may enjoy peace and liberty both as to soul and body. The *Roman* Empe-'rors, who ruled in the time of *Christ* and his Apostles, were no lawful Gover-'nours of the *Jews*, or of several other nations; that is to say, they did not ar-'rive to the sovereignty by just means, or with a good title; in the exercise of 'which also they shewed no less injustice, being more like to monsters than men 'and Princes. And as none of the Lieutenants or Deputies of such unlawful So-'vereigns, who were sent to govern Provinces and Towns, deserved the name of 'lawful Magistrates, so it is notorious, that they for the most part abused their power

'and authority, diſcovering nothing but great pride, inſolence, covetouſneſs, and 'cruelty, during their adminiſtration. Nevertheleſs, our Lord and his Apoſtles 'did not ceaſe to recommend obedience and ſubmiſſion to all men, which they ex-'tended ſo far, as to require us to honour and obey, not only the ſupreme Civil 'Magiſtrates, but all that are put in authority under them. AN° DOM. 1623.

'This is our perſuaſion, and it is not a new one, juſt taken up in conſideration 'of theſe grievous times, but what we have at all times maintained and inculcated 'in our writings, ſermons, prayers, and both publick and private diſcourſes and 'conferences, in a manner conformable to the *confeſſion* of faith, which we have 'publiſhed. God in heaven is witneſs of the ſincerity of our opinions; and you, 'dear brothers and ſiſters in the Lord, know what we confeſs, preach, pray, and 'ſuggeſt to you in private. We have always exhorted all of you in general, as 'well as each in particular, to chriſtian forbearance; to the laying aſide all bitter-'neſs and revenge againſt thoſe who perſecute and oppreſs us; to the imitation of 'the meekneſs of *Chriſt* and his Apoſtles; to a patient expectation of God's aſſi-'ſtance, in hope and in ſilence; to the overcoming of evil with good; and have 'laboured to wean your hearts from the world, and worldly things, in order to 'raiſe them up to heaven, and to ſtrengthen and fill them with the hopes of hea-'venly treaſure and glory. We have recommended to God in our prayers the pre-'ſervation of our dear country, moſt humbly beſeeching him to bleſs it with 'peace, and to vouchſafe ſo to touch and ſoften the hearts of our Governours, that 'they might no longer oppreſs their innocent ſubjects, on occaſion of their re-'ligion, but ſuffer us to enjoy, with others, the dearly-bought liberty of con-'ſcience; beſeeching him likewiſe to moderate, and even to releaſe us from our 'ſufferings and miſeries, making uſe for that purpoſe of the moſt inoffenſive means 'among thoſe he had laid up in the ſtore-houſe of his wiſdom, to the common 'good, and to the hurt of none; and in the mean time, whilſt we were in ex-'pectation of theſe mercies, ſo to direct us, as that we might make uſe of the true 'arms of *Chriſtians*, doing nothing contrary to the honour of our good cauſe, and 'a good conſcience, and to endue us with the ſpirit of meekneſs and humility, to 'the end that being ſanctified therewith, we might not hate them who hate us, nor 'deſire to recompence evil with evil, but endeavour to overcome evil with good, and 'by well doing to ſtop the mouths of thoſe who ſpeak evil of us. Theſe and the 'like things you have continually heard from us, and for the truth of what we ſay, 'we appeal to all your conſciences.

'As for what is reported, that ſome of the *Remonſtrants*, nay, even ſome of their 'Miniſters themſelves, have, contrary to theſe principles, contrived ſome bloody 'deſign, that is not our fault; our ſouls did not come into their councils, neither 'ſhall they. We do with our whole hearts abominate, and have an inward dete-'ſtation of all plots and conſpiracies againſt the State, of all violence and blood-'ſhed. Nobody ought to bear another's blame, but every man his own. We 'muſt not be charged with what others have propoſed and contrived without our 'knowledge, and againſt the opinion and ſtedfaſt purpoſe of our hearts. Our 'cauſe is chriſtian, holy, and good, and has no communication with ſuch unholy 'councils and devices; wherefore the blame of them cannot be laid upon us. 'Our ſociety is not united by the bands of unrighteouſneſs, but by thoſe of faith, 'by the confeſſion and reward of truth, which is according to godlineſs. Nor 'does it affect us if there be ſome that creep in amongſt us, abuſing and profaning 'their office and confeſſion. Not every man who has the goſpel in his mouth, has 'the power of it in his heart, which conſiſts in that true faith that overcomes the 'world. From hence it proceeds, that carnal thoughts often prevail, and inſtigate 'profeſſors of the goſpel to all kinds of wickedneſs. In great bodies, good and 'ill men are often mingled together, it being a thing which the experience of all 'ages has verified; to wit, that not all who cry, Lord, lord, do conform them-'ſelves to the will of our heavenly father; for ſome of them freely purſue their 'own wills and carnal affections, tho' warring againſt their ſouls. Wherefore ſince 'ſuch things are not conformable to our confeſſion, they ought not to be made uſe 'of in order to blacken and miſrepreſent it. We ought not to charge any ſect or 'party of men with any other doctrine than what they generally own and profeſs; 'whatever is contrary to that, is merely perſonal, and does not extend beyond thoſe

who

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'who commit such actions. It is a common saying, *That there is hardly one family in which there is not a thief or whore.* Nor is it less true, that they 'are not all good *Christians*, who bear the name of *Christians*; but that many intermingle themselves who are good for nothing; nay, that throughout all christendom, there is no sect but has some members who are a reproach to their party. 'Now as we ought not to impute the crimes of one ill woman in a family to the whole family, nor the evil actions of one *Christian*, to *Christians* in general, nor 'to think the worse of the *Christian* religion, because there are many ill men that 'profess it; so neither can the *Remonstrants* be accused, with any reason or justice, 'of those plots or conspiracies, hatched by some carnal men among them; nor the 'doctrines of a sect be blamed or abandoned for the offences of some among them. 'Whoever will make such an imputation, must argue thus: *Some of the* Remonstrants *have plotted against the Government*; ergo, *all of them are guilty, nay, 'their very cause is bad.* Was there ever a more unreasonable method of arguing, 'or a more absurd conclusion? Will any one infer, that because some of the *Remonstrant* Ministers have been managers of, or accomplices in this affair, that 'therefore all Ministers are rogues and traitors? He may with the same reason 'maintain, *That* Judas, *one of the constant companions of the Lord* Jesus, *an Apostle, and an eminent man among the Apostles, being guilty of the vilest and most 'treacherous attempt that was ever made since the beginning of the world,* viz. *the 'betraying his Lord and Master for money:* Ergo, *all the Apostles were covetous 'persons and traitors; and thus such who were instructed by the ministry of* Judas 'and *his Collegues would have been justified, on account of the subsequent abominable treachery, in having an ill opinion of the Apostolical doctrine, and in condemning it.* Would that sound well? How would the *Contraremonstrants* like it, 'if we should proclaim them murderers and traitors, because some of their party 'were guilty of that barbarous and bloody attempt at *Utrecht*, in the year 1610? 'Or ought we to conclude (to say nothing of other matters) *that* James Valmaer, '*a Reader in one of their churches*, Christian Wouwer, *and* Adrian Saravia, *Ministers, having joined in that bloody attempt upon the City of* Leyden, *and the murdering some of the Magistrates who were obnoxious to them; therefore all their 'Ministers were involved in the same crime?* But we reject such inferences. Men 'are creatures endowed with judgment and reason. They should not then make 'any such unjust conclusions, to the prejudice of any one's good name, fame, life, 'or estate. If they were of the *Contraremonstrant* opinion, one might be apt to 'think that the conspirators were tempted to proceed in their wicked designs, from 'the very nature of their doctrines, and the consequences which result from thence. 'For the *Contraremonstrants* believe and teach, **That nothing comes to pass in this 'world, but in consequence of the decrees of God, or the predetermination of his 'will.** And that from the event of any thing, it is to be concluded, that God has 'willed that such a thing should happen; rejecting the position of *D. Episcopius*, 'who maintains, *That it is ascribing the greatest injustice and hypocrisy to God, to affirm, that he decrees and ordains, by his* **secret will,** *that those things should come to pass, which by his* **revealed will** *he forbids.* They, the *Contraremonstrants*, think 'that this *Thesis*, which asserts, *that we ought not to judge of the will of God by the 'event of things*, is contrary to the doctrine of the *Netherland* churches. And 'when *Episcopius* answered affirmatively to the question, *Whether many things did 'not happen, which God did not will that they should happen?* They imagined that 'he spoke against the confession of the church. These men therefore must thus 'hold, that the sins which God has forbidden, are decreed and ordained by his 'will; and that when we see any action done, tho' never so great a crime or 'villany, men ought to judge and conclude, that God willed, or resolved from all 'eternity, that such an action should be done, and consequently, that it could not 'happen otherwise. Now if this be the case, who will be afraid, or scruple to 'have a share in the most abominable plots and conspiracies? Or who will ever repent, or show the least concern for having put their wicked purposes in execution? 'They will easily persuade themselves, that they are the Ministers and Instruments 'of God, and that they do nothing but what was before decreed in the Council of 'the Almighty. And in case their consciences give them any uneasiness, they will 'lull them asleep, by fancying that they, as weak vessels, could not resist the

'Council of an all-powerful God, nor run counter to his eternal Decree. If they happen to be puniſhed for it, they muſt either comfort themſelves, by reflecting that they cannot wreſtle againſt the neceſſity which reſults from the predetermination of God, or elſe they muſt murmur againſt God, who lays them under a double neceſſity; the firſt, of ſuffering puniſhment, the ſecond, of doing evil, by which they deſerve the puniſhment inflicted on them. AN° DOM. 1623.

'The *Contraremonſtrants* likewiſe maintain as a neceſſary doctrine and article of their belief, *That the faithful may not only be led away by the fleſh, the world, and the devil, to the commiſſion of many and grievous ſins; but further,* **That ſometimes they actually fall into them by the juſt permiſſion of** God. As appears by the fall of *David*, who being guilty of adultery, and deſirous to hide it from men, whom he ſeemed to fear more than the eye of an all-ſeeing God, added to it the treacherous murder of his faithful ſervant *Uriah*. But ſtill they hold, that God, according to the immutable purpoſe of his election, does not entirely take away the holy ſpirit from his own, no, not even whilſt they are committing the moſt deteſtable ſins; nor ſuffers them to fall ſo far, as to be incapable of redemption, to be excluded from the ſtate of juſtification, or to come to eternal perdition. And this they plainly ſay, that though the elect, or thoſe who believe ſhould be guilty of the moſt atrocious crimes, ſuch as idolatry, rebellion, murder, treaſon, and the like, as in reality they are ſometimes, they would be nevertheleſs partakers of the Holy Ghoſt, children of God, juſtified before the Lord, and heirs of everlaſting life. Certainly, he who believes theſe things, may be eaſily brought to commit the vileſt crimes, provided he can but avoid falling into the hands of men, who can only kill the body. The fear of that God, who can caſt both ſoul and body into hell fire, will not reſtrain him, ſince the commiſſion of the worſt of ſins, does not hinder him from being a child of God, and juſtified by the ſupreme Judge; being perſuaded, that though he ſhould be evil intreated by the world on this account, yet God will not lay any of his ſins to his charge, but that he ſhall reign for ever in the kingdom of heaven with that God who will not change his purpoſes, and who cannot put into his book of death, thoſe who have once believed, and whoſe names have been written in the book of life. They are the *Contraremonſtrants* who believe and hold, that none but the faithful (who by the way, are only thoſe of their own church) have a right to the good things of this world; and that all the poſterity of *Adam*, who are out of *Chriſt* (and thoſe are out of *Chriſt* that are not in their church) do poſſeſs the goods of this world, as a theif or a plunderer poſſeſſes thoſe belonging to another man; and that even Magiſtrates and Judges, who not being true chriſtians, adminiſter juſtice in any country, are, in the ſight of God, no better than robbers and murderers, who ſhare a booty equally among themſelves. Now we leave all men to judge, whether ſuch opinions are not the true foundation of all confuſion, and whether they do not tend to overturn all Governments, to extirpate the Subjects who happen not to be of the religion of their Sovereigns, and to incite them to conſpiracies againſt the State, and the perſons of their Magiſtrates. And it is to be feared, that ſome people proceeding upon theſe principles, have as little ſcrupled to plot againſt their lawful Governours, to oppoſe them, to attack them with violence, and to trample their authority under foot, as the perſons now in cuſtody.

'The Chronicles of *France* inform us, that the inhabitants of the town of *Privas*, in the *Vivarez*, being *Hugonots*, murmured againſt the Lady to whoſe juriſdiction they were ſubject, on account of a marriage which was negotiating between her and the Viſcount *de l' Eſtrange*, whom they refuſed to ſubmit to, becauſe he was a *Roman Catholick*. The Council of the Circle of *Lower Languedoc*, for the people of the *Reformed* religion, promiſed to aſſiſt thoſe male contents, if they could not hinder the conſummation of the ſaid marriage by any other means. And when their Lady, notwithſtanding theſe threats, went on with the nuptials, thoſe people made uſe of force to hinder her huſband, who, by the conſummation of the marriage, was become their Lord, from taking poſſeſſion of the Territory he had thus acquired; inſomuch, that the matter proceeded to a bloody contention, and broke out afterwards into an open war againſt the Duke of *Montmorency*, Lieutenant of the King in the ſaid Province; in which conjuncture the National Synod of *Alez* (the ſame Synod that received the Canons of *Dort*) promiſed thoſe mu-

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'tinous inhabitants of *Privas* aſſiſtance againſt their Lord. Who will not ſuſpect 'that thoſe people built upon the aforementioned maxims, perſuading themſelves 'that they were not obliged to acknowledge any man for their Lord, who was not 'an orthodox chriſtian, that is to ſay, a perſon of their own ſect; and that all ſuch 'as were not true believers, had no right to worldly goods, and conſequently no 'title to poſſeſs lands and lordſhips, or to receive homage and reverence from their 'vaſſals.

'As for us, we appeal to our doctrine, which has never yet been accuſed of 'giving any one the leaſt encouragement to make ſuch vile and impious attempts; 'and we are content to be judged by it, as having no fellowſhip with thoſe who act 'contrary to it. We do not pretend that our innocence ſhould ſkreen or excuſe the 'guilty, but it is no leſs abſurd to condemn us for the wickedneſs of others. Now 'if any one will treat us in ſuch a manner, we will lift up our undefiled hearts, 'mouths and hands to the great God, who is the Protector of the innocent; ſolemnly 'proteſting, in the preſence of him, of his holy angels, and of all *Chriſtendom*, that 'it is doing us wrong and violence, that we have no part nor portion with ſuch 'offenders, neither ſhall ever, through his grace. And this being the utmoſt we are 'capable of doing, we apply ourſelves again to you.

'Dearly beloved brothers and ſiſters in the Lord, we beſeech you in the name of 'our great Saviour, who at his laſt coming ſhall judge the quick and the dead, not 'to abandon our good and holy cauſe on account of theſe horrid attempts with which 'ſome among us are charged. If they are guilty, they have, under the pretence of 'religion, ſcandalouſly abuſed all that is ſacred, to gratify their own worldly and 'carnal paſſions. But this will not juſtify us in forſaking the holy religion which 'teaches us otherwiſe, but we ought ſtedfaſtly to adhere to it. It is true, we are 'much fruſtrated of our hopes by this murderous deſign, if it be real, but we muſt 'not therefore withdraw our hand from the plough, nor forſake our good cauſe; 'leſt it ſhould ſeem as if we had built upon the ſand, and had profeſſed theſe truths 'in hopes of temporal eaſe, if we ſhould refuſe to bear the croſs which is laid upon 'us anew. It is true, the face of affairs will in that caſe be much altered: for we, who 'hitherto have been bleſſed and praiſed by all the world, ſhall then, like the greateſt 'criminals, be loaded with the univerſal reproach. Nevertheleſs, the integrity of 'our conſciences cannot but be a ſure ſhield to us, to enable us to bear with patience 'all thoſe reproaches which are poured upon us without our fault, by the madneſs 'and folly of others, and ſtill to ſupport ſo good a cauſe. We are bound to main-'tain the profeſſion and practice of the truth in honour and diſhonour, in proſperity 'and adverſity, through all oppoſition and oppreſſion; otherwiſe, all we have done 'and ſuffered hitherto, is in vain. Let us make a diſtinction between thoſe men of 'blood and violence, who, being weary of the croſs of *Chriſt*, or incited by other 'motives, have recourſe to wicked means, and the true children of perſecution, who 'are ready to bear all things for the love of truth, till their God ſhall vouchſafe to 'ſend them deliverance out of the higheſt heavens. God is able to find means to 'bring about this glorious work of his Son's kingdom. It is now time for us to be 'watchful and diligent, now that Satan exerts his whole ſtrength to overwhelm us 'with a ſtrong innundation of diſgraces and calumnies. We are at preſent in me-'lancholly circumſtances; but if we aim at truth with a ſincere intention, the Lord 'will aſſiſt us with his paternal and powerful hand. When matters appear moſt 'deſperate, then God is neareſt, and moſt ready to help us. The truth which we 'profeſs, is divine and heavenly, for *Chriſt* has ſhed his blood for the confirmation 'of it. And as he is invincible, ſo will that be likewiſe, and forcing its way at 'length through all difficulties, will hold up its head and triumph. We and you 'have hitherto jointly and courageouſly aſſerted the truth in the midſt of all dangers; 'and it would be very ſad if we ſhould now give it up for loſt, becauſe ſome car-'nal and worldly wretches have given ſo great offence. When grievous ſcandals are 'given, then ought good and upright men to be moſt on their guard, and endea-'vour to remove the ſtumbling-blocks, by a contrary behaviour; but this can ne-'ver be done by ſticking the ſpade in the ground, and forſaking our religious aſſem-'blies. Are any riſen up among us who have ſhown themſelves ill guides and falſe 'chriſtians? Let us ſhow our ſelves good guides and good chriſtians. Is the blame of the 'trangreſſions of a few perſons laid upon all of us? Let us not be aſhamed of the

'title of good *Remonſtrants* on that account. Does the world confound us all together without diſtinction? God, who judges according to truth, will make a difference among us, for the foundation of God is ſure, and hath this ſeal: *God knows who are his*; *and let all that call upon the name of the Lord, depart from iniquity.* We have a good cauſe, and it is of a ſweet ſavour before God and his elect Angels; it gives no countenance to conſpiracies againſt the Government, or aſſaſſinations of Princes. Let us walk holily according to this our profeſſion. If it ſhould pleaſe God to afflict us with new croſſes, let us bow down our ſhoulders to them; thus will they tend to our advantage, and we ſhall be tried and purified in the fire of adverſity, and ſo become choſen veſſels of the Lord. In a word, let us do our part, leaving the reſt to our great King *Jeſus*, who will not forſake his own cauſe, nor let ſlip his own time, nor ſuffer his own work to be retarded, but will bring every thing to paſs to his own glory, and the everlaſting welfare of all good chriſtians. May he be with you always! May he ſtrengthen you, dear brothers and ſiſters, againſt all ſcandal and offence, comfort you in all diſtreſs, preſerve you from all impatience, bitterneſs, animoſity and revenge; and, on the contrary, endue you with patience, hope, meekneſs, gentleneſs, humility, and all chriſtian virtues, which are chiefly neceſſary in the times of perſecution; to the end, that preſſing forward through all difficulties, you may gain the victory, and ſo inherit the crown of everlaſting glory. *Amen.*' ANo DOM. 1623.

Epheſians, vj. 1. 4.

Children [Subjects] *obey your Parents* [Governours] *in the Lord, for this is right. And ye Fathers* [Governors] *provoke not your Children* [or Subjects] *to wrath.*

When this letter was publiſhed, it met with a very different reception. It was very agreeable to the *Remonſtrants* in general, and gave them great ſatisfaction. But ſome were of opinion, that the ſubject of it was not rightly adapted to the times, and that the author, exceeding the bounds of a defence, had attacked his adverſaries a little too roughly. But the *Contraremonſtrants*, who were moſt touched by it, ſpoke of it as of an infamous libel againſt the Government, which expoſed the *Reformed* religion and the Miniſters of it, by odious examples and inferences, and diſquieted the minds of the people. Of this opinion were the Judges of *Amſterdam* in particular, who afterwards declared it by ſound of bell, an *infamous, ſcandalous, and ſeditious libel, and the author a diſturber of the publick peace, and conſequently liable to the higheſt puniſhment*, promiſing a reward of three hundred Gilders to ſuch as ſhould inform againſt him, and two hundred to thoſe who ſhould diſcover the Printer; prohibiting further, the importing, printing, ſelling, and diſperſing this letter, or any other ſcandalous and ſeditious pamphlets, ballads, ſongs, emblems and the like, at *Amſterdam*, on the penalties expreſſed in the Placard made for that purpoſe.

Different judgments of the Letter.

It is declared an infamous, ſeditious, and ſcandalous libel at Amſterdam.

In the mean while, the trials of the Joyner and the three Sailors were brought to an end: What they confeſſed, either freely or by torture, after divers examinations, I have faithfully recounted above, in the relation of the Plot, as far as I was able to extract the ſame from the ſentences pronounced againſt them, or from other kind of evidences, which (for brevity's ſake) I do not repeat here, the rather, becauſe it is to be found in the Memoirs of † *Baudart*, as well as in the Hiſtory of * *Aitſema*, where their confeſſions are extracted from their ſentences.

On the 24th of *February* they were brought all four from the priſon to the Court by the Officers of Juſtice, where the ſentence of death was pronounced againſt them, by which they were declared to have been guilty of high treaſon. Then they were carried back to the priſon, and each of them ſeverally from thence to the ſcaffold, called the *Green-turfs*. The firſt that appeared, was *Herman Hermans* of *Embden*. After he had prayed by himſelf, his arms, *viz.* a hanger and a poynard, were broke in pieces before his face by the Executioner; after which, he was beheaded. He was followed by *John Klaſſon*, of *Sudland*, and he by *Richard Lenedertſon*, of *Katwick*, who were both treated in the ſame manner. The laſt that ſuffered, was *Cornelius Gerritſon*, the Joyner. They all ſhewed great ſorrow for their wicked deſign, hearkning

Three of the Conſpirators beheaded at the Hague.

† Lib. XV. p. 39, &c. * Lib. III. p421. &c.

An°Dom. 1623. hearkning with attention to the Miniſter, who exhorted them to repentance. They begged pardon of God, and of all men, complaining of thoſe who had corrupted them, and of that curſed money which had been the cauſe of their deſtruction; begging the ſpectators to beware how they ſuffered themſelves to be bribed to the commiſſion of ſuch deteſtable actions. It is ſaid, that *Gerritſon* in particular complained grievouſly of his brother-in-law *Slatius*, as the perſon who had ſo ſhamefully perverted him, and prevailed on him to embark in this murderous deſign; lamenting, that he had not liſtened more to the counſels of his wife, ſiſter to the ſaid *Slatius*, who often had admoniſhed and intreated him not to mind her brother, whoſe malice and furious temper ſhe knew ſo well. Nevertheleſs, we find in the ſentence pronounced againſt him, that *Slatius* was firſt informed by him of the attempt upon the Prince, at the houſe of *Van Dyke*, as has been ſhown above. But perhaps he might mean ſome former exaſperations, by which the ſaid *Slatius* prepared him for the evil he intended. It is moreover certain, and appears by his ſentence, that in diſcourſing ſometimes with his brother *Slatius* and *Van Dyke*, about the attempt againſt the Prince, he had ſaid, *That he would not be one of the perſons that ſhould attack him*; and that they replied, *That he ſhould not ſtrike the ſtroke, but that it ſhould be done by ſome perſons of* Leyden, *who would have all the honour to themſelves, and that he and others from* Rotterdam *ſhould keep guard in the mean time.* He was quartered upon the ſcaffold, and his quarters ſet upon gibbets, at the four corners of the *Hague*, and his head upon a ſtake in the *Gallows-field*. The bodies of the three Mariners were carried likewiſe to the ſame field, placed upon wheels, and their heads upon ſtakes.

The ſame day in the afternoon, the three priſoners of *Embden*, namely, the two *Blanſards*, and *William Parthy*, were brought to the *Hague*, and impriſoned there.

The King of *Great Britain* having been informed of the diſcovery of this Plot, writ on the 21ſt of *February*, O. S. or the 2d of *March* N. S. the following letter to the States-General.

A Letter of James I. *of* England *to the States-General, to congratulate them upon the diſcovery of the Plot.*

High and Mighty Lords,

HAving been informed by our Ambaſſador reſiding with you, of the diſcovery of the impious conſpiracy contrived and ready to be put in execution againſt the perſon of our Couſin the Prince of Orange, and the peace and tranquillity of your government, we cannot forbear teſtifying to your Lordſhips the ſatisfaction we have conceived on that account, and the thanks we return with all our heart to God, for his mercy in preventing ſo great a miſchief; and the rather, becauſe we plainly ſee the hand of Providence in this diſcovery, and its ſpecial care for your preſervation. We therefore aſſure our ſelves, that you will be the more diligent and ſollicitous for procuring and preſerving the divine favour and protection of your Republick, and for making an advantage of this warning; and not only ſo, but that you will be more ſtrict than ever in revenging the ſame, not only in order to the diſcovering and preventing the effects of ſuch a treaſon, but alſo to the end that the very ſeeds of it may be deſtroyed, which may, perhaps, otherwiſe ſpring up in the boſom of your State; being made ſenſible by your wonted prudence, that the poiſon which infects the nobleſt parts, aims at the deſtruction of the whole body. Hoping that the Lord will henceforwards grant his bleſſing to all your actions, we beſeech him to have you always in his holy protection.

Given at *Newmarket*, the 21ſt of *February*, 1623.

JAMES R.

This ſame day, or the 2d of *March*, N. S. the body of the Nobles made the following propoſition or motion by the mouth of the Great Penſionary in the Aſſembly of the States of *Holland*.

A Propoſal of the Nobles in the Aſſembly of the States of Holland, *for the ſecurity of the Perſon of the Prince.*

SInce it appears that the conſpiracy lately diſcovered againſt the perſon of his Excellency, has been contrived by ſeveral perſons diſaffected to the State, who poſſibly would not have ſtopt there, though it ſhould have failed at that time, but would have endeavoured to reſume it; in which caſe, it could not have been anſwered for either

to the State, or to Posterity, if timely care had not been taken to obviate the same. It is therefore worthy of consideration, whether it may not be highly necessary to take further measures for the safety of the person of his said Excellency, and in particular, to order that he be attended and secured by a stronger guard, especially of Horse, as often as he goes abroad. ANNO DOM. 1623.

Hereupon it was agreed and resolved by the States of *Holland*, that, **There should be raised a new body of Horse, having the same pay as the Curassiers, to serve as Life-guards to the Prince; and that the number and command of them should be left to his Excellency's own ordering.——** **And further, that it should be considered in a full meeting, what might be yet done towards the preservation of the peace of the Commonwealth, and for preventing the like wicked attempts and conspiracies.——** And a Committee consisting of the Heers *van Brederode* and *Duvenvorde*, together with the Deputies of *Dort*, *Harlem*, *Delft*, *Leyden*, *Amsterdam*, *Alkmaer*, *Horn*, and *Enkhusen*, and the Great Pensionary were appointed to notify this Resolution to his Excellency; which being done accordingly, his Excellency returned thanks for the great care they took of him; but desired some time to consider whether he should make use of a party of his own Horse, or raise new Guards, and how many, and under what Officers. *The Resolution of the States thereupon.*

On the 15th of *March*, it was likewise proposed to be considered in the Assembly of the States of *Holland*, that, *Since it appeared by the letters of the Heer* van Stoutenburgh *and* Adrian vander Dussen, *that they endeavoured to keep up a correspondence in these Provinces, and to get returns of money from hence, notwithstanding they had been proved to be the ringleaders and managers of the horrible conspiracy against his Excellency and the Government, and that they had fled for the same: whether it might not be proper to obviate these practices by a Placard, and strictly to prohibit the writing any letters to them, or receiving any from them, or holding any kind of correspondence with them.* Whereupon it was agreed, that it was fitting so to do; and not only to forbid all correspondence with them, but also with any of their accomplices that were fled, provided it were done by consent of the supreme Court of Justice, and in the name of the States-General. In pursuance of this resolution, the Pensionary drew up such a sort of Placard, and transmitted it to the said Court to be examined, and in order to their inserting the names of the rest of the plotters. This Placard occasioned much debate, and it was long expected, but never appeared. A few days before, *Slatius* being betrayed by the uneasiness of his own guilty conscience, fell into the hands of those, who neither sought for him at first, nor knew him when they had him, but only kept him till he should be known. Flying away, he disguised himself in the habit of a Boor or Peasant, with an old slouching hat over his eyes, to prevent his being seen and known. Thus did he pass through *Amsterdam* about a week after the Plot was found out; from thence he went to *Harlingen*, in *North-Holland*, and so by sea to *Leeuwarden* in *Freesland*, and from thence to *Groninghen*, designing to take his way over the Moors to *Lingen*: but being come on foot to a village called *Rolde*, not far from *Koowerden*, he went into a publick house, and called for some drink. In the same place he met some Soldiers, together with the Quarter-master *William Blaw*, son of *Quirinus Blaw*, the Governor of the town of *Koowerden*, an old Soldier, who was expecting a convoy of money which came that way from *Groninghen*. As they were all sitting by the fire, the Soldiers talked about the long stay of the convoy. One said, perhaps it was taken; another, that it ran no risque, since it was impossible the enemy could know any thing of it; and a third, that it might easily be betrayed by a spy. *Slatius* hearing this dialogue, and knowing his own condition, was so pricked and tormented by his conscience, that although he had otherwise courage enough, he was so frighted, that he resolved to make the best of his way from them. And so he did; for whilst the Soldiers and their Officer went out to look after the convoy, *Slatius* paid his reckoning, and went out, leaving his Can of beer behind; so rashly and imprudently did his fear make him act. The Officer returning into the house, presently mist the man with the Boor's jacket, and observed his Can still full. Thereupon asking after him, and being told that he had paid for it, and was gone, he began to suspect whether he might not be one of the enemies spies. He pursued him with a couple of his Soldiers, and soon overtook him, carrying a loaf of Rye-bread, in which he had *The* Remonstrant *Minister* Slatius, *seeks to escape, but is taken and brought to the* Hague.

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The End of the Fifty-ninth Book.

THE HISTORY OF THE REFORMATION IN and ABOUT the LOW-COUNTRIES.

BOOK LX.

IN this ſituation and courſe of affairs, it appeared that the general averſion to the *Remonſtrants* increaſed daily, being fomented by the preaching and talking of the warm men among the *Contrare-monſtrant* Clergy, particularly *Smoutius* of *Amſterdam*, of whom the *Remonſtrants* ſay, that he ſhowed by his preaching, with whoſe ſpirit he was animated; and that if he did not indeed pray for fire to come down from heaven upon them, he kindled it at leaſt, as far as he was able, among the common people. *Triglandius* too, and others like him, were heard to rail no leſs; ſo that the hatred which had been conceived againſt them, was ſo far increaſed, that as they went along, there was a continued cry of ***murderers, aſſaſſinators of Princes, and traitors that deſerved to be torn in pieces by the mob.*** This brought them into great diſtreſs, they not knowing whether their lives or fortunes were one moment ſecure. Some of them were ſo terrified and diſcouraged, that they not only ſcrupled lending their houſes for meeting-places, but even ſuffering the Miniſters, who did not fly, to come into them; and the more, becauſe the Magiſtrates took occaſion from the conſpiracy, to proceed againſt them with more rigour, and to uſe all means of apprehending them. This likewiſe diſpirited ſome of their Teachers, and induced them to turn their thoughts towards ſigning the Act of Ceſſation, and others were tempted to abandon their native country for a time. *Samuel Lanſbergen*, formerly one of the Miniſters of *Rotterdam*, who till now had been a zealous promoter of the cauſe of the *Remonſtrants* in that town, immediately after the Plot broke out, addreſſed himſelf in a fright to the Government, for leave to ſubſcribe the Ceſſation, but it was refuſed him. Upon the ſame account did *Iſaacus Fredericus*, formerly a Miniſter at *Utrecht*, petition the States of that Province, whilſt he was yet ignorant how far the *Remonſtrants* were engaged in the matter, that he might be permitted to return with ſafety into the *United Netherlands*, and enjoy ſuch other liberties and privileges as the reſt of the ſubjects of their High Mightineſſes, upon his promiſing to abſtain for the future from all Eccleſiaſtical Functions. The Deputies of the ſaid Province brought this Petition into the Aſſembly of the States-General, and were not averſe to its being granted, but with this condition, that he ſhould not come into the City or Province of *Utrecht*. They alſo propoſed it to be conſidered upon this occaſion, whether it might

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The general averſion to the Remonſtrants *increaſes.*

The great Diſtreſs of the Remonſtrant *churches.*

Several of their Teachers fall off, and ſign the Act of Ceſſation.

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Rudolphus van Syl, formerly his Collegue in the Ministry at *Utrecht*, presented the like petition to the States, which at first they demurred too, but at length granted. This Gentleman complained since, in a certain letter, that he had subscribed against his conscience, being in a manner compelled to it; that his Cross sate much heavier upon him, after subscribing, than ever it did before; and that he was deprived of all maintenance, having lived a great while without any business, because of the great dislike which some of the *Remonstrants* shewed to his having subscribed. To which he added, *That the* Contraremonstrants *had made him great promises, and offered to support him very handsomely, in case he would oblige himself to come over to their church*; but that he was resolved, with his family, rather to suffer the greatest extremities, than to give any more offence. This declaration brought people into a better opinion of him. They took compassion of his miserable state, for they looked upon him to be a good-natured man, but a little timorous; besides, it was known that he had met with strong temptations from his nearest relations. Notwithstanding which, he afterwards recalled his promise of cessation, and continued to preach among the *Remonstrants* as long as he lived.

About the same time too, *Christianus Sopingius*, formerly Minister of *Warmond*, signed the Act of Cessation; and so did, after him, *Everhardus Foskule*, one of the *quondam* Ministers of *Kampen*, who had not preached among the *Remonstrants*, nor received any stipend at all from them. The same path was trod by several others, whose names do not occur to me.

But now the Act of Cessation having been revised by some of the Members of the States-General, was altered or inlarged after the following manner:

The Act of Cessation, *as enlarged by the States-General.*

I The under-written do promise and declare, sincerely, and with a good conscience, that I will now, and at all times hereafter, abstain from all Ecclesiastical ministrations and functions, and every thing relating thereunto, whether publickly or privately, directly or indirectly, as well within as without the towns, villages and places belonging to the United Provinces, **or depending thereupon. And I do further declare, that I neither was concerned in the murderous Plot against this State, and against the person of his Excellency the Prince of** Orange, **nor had any knowledge thereof. That I neither am engaged in any such society or body of men, who hold,** That we are not bound to submit to, or obey the present Governours and Magistrates of these Provinces; **nor am my self of such an opinion; but on the contrary, that I do detest and abhor the same; and I do hereby promise, that I will discover to the Magistrates all Machinations and Plots against the present Government, as soon as they shall come to my knowledge: And that I will behave henceforwards as becomes a private Burgher and Inhabitant of the land in all quietness and honesty, and regulate my conduct conformably to the commands of my Sovereigns. In testimony whereof I subscribe this paper ———**

The Act is read in the Assembly of the States of Holland, *but nothing is concluded.*

On the 1st of *April* this Instrument was read at the Assembly of the States of *Holland*; but as most of the Members found themselves not impowered to agree to the same, it was resolved that this affair should be referred to the subsequent Sessions, in order to be then debated and considered in a full Assembly; and the rather, because by that time there might be a further discovery made by means of the informations

mations taken by the Court, how far any of the *Remonſtrant* Clergy were concerned in the Plot. But notwithſtanding that thoſe of *Holland* came to no reſolution about it, their High Mightineſſes the States-General put the ſaid Act, as amended, in execution, and obliged *Foſkule* and others to ſubſcribe it. AN° DOM. 1623.

Aſſuerus Matthiſius, another Miniſter of the *Remonſtrants*, was dubious for a while, whether he ſhould ſign the Ceſſation or no, and communicated his ſcruples and reaſons to *Uitenbogart* and *Epiſcopius*, but received ſuch an anſwer from the latter, as ſatisfied him, and made him think no more of the matter: But he retired for a while out of the country, as did ſeveral others of the *Remonſtrant* Clergy at the ſame time: For inſtance, *Samuel Lanſbergen*, who had been ſtrictly enquired after, *Godefridus Paludanus*, *Jeremias Tymaker*, *Samuel Næranus*, *Gaſpar Selkart*, *Ægidius Seiſtius*, *Daniel Witſius*, *Abraham la Faille*, *Aſſuerus Pollio*, and others whoſe names do not occur to me. Some of them were for going to *Hamburg*, other to *Frederickſtadt* or *Tonningen*, and others elſewhere. Some made uſe of this journey as a diverſion, to the end that by quitting their ſtreightened lurking places, to which the rigour of the Placards had confined them, they might breathe a freer air abroad, and ſtay and ſee how things were like to go at home; and accordingly moſt of them returned, not long after, to their former ſtations; and a few ſate down at *Hamburg* or in *Holſtein*, and endeavoured to earn their bread there, by ſome buſineſs or other. *Several* Remonſtrant *Miniſters retire out of the Provinces.*

A few days after the Conſpiracy was diſcovered, *Carolus Rykewart* writ the following Declaration in his own defence.

A Declaration of Carolus Rykewart, *tending to juſtify himſelf with reſpect to the Conſpiracy.*

'FOraſmuch as a chriſtian is bound to purſue what is honeſt in the ſight of God and men, and for his own ſake to preſerve a good conſcience before God, and for the ſake of others, to endeavour at a good name, and a good report, which is more valuable than gold itſelf; and foraſmuch as for ſome time paſt, a general outcry has been againſt that ſect of chriſtians, commonly called *Remonſtrants*, as if they, or their Miniſters, were principally concerned in, or acceſſory to a certain great, heinous, and abominable crime of treaſon, as incendiaries and parricides; and ſince the aforeſaid accuſed perſons being hindered by the preſent circumſtances of their affairs, cannot purge themſelves *debité in judicio*, or in a legal manner, nor meet together in order to deliberate about their caſe, and to juſtify themſelves; and yet ought not to ſuffer ſuch ſcandalous cenſures to paſs upon them unanſwered, but to obviate the ſame forthwith, or as ſoon as it is poſſible and practicable: **Therefore**, I the underwritten, *Carolus Rykewart*, do moſt ſolemnly, and with truth and ſincerity, declare and proteſt, in the preſence of almighty God, before whom all things are naked and open, and before the Lord *Jeſus Chriſt*, who will judge both quick and dead, that I never had any part or ſhare in the guilt of the aforeſaid conſpiracy, nor any the leaſt thought, inclination, or will towards it; and moreover, that I do not know any perſon of what condition, ſtate or quality ſoever, nor ever did, who has been guilty of ſuch an execrable deſign.

'And the more clearly to make appear my own innocence in this matter, I will be ready at all times to put my ſelf into the hands of the Magiſtrates, and of Juſtice, provided that if my innocence ſhall appear to them, they will be pleaſed to give ſufficient aſſurances, that I ſhall not be diſquieted and moleſted on account of religion or conſcience, or what properly belongs thereto; and that at leaſt, if they ſhall not be pleaſed to grant me any further liberty than I have hitherto enjoyed, they will not reduce me to a worſe condition than I am in at preſent.

'And I am fully perſwaded, that the very ſame declaration will be made by all the reſt of my brethren, the aforeſaid *Remonſtrant* Miniſters reſpectively, for their juſtification.

'But if it ſhould appear that any of them have ſo far forgot themſelves, as to be guilty of any of the aforeſaid crimes (which God forbid!) 'tis juſt that they bear their well-deſerved puniſhment, without prejudice to others, who are entirely innocent, and who utterly deteſt and abhor the ſame, as incompatible with the nature of the doctrine they profeſs.

'Thus

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'Thus have I drawn up and ſubſcribed the preſent declaration, with a true honeſt 'and upright heart, as in the ſight and preſence of God, and in teſtimony of my in- 'nocence both now and for ever.

The 22d of *February*, 1623.

CHARLES RYKEWART, *Miniſter of* Jeſus Chriſt.

After this he retired likewiſe to *Hamburgh*, but did not remain long out of his native country, ever behaving himſelf with courage and conſtancy in miniſtring to the *Remonſtrant* churches, particularly at *Utrecht*, where before the Revolution in the year 1619, he had filled the publick pulpit for the ſpace of ten years.

Some Miniſters give great proofs of conſtancy.

There were likewiſe at this juncture ſeveral of the *Remonſtrant* Clergy, who without ſtirring a foot, or deſerting their flocks one moment, ſtayed in their native country; as for inſtance, *Adrian van den Borre*, the only Domeſtick Director, who after the impriſonment of his Collegues *Niellius* and *Poppius*, bore the whole burden almoſt of affairs, and the care of the churches; there were alſo *Albertus Huttenus*, *Bartholomæus Prevoſtius*, *Bernerus Veſekius*, *Dominicus Sapma*, *John van Galen*, *Paſchier de Fyne*, *John van Schoten*, *Lucas Molanus*, *Chriſtopherus Langerak*, *Hermannus Montanus*, *Reinerus Lieſſelius*, *Theodorus Bomius*, *Arnoldus Geeſteranus*, *Paulus Lindenius*, *Johannes Arnoldus Rodingenus*, both father and ſon, *Matthæus Burgius*, *Johannes Monachius*, *Reinerus Walenburg*, *Richard van Baxen*, *Walter Cornelisſon*, *Nicolas Lachterop* and others, too many to be here reckoned up. All theſe exhorted their people in all places to patience and perſeverance, giving demonſtrations of their innocence in relation to the conſpiracy. Their opinion was, that men ſhould ſuſpend their judgment till time could make the light of truth break forth through the dark clouds of uncertain rumours and accuſations, and give them an opportunity to diſtinguiſh between the innocent and guilty with diſcretion and certainty.

But in the mean while they found themſelves neceſſitated to live concealed, being in continual fear of the hands of the Scouts, and the eyes of informers, who hungered and thirſted after the money that was to be earned by diſcovering them; and never to go out or walk the ſtreets but at nights or at unſeaſonable times and in diſguiſes.

An account of the negotiation between the diſcarded Miniſters of Nimeguen *and the* Contraremonſtrants.

Whilſt men were thus expecting the ſequel of affairs, there came to light a tranſaction in the middle of the month of *March*, which had been carrying on a long time before at *Nimeguen*, and which after the diſcovery of the Plot was purſued and finiſhed. The three Miniſters *Gerardus Livius*, *Johannes Coitſius*, and *Henricus Leſterus*, who had been formerly deprived, and who having ſubſcribed the Act of Ceſſation, were allowed to live in town, did on this occaſion reconcile themſelves with the *Contraremonſtrants*. Thoſe of the *Remonſtrant* party were of opinion, that the agreement which they entered into, and which was afterwards ſtiled, *the Convention of* Nimguen, proceeded from worldly views, and love to external peace, reſt, eaſe, and honour. But theſe Miniſters proteſted quite the contrary, and one of them, namely *Livius*, gave an account of the whole tranſaction, by way of juſtification of what had been done, in a letter bearing date the 2d of *April*, O. S. 'They had been long tired, *he ſaid*, with the diſagreement among their own party. 'Moſt of the people were influenced more by human paſſions and prejudices than by 'the knowledge of the differences, and regarded perſons more than things. The 'town of *Nimeguen* being a frontier-place, ſtood in need of unity, in caſe it ſhould 'ever be attacked by the enemy. For attaining to which, an occaſion had offered, 'firſt at a conference between *Leſterus* and the Miniſter *Smetius*, into which *Coitſius* 'afterwards and the Miniſter *Leo* entered, and at laſt all three of them met ſeveral 'times with the three other Miniſters of *Nimeguen*, at the houſe of the Town-Secre- 'tary *Ameldonk Coits*, where they received ſuch explanations of their ſcruples and 'objections, that they thought it adviſeable to make yet further advances, in order to 'quiet, if poſſible, the people of the ſaid town, without including any others in their 'agreement. Their negotiation at the beginning turned upon the rejecting the fa- 'mous *Ten Poſitions* on the part of the *Contraremonſtrants*, and the ſubſcribing the

'Canons of the National Synod of *Dort*, on the other ſide; provided that *Livius*, *Leſlerus* and *Coitſius* might be allowed to conſtrue them by the writings of *Melanchon* and *Bullinger*. Hereupon followed a meeting of the Deputies of the Synod of *Gelderland*, with whom the three aforementioned deprived Miniſters had a conference both by word of mouth and in writing ſeveral days together, in the preſence of the old and new Conſiſtory, among whom were all the Burgomaſters and other Members of the Magiſtracy; at which conference they propoſed their objections againſt the VIth and XVth Canons, and received ſuch explanations as ſatisfied them; inſomuch, that they declared that if matters had been thus treated at the beginning of the ſeparation, the evil would not, as they imagined, have ſpread any further. For in the firſt place the conſequences drawn from the ſaid Canons were entirely rejected by them, the *Contraremonſtrants*, who ſaid that they deteſted them in the higheſt degree, and owned that they could not be holden without giving the greateſt offence to the churches. And as for what related to the particular doctrines of *Calvin*, *Beza*, *Piſcator*, and ſuch as they, upon thoſe ſubjects, they did not undertake to juſtify them, for they were not of the ſame mind, neither did they teach or preach ſo. And when they, the deprived Miniſters, quoted the Expoſitions of *Bullinger* upon ſeveral paſſages of Scripture, as for inſtance the text of *Matthew* xiij. 10. anſwer was made, that they approved of ſuch expoſitions, and that they might be freely embraced by others. Nay even both the paſſages out of the Canons made upon the *Firſt Article* were allowed by them in *Bullinger*'s ſenſe, by which means, *added he*, the contents of thoſe Canons were enervated and rendered ineffectual, and ſo were all the reſt.

'Then the ſaid Miniſters rejected and declared their abhorrence in general and particular of all the *Ten Poſitions*, not only in relation to the expreſſions, but even with reſpect to the ſubſtance and meaning of them. The Canons, they ſaid, ought to be ſo expounded, that none of thoſe Poſitions might be drawn from them. From whence the deprived Miniſters underſtood that it followed, that the Canons which ſeemed to ſupport the ſaid poſitions were likewiſe rejected. Then the other Miniſters, agreed that thoſe Canons which ſeemed to be ſomewhat dark, might and ought to be interpreted by others that were more clear and plain, provided they treated of the ſame matters.

'After all theſe things had been largely diſcuſſed, the Act of Agreement was drawn up, and laid before the deprived Miniſters; who thereupon engaged themſelves to ſubſcribe the Canons, according to the aforementioned explanations, at ſuch time as they ſhould be re-admitted to the Miniſtry.

Thus does *Livius* relate the negotiation at *Nimeguen*; ſubjoyning, that he and his brethren were incited to this agreement, by a ſincere and hearty diſpoſition towards the reſtoration of peace, being perſuaded that truth and the doctrine of piety would not be hurt by ſuch their proceedings, and that the deteſtable undertaking of *Slatius* and his accomplices (of which alſo they heard that the two good men impriſoned at *Harlem* had ſome knowledge) had given ſuch a blow to their cauſe, that it was high time to ſeek for peace, if ſo be it could be obtained in conſiſtence with a good conſcience.

This Convention or Act of Agreement was mutually ſigned on the 7th of *March*, O. S. as were the next day ſome other Articles as good and neceſſary for the re-eſtabliſhment of peace. We ſhall here inſert both thoſe Acts, to the end that our reader may fairly judge of them, and obſerve clearly how far the written Convention agreed with the oral Declarations, as related in the letter of *Livius*. Thoſe Acts were verbatim as follows:

FOraſmuch as after a verbal Conference between this Aſſembly and D. Gerardus Livius, D. Johannes Coitſius, *and* D. Henricus Leſlerus, *about ſubſcribing the Canons, it has ſo happened, that their Reverences have declared themſelves fully ſatisfied with the Explanations made by this Aſſembly, both by word of mouth, and in writing, touching their ſcruples and objections againſt the ſaid Canons, and ready to receive the ſame; and that if they could be aſſured of the liberty of doing it in ſuch a ſenſe, they ſhould make little or no ſcruple of ſigning them as ſcriptural; ſignifying, that to that end it would be very agreeable to them, if the ſum and ſubſtance of ſuch explanations were committed to writing, and communicated to them, and afterwards*

ANNO DOM. 1623.

kept by this Assembly, to the end that a proper report of the whole transaction might be made to the Synod: Wherefore *as the chief of their objections turned upon the VIth and XVth Canon on the* First Article, *from whence, as they thought, it seemed to follow, that* **the cause of guilt of unbelief and of eternal perdition, was not in man himself, but in the irresistible decree of God**; *to which they added, that there appeared a contradiction between the XVth Canon made upon the said* First Article, *and some of the other Canons upon the* Second, Third *and* Fourth Articles; *that it likewise seemed to be strange; that in case the aforesaid VIth and XVth Canons continued in force, it should be nevertheless advanced,* that God earnestly calls those to faith and repentance to whom he sends his word; that many will be damned for their unbelief and hardness of heart; that by virtue of such decrees, man is not laid under the unavoidable necessity of being damned; that it is not the purpose of God to aggravate the damnation of many, by calling them to the participation of his grace in *Christ*, insomuch, that it would be better for them at the day of judgment, had they never heard his word preached; that there is no rejection of children of believers, being yet in the wombs of their mothers, or dying in their infancy; *as the said XVth Article imports,* &c. *And this Assembly plainly perceiving that these objections were made with an eye upon the Ten well-known Positions rejected by the Synod of* Gelderland, Anno 1618, *and by the National Synod of* Dort, Anno, 1619, *as not being the doctrine of the* Reformed *churches, they have thought fit to declare, for the quieting the minds of the said* D. Gerardus Livius, D. Henricus Leflerus, *and* D. Johannes Coitsius, *and do hereby declare, that the said Ten Positions were truly and sincerely rejected and detested by the* Reformed *churches, as appears by the Acts of the Provincial and National Synods, and remain so still. And forasmuch as the Canons which were drawn up and received by the said churches have nothing contradictory in them, it ought to be understood, that none of the aforesaid Positions can justly be deduced or inferred, in the sense they have been rejected by the said Synods; and that the Canons ought to be so understood, that when one of them shall appear somewhat more obscure, it ought to be explained and construed by another being clearer and treating of the same matters; as for instance, whereas it appears to the said Brethren, that it is said in the VIth Canon,* that God's decree is the cause of the unbelief of many men, as it is also the cause of faith in believers: *In the Vth Canon on the contrary it is plainly said,* that the cause of unbelief, as well as of all other sins, is by no means to be imputed to God, but to man only. *As also whereas it is said in the XVth Canon,* Art. 1. that God will damn those who are reprobated, for their unbelief as well as for all other sins; *and this appears obscure to the said Brethren, since the* Reprobated *are not to believe that* Christ *died for them, it being maintained in the 2d Article of the VIIIth Canon,* that it is by the entirely free council, and gracious will of God the Father, that the enlivening force of the precious death of his Son is extended to all the Elect, in order to indue them alone with justifying faith, and thereby infallibly to bring them to salvation, *&c. This is therefore to be understood consistently with the IIId Canon, and the 2d Article, where it is said,* that the death of the Son of God is of infinite merit and value, and abundantly sufficient to attone for the sins of the whole world; *and according to the contents of the IIId Canon, Art.* 1. *and the Vth Canon, Art.* 2. *in which we are taught,* that God does so cause his word to be preached, that men are called to **Repentance** (which is brought to pass by preaching the law that is common to all men, as being the guide to *Christ*) and to **Faith** (which only belongs to souls humbled and mortifyed by the law;) for as none can believe, so neither can he be exhorted to such a faith in *Christ*, as to be persuaded that his sins are forgiven for the sake of the sufferings and death of *Christ*, and that he shall inherit eternal life, as long as he lives under bondage to sin, without repentance. *And again,* that all who truly repent of their sins according to God, and not according to the world, through the law, and are sensible of the burden of them, ought to fly to *Christ* as proposed to them in the Gospel, ought to believe in him, and consequently may and must be exhorted to faith in *Christ*; and this exhortation is not in vain to such, but is effectual to the end for which it is designed; so that the decree of God is very consistent with the means proposed for effecting it.

As

As a token that the reverend Brethren are ſatisfied by this Explanation with reſpect to the ſcruples they had entertained againſt the Canons, and that they will be ready to ſubſcribe the ſame, at a proper time and place, they have hereunto ſet their hands. ANNO DOM. 1623.

Done at *Nimeguen*, the 7th of *March*, 1623.

Signed by,

G. LIVIUS.
H. LEFLERUS.
J. COITSIUS.

Witneſs,

HIERONYMUS HOONDERBERINGA, V. D. M. at *Arnheim, Deputatus Synodi Scriba pro tempore.*

Articles containing the things which are judged uſeful and neceſſary for the re-eſtabliſhing peace among the people of this town.

I. That all offences which may have been given on either ſide, be recipzocally pardoned and from henceforwards forgotten for ever.

II. That the preſent Miniſters of this Town declare with the utmoſt ſincerity and integrity their abhorrence, abomination and deteſtation of the Ten known Propoſitions, and accordingly that they do reject them in the whole, and in all their parts, not only with reſpect to the manner of expreſſing them, but alſo in relation to the ſubſtance and ſenſe of them; as was formerly done at the Synod of Gelderland, in the year 1618.

III. That the late Miniſters promiſe to ſubſcribe the Canons of the Synod of Dort, but to propoſe them nevertheleſs to their people in ſuch a manner as Melancthon and Bullinger have done in their writings, which are mutually underſtood to agree with the ſaid Canons.

IV. In caſe unity can be eſtabliſhed on ſuch a foot, each ſide ſhould endeavour to ſtrengthen and confirm the ſame by carefully inſtructing the people, and uſing their beſt endeavours to take away and ſuppreſs all party-names, and all occaſions of calumniating one another, and employ all proper means, to the end that the minds which have been hitherto alienated from each other, may be now the more firmly and ſtrongly cemented together.

V. That in order to promote ſuch unity in the moſt proper manner, endeavours be uſed to maintain a good correſpondence on both ſides; and it ought to be mutually declared, that there is a ſincere and faithful union of hearts and affections, and that neither ſide ſeeks to impoſe on the other.

The original was ſigned by,

GER. LIVIUS.
HENR. LEFLERUS.
and JOH. COITSIUS.

At the bottom it was ſaid,

Compared with the original, and found to agree therewith. In preſence of me the underwritten.

Done at *Nimeguen* the 8th day of *March*, 1623.

It was ſigned by,

HIERONYMUS HOONDERBERINGA, V. D. M. at Arnheim, *Deputatus Synodi pro tempore Scriba.*

ANNO DOM. 1623.

kept by this Assembly, to the end that a proper report of the whole transaction might be made to the Synod: Wherefore *as the chief of their objections turned upon the VIth and XVth Canon on the* First Article, *from whence, as they thought, it seemed to follow, that* **the cause or guilt of unbelief and of eternal perdition, was not in man himself, but in the irresistible decree of God**; *to which they added, that there appeared a contradiction between the XVth Canon made upon the said* First Article, *and some of the other Canons upon the* Second, Third *and* Fourth Articles; *that it likewise seemed to be strange; that in case the aforesaid VIth and XVth Canons continued in force, it should be nevertheless advanced,* that God earnestly calls those to faith and repentance to whom he sends his word; that many will be damned for their unbelief and hardness of heart; that by virtue of such decrees, man is not laid under the unavoidable necessity of being damned; that it is not the purpose of God to aggravate the damnation of many, by calling them to the participation of his grace in *Christ*, insomuch, that it would be better for them at the day of judgment, had they never heard his word preached; that there is no rejection of children of believers, being yet in the wombs of their mothers, or dying in their infancy; *as the said XVth Article imports,* &c. *And this Assembly plainly perceiving that these objections were made with an eye upon the Ten well-known Positions rejected by the Synod of* Gelderland, Anno 1618, *and by the National Synod of* Dort, Anno, 1619, *as not being the doctrine of the* Reformed *churches, they have thought fit to declare, for the quieting the minds of the said* D. Gerardus Livius, D. Henricus Leflerus, *and* D. Johannes Coitsius, *and do hereby declare, that the said Ten Positions were truly and sincerely rejected and detested by the* Reformed *churches, as appears by the Acts of the Provincial and National Synods, and remain so still. And forasmuch as the Canons which were drawn up and received by the said churches have nothing contradictory in them, it ought to be understood, that none of the aforesaid Positions can justly be deduced or inferred, in the sense they have been rejected by the said Synods; and that the Canons ought to be so understood, that when one of them shall appear somewhat more obscure, it ought to be explained and construed by another being clearer and treating of the same matters; as for instance, whereas it appears to the said Brethren, that it is said in the VIth Canon,* that God's decree is the cause of the unbelief of many men, as it is also the cause of faith in believers: *In the Vth Canon on the contrary it is plainly said,* that the cause of unbelief, as well as of all other sins, is by no means to be imputed to God, but to man only. *As also whereas it is said in the XVth Canon,* Art. 1. that God will damn those who are reprobated, for their unbelief as well as for all other sins; *and this appears obscure to the said Brethren, since the* Reprobated *are not to believe that* Christ *died for them, it being maintained in the 2d Article of the VIIIth Canon,* that it is by the entirely free council, and gracious will of God the Father, that the enlivening force of the precious death of his Son is extended to all the Elect, in order to indue them alone with justifying faith, and thereby infallibly to bring them to salvation, *&c. This is therefore to be understood consistently with the IIId Canon, and the 2d Article, where it is said,* that the death of the Son of God is of infinite merit and value, and abundantly sufficient to attone for the sins of the whole world; *and according to the contents of the IIId Canon, Art. 1. and the Vth Canon, Art. 2. in which we are taught,* that God does so cause his word to be preached, that men are called to **Repentance** (which is brought to pass by preaching the law that is common to all men, as being the guide to *Christ*) and to **Faith** (which only belongs to souls humbled and mortifyed by the law;) for as none can believe, so neither can he be exhorted to such a faith in *Christ*, as to be persuaded that his sins are forgiven for the sake of the sufferings and death of *Christ*, and that he shall inherit eternal life, as long as he lives under bondage to sin, without repentance. *And again,* that all who truly repent of their sins according to God, and not according to the world, through the law, and are sensible of the burden of them, ought to fly to *Christ* as proposed to them in the Gospel, ought to believe in him, and consequently may and must be exhorted to faith in *Christ*; and this exhortation is not in vain to such, but is effectual to the end for which it is designed; so that the decree of God is very consistent with the means proposed for effecting it.

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As a token that the reverend Brethren are ſatisfied by this Explanation with reſpect to the ſcruples they had entertained againſt the Canons, and that they will be ready to ſubſcribe the ſame, at a proper time and place, they have hereunto ſet their hands. ANNO DOM. 1623.

Done at *Nimeguen*, the 7th of *March*, 1623.

Signed by,

G. LIVIUS.
H. LEFLERUS.
J. COITSIUS.

Witneſs,

HIERONYMUS HOONDERBERINGA, V. D. M. at *Arnheim, Deputatus Synodi Scriba pro tempore.*

Articles containing the things which are judged uſeful and neceſſary for the re-eſtabliſhing peace among the people of this town.

THat all offences which may have been given on either ſide, be reciprocally pardoned and from henceforwards forgotten for ever.

II. That the preſent Miniſters of this Town declare with the utmoſt ſincerity and integrity their abhorrence, abomination and deteſtation of the Ten known Propoſitions, and accordingly that they do reject them in the whole, and in all their parts, not only with reſpect to the manner of expreſſing them, but alſo in relation to the ſubſtance and ſenſe of them; as was formerly done at the Synod of Gelderland, in the year 1618.

III. That the late Miniſters promiſe to ſubſcribe the Canons of the Synod of Dort, but to propoſe them nevertheleſs to their people in ſuch a manner as Melancthon and Bullinger have done in their writings, which are mutually underſtood to agree with the ſaid Canons.

IV. In caſe unity can be eſtabliſhed on ſuch a foot, each ſide ſhould endeavour to ſtrengthen and confirm the ſame by carefully inſtructing the people, and uſing their beſt endeavours to take away and ſuppreſs all party-names, and all occaſions of calumniating one another, and employ all proper means, to the end that the minds which have been hitherto alienated from each other, may be now the more firmly and ſtrongly cemented together.

V. That in order to promote ſuch unity in the moſt proper manner, endeavours be uſed to maintain a good correſpondence on both ſides; and it ought to be mutually declared, that there is a ſincere and faithful union of hearts and affections, and that neither ſide ſeeks to impoſe on the other.

The original was ſigned by,

GER. LIVIUS.
HENR. LEFLERUS.
and JOH. COITSIUS.

At the bottom it was ſaid,

Compared with the original, and found to agree therewith. In preſence of me the underwritten.

Done at *Nimeguen* the 8th day of *March*, 1623.

It was ſigned by,

HIERONYMUS HOONDERBERINGA, V. D. M. at Arnheim, *Deputatus Synodi pro tempore Scriba.*

ANNO DOM. 1623. After this the Deputies of the Synod of *Gelderland* drew up an Act of Reconciliation; from whence it appeared plainly enough that the abovementioned three Miniſters, begging pardon for all that had paſſed, went over entirely to the *Contraremonſtrant* party, and obliged themſelves, as much as any of the Clergy on that ſide, to ſubſcribe to all the Canons of the National Synod of *Dort*. 'Tis true, the ſaid Act of Reconciliation was not worded much to the ſatisfaction of thoſe Miniſters, ſo that they cavilled about it; but being already embarked by their ſigning the *Convention*, they were forced to ſubmit to all the reſt, and conſent that the inſtrument abovementioned ſhould be read from the pulpit one *Sunday* in their preſence, whilſt they ſate with other Miniſters and Elders bare-headed, as did alſo the Magiſtrates, the Conſiſtory, and the whole Congregation, whilſt it was publiſhing. The ſaid Act ran thus.

The Act of Reconciliation of the three depoſed Miniſters of Nimeguen, drawn up by the Deputies of the Synod of Gelderland, and publiſhed in the church of the ſaid Town.

WHereas it is well known to this chriſtian Community, that Gerardus Livius, Henricus Leſlerus, *and* Johannes Coitſius, *being perverted by the corruption of the times, have approved of the doctrines contained in the* Five Points, *which have occaſioned ſo many diſputes; and that through human infirmity they have committed ſeveral offences againſt divers of the worſhipful Magiſtrates and the Conſiſtory of this town; for which offences they the ſaid three Miniſters were deprived of their Eccleſiaſtical functions by the Provincial Synod of* Gelderland, *holden at* Arnheim, 1618. Therefore, *theſe are now on the contrary to give notice to the church of* Chriſt, *that the aforeſaid Brethren, upon the explanations made by way of anſwer to their ſcruples, have acknowledged and teſtified under their hands,* that they do not only hold the Confeſſion of faith of the *Netherland*-churches and the Catechiſm of *Heidelberg* to be conformable to the word of God; but that they do likewiſe receive the Canons of the National Synod of *Dort* for ſcriptural, and are ready, like all other Miniſters, to ſign and ſubſcribe in a proper manner and at a due time, the ſaid *Confeſſion*, *Catechiſm*, and *Canons*, whenever they ſhall be called to the Miniſtry; as alſo that they are entirely reconciled to the worſhipful Council, and the preſent Conſiſtory of this Town, as repreſenting the whole Community, notwithſtanding all that has paſſed either by word of mouth, or in writing; acknowledging their ſorrow for the ſame, and deſiring that all offences may be conſumed in the fire of love; *and accordingly, they are hereby admitted and accounted* Reconciled *Brethren, and Members of the* Reformed *Church of* Chriſt. *And they have further promiſed, that they will henceforwards be conſtantly preſent at church, and at the approaching feſtival of* Eaſter, *partake of the Lord's Supper with the chriſtian Community, uſing all poſſible diligence to bring others thither too, as they have teſtified by their own venerable preſence; in conſequence of which the Chriſtian Community is hereby exhorted and intreated, to rejoice for theſe their Brethren, as they have formerly mourned, and to live in all brotherly love with them their ſaid Brethren, and to converſe with them to the glory of God, and to the edification of the Church.*

The *Remonſtrants* of *Holland* having ſoon after procured a copy of this Act, were much troubled and diſpleaſed at it, and endeavoured to bring them back. Some of their Clergy being aſſembled at *Amſterdam*, cauſed *Adrian van den Borre* to write them the following letter in their name.

Dear Fellow-Labourers,

'IT is hardly poſſible for us to expreſs how much we were ſurprized to hear of your being reconciled to the *Contraremonſtrants* upon certain terms and conditions. The firſt news we received of it, was attended with ſuch circumſtances as made it ſeem as if you had obtained ſome liberty of diſperſing the ſaving truth, in ſuch manner as might have made us hope and expect ſome good; if the juncture of time had not cauſed us on the other hand to deſpair of it. For when we conſidered that this agreement was made at a time when we were unde rhe greateſt ter-

'ror and conſternation, as being every where ſuſpected to be guilty, or at leaſt to be conſcious of the known conſpiracy, on which account we were accuſed of being aſſaſſinators of Princes, and were become the malediction or curſe of the whole world; for this cauſe it could by no means enter into our imaginations, that the *Contraremonſtrants* would at ſuch a juncture abate any thing of their uſual pretences, or allow you to ſtipulate any advantages on the behalf of truth. 'Tis well known, that fear and dejection are but indifferent counſellors, which the *Contraremonſtrants* having likewiſe well conſidered; have readily laid hold of a juncture ſo ſeaſonable for them, and ſo unſeaſonable for you. ANNO DOM. 1623.

'As ſoon as we got ſight of the *Agreement*, we immediately obſerved that it was very artificially contrived; that you were hampered and bound, but they (by reaſon that all matters were left to the deciſion of a Synod) were free, and could always extricate themſelves with honour and credit. We likewiſe remarked, that their form of rejecting the *Ten* famous *Poſitions*, was not drawn up *bona fide*, but was mixed with ambiguities, as appears by theſe expreſſions, *in the whole, and in every part compared with the whole.* Alſo, *as was done in the Synod of* Gelderland, *in the year* 1618, *as not being the doctrine of the* Reformed *churches.* It may likewiſe be ſuſpected, that the explaining of one Canon by another, is either inſnaring or impertinent, and nothing to the purpoſe; *inſnaring*, when in comparing the VIth Canon upon the *Firſt Article* with the Vth, it is ſaid, *that God's decree is the cauſe of unbelief in many, as it is of belief in others.* As alſo in ſubjoyning the word *Guilt*, or *Fault*, to the word *Cauſe*, with reſpect to God, who though he be a *Cauſe*, yet as he is a ſupreme and independent Lord, cannot be ſaid to be in the wrong, or guilty of any fault. And again, in comparing the XVth Canon on the *Firſt Article*, and the VIIIth on the *Second*, with the IIId on the *Firſt*, and the Vth on the *Second*, where they endeavour to obviate your objection, by a double Vocation or *Call*, firſt, *through the Law to Repentance*; and ſecondly, *through the Goſpel to Faith.* Whereas, according to their opinion, the *Firſt Call* is as unprofitable as the *Second*, without the grace flowing from the decree of election.

'It is alſo manifeſtly *impertinent and nothing to the purpoſe*; for inſtance, the comparing the aforementioned VIIIth Canon on the *Second Article* wit hthe *Third*, foraſmuch as the former ſpeaks of the council and deſign of God, in relation to thoſe for whom *Chriſt* was to die, but the latter of the value and ſufficiency of *Chriſt*'s death conſidered in it ſelf abſtractly from the deſign of God; to ſay nothing of the abſurdity of the propoſition which precedes this explanation, to wit, *that the church does not advance or maintain any thing contradictory.* Conſider likewiſe, that at firſt ſight they ſeem indeed to grant you ſomething, by ſaying, *that you may inſtruct the people according to the principles of* Melancthon *and* Bullinger, *as expreſſed in their writings*; but then on the other hand they expect, that by your receiving the Canons as ſcriptural, and teaching them in the ſenſe of thoſe Divines, and acknowledging at the ſame time, that the ſaid Divines do agree in ſubſtance with the Canons, you do in reality get nothing more than that *whilſt you pretend to be* Contraremonſtrants *in opinion, you act like* Remonſtrants *in practice*; as indeed moſt of the preſent *Contraremonſtrants* themſelves do.

'But though all this had been got over without difficulty or ſcruple, yet we conceived, that ſuch an *Agreement* would laſt no longer than your own lives, and that your people being thereby allured into the church, whilſt the *Contraremonſtrants* keep in their own hands all the promotions to benefices and ſchools, poſterity would fall into, and remain in thick darkneſs, and a deplorable ſlavery.

'However, as theſe things did not appear ſo plain to every body, there happened ſeveral debates and arguments among us and other Brethren; and we were under apprehenſions, that not only the common people, but even ſome of our own order, might be enticed and deceived by the ſaid Act, on account of the artifices and ſnares made uſe of in it. Yet when afterwards the Inſtrument of Recantation came to our hands, which having doubtleſs been ſeen by you, before it was read from the pulpit in your preſence, and to which your conſent was teſtified by your heads being uncovered, then we ſaw plainly into the bottom of the buſineſs, and had no occaſion to fear that any who ſaw it as well as we would be miſled, but rather that many, being quite tir'd with the difficulties they met with, and following the example you have ſet 'em, might

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'might thro' ignorance proceed to an open deſertion of our Confeſſion. If it had not been 'for this recantation, we might with ſome reaſon have reported every where, that you 'ſtill continued to be on our ſide; and you on your part, might have confirmed the 'people in their adherence to the doctrine of the *Remonſtrants*. But by this recantation 'you have plainly departed from this doctrine, acknowledging yourſelves miſtaken, 'and that you have been altogether in the wrong, taking to yourſelves and laying 'on the body of the *Remonſtrants* the blame of all the ſcruples and difficulties that 'have been made; whilſt at the ſame time you have entirely juſtified the *Contra-remonſtrants* in their impious opinions, and all their unchriſtian proceedings. Dear 'Brethren, how came you thus to apoſtatize? Is then the truth, for which you 'have undergone ſo much ſhame and contempt, for the honour and love of which 'you have ſuffered yourſelves to be turned out of your benefices, and deprived of 'your ſtipends; for which you have led ſuch wretched lives for almoſt theſe five 'years, is it now turned into a lie? Have you, upon a further inquiry into the mat-'ter, diſcovered good and ſubſtantial arguments, ſufficient to countenance your change 'of opinion? In the name of *Chriſt Jeſus*, communicate the ſame to us. The pre-'ſent circumſtances of our affairs are not ſo ſweet and charming, as not to tempt 'us to get out of them, if we could do it with a good conſcience. It is neither am-'bition, nor obſtinacy, nor any other carnal paſſion which has made us to perſevere 'till now, and to undergo all theſe diſmal inconveniences, but the pure dictates of 'our conſciences. This, the Lord knows, who ſees and hears all things, and from 'whom we can hide nothing. But if it has ſo happened, that you have not been in-'duced by any good and godly reaſons, but only by human frailty, fear and de-'jection, being led away by the conſideration of the troubleſome times, in which we 'live: ah, Brethren, give glory to God, and return. Think within yourſelves how 'much you have cauſed us, and all thoſe who love peace and truth, to grieve and 'lament, and what offence you have thereby given to others. There are ſome who 'being tired with theſe troubles, have only waited for your example, who having 'gained their deſire, and believing they can ſhelter themſelves behind ſuch a breaſt-'work, will readily follow your ſteps. We are already informed of five of the late 'Miniſters in the Biſhoprick of *Utrecht*, who having made a previous application to 'the Deputies of the Synod, have thereupon been received. And what is moſt re-'markable in their agreement, is, *That they declare they have no more ſcruples nor 'objections in relation to the Canons, but do entirely acquieſce therein, receiving them 'with a ſafe conſcience, rejecting the errors which are ſtigmatized by the ſaid Canons, 'and that* (mind the expreſſion) **with the utmoſt ſincerity, and without any mental 'reſervation, or particular explanation.** Obſerve, how thoſe who have every 'thing now to their mind, urge and tempt people, when they find how things are 'going. *Triglandius*, in his obſervations upon our Memorial, glories ſufficiently 'in your change; exhorting us to come back again to his church; *as*, ſays he, *The 'three late Miniſters of* Nimeguen *have done, who have thereby ſet a good example, 'renouncing the doctrines of the* Remonſtrants *about the famous* **Five Articles,** *and 'embracing thoſe of the* Reformed *churches, as explained and eſtabliſhed in all parts 'and points by the National Synod of* Dort; *and who have propoſed to uſe their ut-'moſt endeavours to bring over others.*

'Thus have you ſigned a *Carte-blanche* to your adverſaries. But in caſe you have 'been brought thus far by the motives and inſtigations of conſcience, we have no-'thing more to ſay, knowing, that men are bound to follow the dictates of conſci-'ence, without having any regard to the judgment of the world. But if it be 'otherwiſe with you, if you are ſtill of the ſame opinion as formerly, and intend to 'perſevere therein, conſider well whether you ought not to confeſs it before men. 'And how can you do it with ſincerity, whilſt this *agreement* and *recantation* ſub-'ſiſt? Perhaps you will reply, that you made all theſe advances, in order to put an 'end to the ſeparation, of which you were tired: thus far it is well. But is ſepara-'tion to be avoided by departing from, and making a ſacrifice of truth? And by 'joining yourſelves to ſuch a church, which having often offered peace to others, 'notwithſtanding their diſagreeing in theſe and other points, yet when they thought 'themſelves the maſters, refuſed the ſame to their fellow-ſubjects, fellow-citizens, and 'fellow-labourers, who deſired nothing but peace, and without convicting them of

'any other crimes, expelled them the country into a miſerable exile, after having 'deprived them of their livings, meerly for differing from them in theſe matters? 'How can the love of peace dwell in the hearts of ſuch men? We are far from be-'lieving you can expect much favour from them on account of this your agreement. 'On the contrary, Brethren, there is good reaſon to ſuſpect from what has ſince 'happened at *Utrecht*, that they will oblige you to renounce publickly before the 'Synod, *all mental reſervations and private interpretations*, before they allow you 'to be duly qualified for a *Call*; and when that is done (and conſider with yourſelves 'whether your conſciences will ſuffer you to do it) they will probably give you the 'trouble of a long attendance, and you may think yourſelves will uſed, if, at laſt, 'out of pure favour and compaſſion, they beſtow on you ſome ſorry living. ANº DOM. 1623.

'Beſides, that they will be always watching your ſermons and private diſcourſes, 'following you cloſe at the heels, and ſpying your whole courſe of life.

'You muſt likewiſe go and ſtudy *Melanchthon* and *Bullinger* again, and take care 'to uſe none but their own words, leaſt you ſhould be found tripping, and accuſed 'of infringing your own ſtipulations.

'Conſider further too, how you will like it, when they, our enemies, ſhall op-'preſs us and ours more and more, and that you yourſelves, upon this or that occa-'ſion, ſhall be forced to pronounce ſentence againſt us.

'And ſuppoſe nothing of this ſhould happen, but on the contrary, that you ſhould 'be preferred and exalted to ſome eminent ſtation, or that you ſhould not be watched 'or ſpied, or that they ſhould not be obliged to confine yourſelves to preach in the 'ſtile of *Melanchthon* or *Bullinger*; and laſtly, that you ſhould never be obliged to join 'in any condemnation of us, yet what if your own conſciences ſhould accuſe you for 'what you have done? Would not that be an evil great enough? But be it how it 'will, we can by no means comprehend, how you that were as much of the *Remon-'ſtrant* perſuaſion as any of us, could in the ſpace of a few days, *Quaſi per ſaltum 'imo per raptum*, or all at once, become tight *Contraremonſtrants*, which has been 'nevertheleſs ſaid of you publickly, and in print by a noted perſon of that party.

'But not to enlarge upon ſuch an odious ſubject, we will draw towards a conclu-'ſion, beſeeching you in the name of the great Saviour of the world, that you will 'ſtill hold for truth what you have formerly, as well as we, believed in your 'hearts and confeſſed with your mouths; and that you will give ſuch glory to '*Chriſt*, and to his holy word, as to break through all human ties and bands for 'the ſake of it. Come back, at leaſt ſo far Brethren, as not to ſuffer that men 'ſhould accuſe you of holding any opinions or doctrines before the world, different 'from what you hold before God. Would you not be aſhamed to own, that you 'were overcome by fear or cowardiſe, or any other human infirmities? Set before 'your eyes the example of *Iſaac Frederickſon*, who not long ago, being moved with 'fear, petitioned the States General to allow him to return into the land, offering 'to deſiſt from preaching and all other eccleſiaſtical functions; and yet afterwards, 'through pure remorſe of conſcience, did not ſcruple by a contrary petition to re-'voke his former, not regarding the reſentment of the Government, which he had 'reaſon enough to expect from ſuch a proceeding. Make them therefore rejoice 'whom you have made ſorrowful by your deſertion, and raiſe up thoſe whom you 'have thereby cauſed to fall, or weakened. Though our affairs are in a bad con-'dition at the preſent, yet are they not quite deſperate; had we but adhered to 'each other in a uniform *Confeſſion* of the truth, we might have tired out our op-'preſſors by patience and perſeverance, notwithſtanding theſe late troubles fallen upon 'us. For the Lord, the God of *Iſrael*, and the Prince of peace, is ſtill living; he 'will not forſake thoſe who profeſs his truth, but bleſs them with his ſaving peace. 'Our Saviour *Chriſt* confirmed thoſe truths which you have confeſſed, with his 'moſt precious blood. He is invincible. How much ſoever his truth is oppreſſed, 'and under what pretence ſoever, it will nevertheleſs triumph at laſt. Let us there-'fore adhere to the profeſſion of it, that when he comes, he may find us ſo doing. 'And although we were to ſuffer much more than we have done, for the ſake of it, 'yet ſhall we have this ſweet ſatisfaction in our hearts, that we have defended the 'divine and ſaving truth, and that we have and do ſuffer for the ſame. Yet a little 'while, and he that ſhall come, will come. Lord *Jeſus* come quickly! Take in 'good part this our Epiſtle, as proceeding from ſincere and well-meaning hearts.

This

ANNO DOM. 1623.

'This the Lord knows, Brethren, who ſees and penetrates into all things, and to 'whoſe protection, care, conſolation and guidance, we recommend you.

'*Gaſper Barlæus*, who, upon the breaking out of the Plot, was ſo terrified, that 'he ſeveral times frequented the aſſemblies of the *Contraremonſtrants*, fell afterwards 'into a deep melancholy, ſo far as to be in a manner deprived of his underſtanding; 'and now that he is come to himſelf again, nothing burdens his conſcience more 'than his having made that ſtep, as having given offence to many good men, by 'ſeeming to countenance and approve of the proceedings and opinions of the *Contra-* '*remonſtrants*, neither of which he could do with a ſafe conſcience.

May 23. 1623.

We remain

Your loving Friends and Collegues, ſome of the Remonſtrant *Clergy met at* Amſterdam, *and in the name of all,*

ADRIANUS BORRIUS.

But this letter availed nothing. They went on, and conformed yet more to the humours of the *Contraremonſtrants*, to the great trouble of thoſe who were perſwaded that they were ſtill as much *Remonſtrants* in their hearts as ever, and that they acted contrary to their own conſciences. When *Grotius*, who was in *France*, got notice of the abovementioned accommodation, or reconciliation, he was much diſturbed at it, not being able to imagine how they could come in to it. *Uitenbogart* and *Epiſcopius* pronounced it a ſcandalous agreement; but perceiving that this matter had been upon the anvil long before the plot, and that the ſeal of the Communion or holy Sacrament had been affixed to it, they were of opinion that nothing more was to to be done. Beſides, *Adrian van den Borre* writ to them, and acquainted them, that this Convention of *Nimeguen* was not like to do the cauſe ſo much miſchief as was apprehended, neither would it be imitated but by ſuch as, fainting under the difficulties they met with, loſt their courage, and yielded to their conquerors. However, thoſe men carried a great many of their people along with them to church; but the reſt kept together, and ſhewed an abhorrence of ſuch an agreement.

A few days after the ſigning the aforeſaid agreement, *Henricus Meilingius*, formerly Miniſter of *Arnheim*, writ a letter to the Court of *Gelderland*, deſiring to be received on the ſame foot, and allowed to return into the Province, which, if I miſtake not, was granted him. And ſome time after that, five other *Remonſtrant* Miniſters in the Biſhoprick of *Utrecht*; to wit, *Petrus Boſchius*, *Antonius Hornhovius*, *Aſſuerus Johannes*, *Wilhelmns Ridderſbach*, and *Johannes Bornius*, (who had all of them before ſubſcribed the Act of Ceſſation) trode in the path of thoſe of *Nimeguen*, and reconciled themſelves with the Deputies of the Synod of *Utrecht*, on the 24th of *April*, O. S. In the firſt place, to ſhow their readineſs to embrace the *Agreement* of *Nimeguen*, they preſented a certain Memorial to the ſaid Deputies, in the preſence of the States Deputies; namely, the Heers *Adrian Ploſe*, *Govart van Rede*, Lord of *Amerongen*, and *Peter vander Lingen*, who were then met together in the church called the *Buurkerke*. The Deputies of the Synod were, *Bernardus Buſhof*, one of the Miniſters of the City of *Utrecht*; *Petrus Waſſenburg* of *Amerſfort*; *Helmichius* of the *Rhine-Fens*; to whom were added as extraordinary Deputies of the ſaid Synod, *Langius*, another Miniſter of *Utrecht*; *Arnoldus Ortkampius*, another of *Amersfort*; and *Laurentius Modæus* of *Wyke*.

Five Miniſters of Utrecht *follow the example of thoſe of* Nimeguen

The Memorial which was introductory to the Treaty, ran thus:

'FOraſmuch as we the underwritten, late Miniſters in the Biſhoprick of *Utrecht*, have ſeen and peruſed the Act of Conformity and Agreement, concerted be- 'tween the Deputies of the Synod of *Gelderland*, andthe late Miniſters of *Nimeguen*, 'and have heen likewiſe fully informed of the proceedings in that affair, which 'were very acceptable to us, as tending to eſtabliſh peace in the church: Therefore, 'We do by theſe preſents declare, that we are ready to enter into the like Conven- 'tion with the Deputies of the Synod of this Province, conformably to the Act and 'Articles hereto annexed, provided we have no other terms impoſed on us; and that 'after

' after having approved of the Act of the *Nimeguen* Miniſters, we are ready to ſign the Canons of *Dort* in due time and place. ANO DOM. 1623.

Subſcribed by,

P. BOSCH.
J. BORNIUS.
ASSUERUS JOHANNIS.
WILHELMUS RIDDERSBACH.
ANT. HORNHOVIUS.

At the end of this Memorial, they annexed the Act of Agreement of the 7th of *March* at *Nimeguen*, together with the Articles following the aforementioned Act.

What was further agreed among them, and approved and done by them, may be ſeen by the following Acts and Declarations.

This day being the 24th of April, 1623, there appeared at the Meeting of the Deputies of the Synod of the Province of Utrecht, the following perſons, D. Petrus Boſchius, Ant. Hornhovius, Aſſuerus Johannis, Wilhelmus Ridderſbach, and Johannes Bornius, late Miniſters reſpectively of Wyke, Werkhoven, Eem and Barn, Tull, Wael and Overlang Brook; and by a Memorial which they had ſeverally ſubſcribed, offered to enter into a treaty with the Deputies of the Synod, after the ſame manner as was done at Nimeguen, between the Deputies of the Synod of Gelderland, and the late Miniſters of that town. Upon this offer, each of the abovenamed perſons being asked one by one, whether they were fully informed and ſatisfied about the Conference of Nimeguen, and whether they could conform themſelves thereto with a ſafe conſcience? All of them in general, and each in particular anſwered, and readily declared their conſent to the ſubſtance of the following form.

' PEtrus *Boſchius*, *Antonius Hornhovius*, *Aſſuerus Johannis*, *Wilhelmus Ridderſbach*, and *Johannes Bornius*, have declared at the meeting of the Deputies of ' the Synod on the 24th of *April*, that they acquieſced in the Act agreed upon at the ' Conference of *Nimeguen*, bearing date the 7th of *March*, 1623. and the Declaration made therein, which is likewiſe fully approved by the Deputies of the Synod of this Province, in relation to the doctrine of the *Reformed* churches; againſt ' which, or againſt any part, or point thereof, they had no ſcruple or objection to ' make. And that they received with a ſafe conſcience all that was received by the ' National Synod of *Dort* holden in the year 1619, and rejected thoſe errors which ' the ſaid Synod rejected; promiſing further, to ſubſcribe at a proper time to the *Netherland-Confeſſion*, the *Heidelberg-Catechiſm*, and the *Canons* of the ſaid *National Synod*, ſincerely, and without any mental reſervation, or private interpretation. ' And for the further aſſurance thereof, they have ſigned theſe preſents on the 24th ' of *April*, 1623.

P. BOSCH.
ANT. HORNHOVIUS.
ASSUERUS JOHANNIS.
WILHELMUS RIDDERSBACH.
J. BORNIUS.

Compared with the original, and found to agree, this 25th of *April*.

Witneſs,
PETRUS WASSENBURGH,
Deputatorum Synodi Scriba.

After this, An act of Reconciliation was prepared, which was to be read in the churches of the places of their reſpective habitations.

The Act of Reconciliation, appointed to be read in the churches of the places where they reſided.

THeſe are to inform the Chriſtian Community, That D. Petrus Boſchius, D. Aſſuerus Johannis, D. Antonius Hornhovius, D. Johannes Bornius, *and* Wilhelmus Ridderſbach, *late* Remonſtrant *Miniſters of* Wyke *by* Dureſtadt, *at* Eem *and* Barn, *at* Werkhoven, *at* Overlangbrook, *and at* Tull *and* Wale *reſpectively, having been diſcharged*

ANNO DOM. 1623. *discharged and dismissed from the publick exercise of their Ministry, for refusing to subscribe the Canons of the National Synod, holden at* Dort, *in the year* 1619, *are now again reconciled to the church, upon a previous declaration made by them, and admitted Members of the* Reformed *churches, after having signed a certain Act with their own hands; which Act was word for word as follows.*

Here was inserted the abovementioned Act, signed by them the 24th of *April.*

BEsides which, the persons beforenamed solemnly promise, that they will henceforwards diligently frequent the hearing of God's holy word, and upon the first, as well as on all other occasions, partake of the Sacrament of the Lord's Supper, as a proof of their conformity in doctrine, and will moreover encourage others to do the like, as far as lies in their power. Whereupon the christian Community is exhorted and intreated to bless and praise Almighty God for the same, and to live with the said persons in all brotherly love, charity, and friendship, to the glory of God, and to the edification of the Church of Jesus Christ.

Compared with the original, and found to agree.

Witness this 25th of
April, 1623.

PETRUS WASSENBURGH, *&c.*

Then followed the conclusion of the treaty, which is thus entered in the Acts.

'UPon this declaration and subscription, together with solemn assurances of diligently frequenting the church, and of receiving the Holy Sacrament upon 'the first, and all other opportunities, in token of unity in doctrine, and of bringing 'others to conformity, as far as they could, the beforementioned *Remonstrant* Mi-'nisters were admitted and received into the church, as reconciled to the true *Re-'formed* doctrine, and their case, as to the rest, was recommended to the Provincial 'Synod; and the Deputies of the said Synod have promised, at their request, to join 'in the dispatch of it. And to the end that the respective churches may have due 'notice hereof, the Act of Reconciliation hereunto annexed was drawn up, in order 'to be published at the places of their residence, in which Act they have jointly ac-'quiesced, and thereupon the hand of Brotherhood is granted to them.

Compared with the original, and found to agree.

This 25th of *April*,
1623.

Witness,

PETRUS WASSENBURGH, *&c.*

From these Acts it may be observed, that these Clergymen of the Bishoprick of *Utrecht*, could not be admitted on the foot of the Convention of *Nimeguen*, but were forced to go yet further, and declare that they acquiesced entirely in the doctrine of the *Reformed*, that is to say, the *Contraremonstrant* church, *without having any manner of scruple or objection against any points of the said doctrine*; and besides, *that they rejected all that was rejected by the National Synod of* Dort, *and received whatsoever was established by the said Synod, promising to subscribe the* Confession, Catechism, *and* Synodical Canons, *without any mental reservation, or private interpretation.*

Not long after, the *Remonstrants* published a certain treatise entituled, *The* Nimeguen Convention, *or reflections on the union between the Deputies of the Synod of* Gelderland, *and the deprived Ministers of* Nimeguen, with a comparison between the doctrines contained in the *Ten Positions* of *Gelderland*, and those of the Synod of *Dort*; and further, an opposition of the doctrines of *Melancthon* and *Bullinger* on the one hand, and those of the aforesaid Synod on the other, for a warning as well to the

Remonſtrant Clergy, as to their flocks, who had been inſnared, as the author ſtiled it, or might be attacked by ſuch a *deceitful Agreement*. On the title page was quoted the 24th verſe of the xth chapter of the Epiſtle to the *Hebrews*. ANNO DOM. 1623.

In this treatiſe the writer endeavoured to ſhow, that the *Agreement* contained divers things that were fallacious and equivocal, that the Ten Poſitions were not *bonâ fide* rejected, being in reality conformable to the doctrines of the Synodical Canons; that the doctrine of *Melanctbon*, that eminent perſon, that Schoolmaſter of *Germany*, that ſhining light of the *Reformation*, with whom *Bullinger* alſo agreed, and which they had the aſſurance to maintain agreed in ſubſtance with the Canons of *Dort*, was entirely contrary; inſomuch, that it might be juſtly maintained, that fire and water, light and darkneſs, yea and no, might as well unite together, as doctrines ſo diametrically oppoſite to each other; that it was not to be doubted but that thoſe perſons knew better than what they ſaid; that *David Paræus* had indeed done the utmoſt to varniſh over the doctrine of *Abſolute Predeſtination*, and the matters relating to it, and to make it paſs for the doctrine of the *Reformed* churches, but yet was not ſo bold as to cover his own notions with the name of *Melanctbon*, but on the contrary plainly owned, that *Flacius Illiricus* was more orthodox in thoſe points than his adverſary, that is, *Melanctbon*, againſt whom, the former had writ. That likewiſe before this, *Adrian Smout* had been ſenſible that the opinions of the *Contraremonſtrants* did by no means agree with thoſe of *Melanctbon*, whom he therefore ranked among the *Pelagian Hereticks*, either *whole* or *half*.

The *Remonſtrant* party looked upon this book to be learnedly and nervouſly written, and thanked the author for the Warnings therein contained. It appeared then, as moſt other writings, without a name, but the Author of it was *Bartholomeus Prevoſtius*, formerly Miniſter of *Freſewick*, otherwiſe called *The Ford*, a very learned Divine, who afterwards, in the time of peace and liberty, diſcharged the office of a Miniſter among the *Remonſtrants* at *Amſterdam* with great applauſe, and who continued to officiate among them ſeveral years after he had loſt his ſight, by the ſtrength of his memory, and by cauſing others to read to him thoſe notes and papers which he had writ whilſt he enjoyed the uſe of his eyes.

Soon after the publication of this book, two of the abovementioned Miniſters of *Utrecht*, namely, *Wilhelminus Ridderſback* and *Aſſuerus Johannis*, renounced and revoked the Agreement they had made. They complained, that it had been propoſed to them, that they muſt entirely reject all the opinions of the *Remonſtrants*, and conform in all points to thoſe of the *Contraremonſtrants*, which their conſciences would not ſuffer them to do; and that they had been treated very uncivilly and unchriſtianly. They added, that they had never met with ſuch people in their lives, and that they could not ſufficiently thank God that they were got rid of them, and would much rather beg their bread, than be obliged to hold ſuch communion with the *Contraremonſtrants*. *Two of the five revoke the Agreement.*

As for the reſt of the reconciled Miniſters of the ſaid Province, *Uitenbogart* and *Epiſcopius* ſpeak of them in a letter to *van den Borre*, after the following manner, *We have not loſt much by thoſe perſons, but the ſcandal they have given is great. They only preach, that they may eat. Thus the God which many worſhip, is their belly.* But this connexion of matters, which could not eaſily be ſeparated, has carried me a little too far; I ſhall therefore return to others that fell out earlier, and recount how the firſt news of the diſcovered conſpiracy reached the ears of the two Foreign Directors, the aforenamed *Uitenbogart* and *Epiſcopius* whilſt in *France*; how they were afflicted at it, and what they writ thereupon to *van den Borre*, and others of their perſuaſion, within the Provinces; together with the counſels they ſuggeſted upon the ſubſequent events and troubles. For theſe things being extracted out of their private letters, which they writ to their moſt truſty friends, and which are ſtill in being, plainly diſcover their moſt ſecret thoughts, which ought to be known, in order to penetrate into, and fathom the very bottom of theſe events, and ſo to diſcover the truth in its ſimplicity and nakedneſs, which ſome out of partiality endeavour to diſguiſe.

The firſt letter which they writ to *van den Borre* about this time, bore date the 7th of *March*, and was as follows:

ANNO DOM. 1623.

A letter of Uitenbogart *and* Episcopius *on occasion of the discovery of the Plot.*

Reverend and Dear Collegue, and Worthy Friend,

'THE extreme sorrow and dejection, occasioned by the dismal news brought to us out of our native country, which grows daily worse and worse, and whereof we do not as yet see any end, is the reason why we did not sooner return an answer to yours of the 21st of *February*. And now that we are about to speak, we are dumb, and know not where to begin, nor where to end. Who could ever imagine that any man that is accounted one of us, should so far transgress? Good God! Is this bearing *Christ*'s Cross with patience, and expecting either no temporal deliverance at all, or by none but lawful means, as has been always the profession of our fraternity in general? O how well do we know that you, and those two good men who suffer that grievous confinement at *Harlem*, to say nothing of so many thousand other pious souls, are innocent of this abominable design! And yet all of us together shall be obliged, for the sake of some, to bear this burden, though we were innocence itself, neither will reason or justice be heard, especially by them who look upon this as the fairest opportunity in the world, to do what they have long desired, namely, to trample under foot, and utterly destroy us. You rightly term the accomplices of this vile action, violent and carnal men, and justly add, that impatience, revengefulness, ambition, and temerity have been their privy counsellors! We see very plainly, that our ruin is unavoidable, though we cannot yet be sufficiently sensible of all the dangers with which we are threatened both at home and abroad. For all of us, even the very best among us, and those that are as innocent of any such attempt as a child newly born, are devoted to the like treatment, and stink in all men's nostrils, nay, we are become the very off-scouring of the world. A sea of troubles overwhelms us, and we are made as a threshing-floor.

'But notwithstanding all this, we freely own, that the innocence of the good ought to be made known, and the defence of the body in general undertaken. But we cannot tell how to set about it, because we are ignorant of the true state of affairs. Nobody writes to us; all that we hear comes to us through the hands of such who wish us no good, and others are quite silent. We had prepared something, but keep it back, because, as fame says, every day more and more appears, which puts a new, and a more ugly face on our cause. There is one matter in particular, which bears hardest of all upon us, and which we beg most heartily, yea, and conjure you in the name of *Christ Jesus* our Lord, may be cleared up, and placed in a true light as soon as possible. You were pleased to acquaint us, that it was reported of our imprisoned Brethren at *Harlem*, that they too were conscious of this business, but that however they had opposed the carrying it on, and that you were of opinion that this was said only to render them odious, since, contrary to their temper, they had not said one word of it to a third person. And so we understood it. But besides that the Placard of *Utrecht* speaks positively of certain Meetings holden we know not where, at which it was debated and resolved to assert our cause by force of arms, (though we cannot believe it) it is now strongly reported from a certain letter writ to somebody here (but not to us) that the two imprisoned Brethren have owned, that in a certain Town (either *Utrecht* or *Harlem*) there was a Meeting held in their presence, and that it was there concluded by the plurality of votes, though the said two brethren were of a different opinion. Now notwithstanding that we never heard before of any such Meeting, and yet less, that any such matters were debated in it, and carried by a majority of voices, and that we do not believe that *Statius*, who was so well known, would have been admitted at any such Meetings (and consequently do by no means imagine that it was true, or that the aforementioned Brethren ever knew of it) yet that positive assertion contained in the Placard does so affect us, that we dare not undertake the defence of the common cause, as long as we have no account at all of the truth or falsity of this. It is therefore the most earnest request of all of us, that without loss of time we may be satisfied about it, the common cause, as well as we ourselves, being so much concerned therein.

'Whether this letter will meet you in your native country, or elsewhere, we know not; but we only beg, that as soon as it comes to hand, we may have your answer in relation to this business, as far as you know any thing of it, together with any

'further

'further particulars and circumſtances of this diſmal tranſaction, we being otherwiſe o- ANº DOMI
'bliged to do nothing more in it, till we are better informed. As for the change, you 1623.
'ſay you obſerve in the countenances of all men, and the great dangers in which ſo
'many good men find themſelves, and the deſperate condition of our affairs, we be-
'lieve it as much as if we ſaw it. We and the reſt of your friends here, are exceed-
'ingly troubled, and know not which way to turn us. For, as you rightly obſerve,
'if the Almighty will ſmite us down, who ſhall raiſe us? If he will ſcatter us, who
'ſhall keep us together? Let us bow ourſelves under his mighty hand. He will
'look upon the innocence of the innocent, and grant them ſuch a deliverance as to
'him ſhall ſeem meet. He is able to do it, whenever he pleaſes. To weep, to
'lament, to ſigh, to faſt, and to pray to the Lord, is now our bounden duty, and
'to cry, *be gracious to us thou Chriſt our King; take thy own cauſe in hand, and*
'*help the innocent who fear thee, change this fearful darkneſs into a pleaſant ſun-*
'*ſhine. Lord God, be thou our comfort; ſhew us the light of thy countenance, and*
'*we ſhall be preſerved. Our ſouls are overwhelmed with ſorrow.* Our fingers are
'ſtiff, we can write no more, we long for an anſwer to this, as a fiſh for water.
'O dear brother and friend, and all you that fear the Lord, comfort yourſelves in
'God, whom we pray, that he would preſerve you as the apple of his eye, and
'ſtrengthen you. We ſalute you heartily in him, being your faithful, but ſorrow-
'ful fellow-labourers and ſervants.

J. UITENBOGART.
S. EPISCOPIUS.

On the margin of the letter there was added, *We beg to be informed of the true ſtate of the caſe of* Geeſteranus *and* Velſius, *ſo grievouſly charged by the firſt letter of the Court, and of what other news is ſtirring in the Provinces. Be pleaſed likewiſe to let us know how it ſtands with our two Brethren at* Harlem.

They writ on the 24th of *March* to *Dominicus Sapma* almoſt to the ſame purpoſe as they had done to *van den Borre*, exhorting him beſides to concur with the ſaid *van den Borre* in promoting the Meetings of ſome of the Miniſters, or the ſettling the common affairs. 'The more the terror of ſome men is, *ſaid they*, *What they*
'and the greater the diſperſion of the churches is every where, the more ought they *writ to* Sap-
'to whom God has granted the ſame courage, as to you (and we doubt not but there *ma.*
'are more ſuch, though but few, who are not only couragious, but ſincere and pru-
'dent) the more chearfully we ſay, ought they to ſtand, as the Prophet phraſes it,
'*in the breach*, leſt the Lord ſhould entirely break down our fences, yea, leſt he ſhould
'be induced to overwhelm us with his wrath, and utterly conſume us. We know
'very well, that men ought not to expoſe themſelves to great and viſible danger
'by making too much haſte, but that all opportunities ſhould be choſen with pru-
'dence; and on the other hand, we are ſenſible, that we ought not to ſtay till all
'opportunities are loſt.

Some of the *Remonſtrant* Clergy having aſſembled in the month of *March*, and *van den Borre* having writ to *Epiſcopius* and *Uitenbogart* on the 23d of that month, and given them a further account of the ſtate of affairs, informing them particularly that ſome of the Brethren endeavoured to ſubſcribe the *Act* of *Ceſſation*, they returned an anſwer on the 4th of *April*, in a letter that was very copious, and in which, among other things, theſe expreſſions were found.

'We thank you heartily for your notices, and beg you to continue the ſame.
'The meeting of which you ſpeak is very acceptable to us; for how ſmall ſoever it *What they af-*
'was, the reviving of a communication is always uſeful, and will by the grace of *terwards writ*
'God do ſome good. The refuſals and reaſons of the brother mentioned in *to* Borre *and*
'your's, conclude nothing—— Has not all been done that could be conveniently, *others.*
'to reſtrain *Slatius* and ſome others, not neceſſary to be named here, in other
'faults which have nothing in common with this horrible attempt? We know it,
'and ſo do you, as alſo the two good men in bands at *Harlem*. But ſome people
'think nothing well done but what they do themſelves. We therefore beg thoſe
'Brethren for *Chriſt*'s ſake not to complain, but to put their hands to the plough
'with you and others, in order to ſupport the cauſe, to reduce ſuch as are gone
'aſtray, to heal the wounded, to raiſe up the fallen, as becomes good ſhepherds;

'rather

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'rather than to give offence by their inconſtancy and inſtability, to render their 'faithful labours unneceſſary, to expoſe themſelves to contempt, and to make us 'ſuſpect that ſuch arguments are rather pretences and occaſions ſought for ſeparation, 'than juſt and important cauſes. They who thus run to the ſigning the Ceſſation, 'be they who they will, we can no more commend than prevent, but muſt declare, 'that whoever do ſo, do amiſs. They talk of a Placard that is upon the anvil, 'by which this and t'other perſon will be preſſed a new to ſubſcribe: but there is 'no ſuch Placard yet. Does it become the Miniſters of *Chriſt* to flee before they be 'purſued? Beſides, perhaps a Placard may be occaſioned, as you obſerve very 'well, by this wavering of their's, in order to drive people where they them-'ſelves are deſirous to go. Is not that a ſhame, and is it not bringing a rod not only 'upon their own, but upon all our backs? Again, ſhould they not firſt have known 'the mind of the churches? If they will ſtand, ſhall their Paſtors fall? If the 'flocks will ſtay, ſhall their ſhepherds run? Beſides, what occaſion is there for 'ſigning? Do they, ſince the diſcovery of the plot, think that to be evil, which 'they looked upon to be good before, and for which they have ſuffered ſo much? 'Let them produce their reaſons, and when we have heard them, we will con-'ſider of them. Have they weathered out paſt dangers only in hopes of a ſpeedy 'temporal deliverance, and with deſign to leave their company, if their expectation 'happened to fail? This is all wrong, and entirely different from the intention of the 'ſociety, whoſe views were only towards religion, the promoting of godlineſs, and 'the ſearch after eternal life, though without rejecting a temporal deliverance, 'whenever the Lord ſhould think fit to grant it by lawful and juſt means; and this 'was very poſitively declared at a full meeting of the Brethren at *Antwerp*, with a 'previous repreſentation of the numerons dangers that were to be encountered by us, 'all for the ſake of *Chriſt Jeſus*, to the end that by a ſeaſonable conſideration there-'of, we might not faint, nor be afraid when the time ſhould come. For it was nei-'ther done by conſtraint, nor yet in jeſt. To conclude, is it lawful to abandon a 'Society after ſuch a manner, and to run away upon the firſt approach of danger, 'leaving our worthy Brethren of *Harlem* and *Looveſtein* to continue in their bands, 'and others too, who at the beginning have born the greateſt burdens for the com-'mon cauſe, having loſt their honour, their goods and eſtates, and being become leſs 'capable of making their peace on account of the ſervices done to the Society, 'to remain in exile and miſery, helpleſs and comfortleſs, as to all humane means? 'We are ſufficiently ſenſible, that thoſe who refuſe to ſign cannot extricate them-'ſelves out of their difficulties; but this is their help and their comfort, that they 'are ſupporting the cauſe of *Chriſt*, for which they ſuffer, as long as there is any 'poſſibility of doing it. When whole churches fall away, temporize, decline to 'hear their Miniſters, or lie under any kind of reſtraint, then are they obliged 'not to ſubſcribe immediately to a free reſignation of their Miniſtry, but to depart, 'or lie by for a while, in hopes that the churches may reſume their former zeal and 'courage, as ſoon as the ſtorm and the firſt terrors are paſt (as you tell us to our 'great ſatisfaction has happened in ſeveral places) and then fall to work again. Theſe, 'and ſuch like arguments as theſe, we wiſh may be propoſed to the good Brethren, 'that they may not hunt ſo greedily after a thing which is ſo unbecoming, ridicu-'lous, and prejudicial, and whereby they render themſelves not a little ſuſpected to 'their own people —— Let us take heart, fall down before the Lord, and truſt in 'him. He is a wonderful artificer, and if he pleaſes can ſoon produce a great light 'out of this thick darkneſs.

They likewiſe writ to *D. Sapma*, in a letter bearing date the 24th of *March*, and 12th of *April*, 'That they did not exhort or adviſe others to what they themſelves 'would not moſt readily do; and that they ſhould not ſpare their own perſons, 'whenever they could hazard them without tempting God, or when the common 'fraternity ſhould be of opinion, and convince them, that it was neceſſary or might 'be beneficial.

In another letter, directed to *van den Borre*, on the 7th of *April*, the abovemen-tioned Directors of the *Remonſtrants* affairs, namely, *Uitenbogart* and *Epiſcopius*, complained of the reports that had been ſpread to their diſadvantage in *France*, con-cerning the Plot; as alſo that the Placard of *Utrecht* was tranſlated into *French*, and

printed at *Paris*, and that the *Hugonots* endeavoured to make their advantage of it in prejudice to them the ſaid Directors; adding, *We are now very eaſy in that matter, which at firſt ſo much alarmed us; we mean, the pretended meeting to conſult about taking up arms; and we hope to ring it ſoundly in ſome people's ears, when neceſſary. To inſert ſuch things in a publick Placard, and to found ſo ſevere a prohibition thereupon, are tokens of great partiality and injuſtice.* ANNO DOM. 1623.

Theſe letters of the Foreign Directors, *Uitenbogart* and *Epiſcopius*, tended much to the raiſing the dejected minds of their fellow-labourers in the *United Provinces*, and not only put a ſtop in ſome meaſure to their hurry of ſubſcribing the Act of Ceſſation, but made ſuch an impreſſion on ſome of thoſe that had ſigned already, or were gone, that they ſoon after returned to their Miniſtry.

It was about the ſame time that the Governor of *Calais* received a letter from *Holland*, by which he was informed, that the *Remonſtrants* in *France*, and even thoſe of them that reſided in the ſaid town, were of the number of the contrivers and incouragers of the Plot againſt the Government and Prince of *Orange*; at which, he being very uneaſy, ordered that *Simon Goulart*, formerly Miniſter of the *Walloon* Church at *Amſterdam*, who lived at *Calais* with his family, ſhould quit that place; at which the *Hugonots*, or *Reformed* there, ſhewed great joy. But when worthy perſons, who believed he was wronged, took compaſſion on him, and repreſented to the Governor, that the Plot abovementioned, was the contrivance of a few revengeful perſons, and that it was unſeaſonable to charge the *Remonſtrants* in general, and eſpecially thoſe who reſided in *France*, he ſubmitted to equity, and inſiſted no longer on his departure. But *Goulart* obſerving how eaſily they gave credit to ſuch accuſations, and how little ſafety was to be expected in ſuch places, reſolved to ſtay there no longer. He writ to a certain friend, that if he had been as much maſter of the *Dutch*, as of the *French* tongue, he would have gone to *Holland*, and like the reſt of the deprived Miniſters, have offered his ſervice to the *Remonſtrant* churches; but that ſince there were ſo few of his countrymen that openly profeſſed their doctrines in the Provinces, he thought his preaching might do him much more harm than them good. For which cauſe, he was doubtful for a while which way to turn himſelf. The ſame letter contained an exhortation to perſeverance. *People ſhould not*, ſays he, *loſe their courage on account of all the troubles that have come upon the* Remonſtrants, *nor deſert their good cauſe, which by the permiſſion of God, was built upon great and long trials, not in order to deſtroy them, as if he diſliked them, but to preſerve them, and to make them ſtand the proof, and to ſeparate their ſkum by the fire of perſecution, in caſe there were any.* Afterwards, he betook himſelf to the Duchy of *Holſtein*, and ſettled at the new town called *Frederickſtadt*.

About the ſame time, *Daniel Treſel*, formerly Chief Clerk of the States-General, who ſupported himſelf by merchandizing at *Roan*, was accuſed by the *Hugonots* of that City, of having drunk, a little while before the diſcovery of the Plot, to the good ſucceſs of that wicked attempt; whereupon, finding out the perſon that accuſed him, he ſued him at law, and demanded reparation of the injury done him, by which means the calumny ſoon vaniſhed.

In this courſe of affairs, the *Remonſtrants* within the Provinces did not forget themſelves; but ſome of their Clergy meeting together at *Amſterdam*, ſet immediately about drawing up a petition to the Government, to repreſent their innocence with reſpect to the conſpiracy, and pray for liberty of conſcience, and the external exerciſe of their religion. *Vanden Borre*, prepared a draught of it, and as far as he was able, communicated it to thoſe who were abſent, to the end he might have their judgment about it. After it had been approved by every one, there were three copies made of it, one of which was addreſſed to the States of *Holland*, another to the States-General, and a third to his Excellency the Prince of *Orange*, with the proper alteration of names and titles. Theſe copies were ſent to two women, without ſignifying whence they came, but they were earneſtly intreated to carry them as ſoon as poſſible, and to preſent them without delay. They arrived on the 27th of *March* at the *Hague*, where they conſulted with ſome of the *Remonſtrant* party; who were of opinion, that they ſhould take the opportunity of preſenting them to his Excellency the next morning at ſeven o'the clock, when he went as uſual to his ſtables. But coming to Court about the time appointed, they were informed by one of the Halbardeers, that the Prince would go a hunting that morning, and not to view his horſes,

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His Excellency orders me to tell you, that he believes there are a great many brave and good Patriots, and true lovers of their country among the Remonſtrants, **and that he will conſider the contents of the Petition at a convenient time.**

I do not find, that the other copies of the Petition were read, or any reſolution taken about them, either by the Generality, or by the States of *Holland*; but the Petition was rejected or ſlighted as an anonymous paper. However, the *Remonſtrants* publiſhed it ſoon after, to the end that it might be known by all that were curious. It was printed with the title of **The Humble Memorial and Petition of the baniſhed** Remonſtrant clergy, **to the High and Mighty Lords the States General, the illuſtrious Prince of** Orange, **and the Noble and Mighty Lords the States of** Holland.

We have thought fit to inſert it here, for the importance of the matters of which it treats, following that copy which was preſented to the Prince, which ran thus:

To his Highneſs the Prince of ORANGE.

The humble Repreſentation and Petition of the Remonſtrant *Miniſters to the Prince of* Orange.

'IT is repreſented with due reſpect and reverence to your Excellency, by your humble ſervants the afflicted and diſtreſſed Miniſters who hold the opinions of the *Remonſtrants*, and who were formerly poſſeſſed of the publick benefices and cures in ſeveral towns and villages of the *United-Netherlands*, but have been ſince deprived for the ſtedfaſt confeſſion and propagation of their faith, which they held, and ſtill do hold to be the truth of God, and have been ſent into a ſad exile; who are alſo ready to diſcover themſelves by ſetting their hands to this Petition, if your Excellency require it; and to appear in perſon, if the High and Mighty Lords the States-General will allow them to do it without danger; that they have heard ſome time ago, with the utmoſt amazement and horror, firſt by common fame, and ſoon after, by the Proclamation of the Court of *Holland*, and laſtly, by the ſentences publickly pronounced on the 27th of *February*, 1623, that ſome

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'of their order and fraternity were the contrivers and managers of an abominable 'conſpiracy againſt the perſon and life of your Excellency. A thing moſt highly 'impious, ſcandalous and execrable, diametrically oppoſite to the principles of the 'chriſtian religion, and contrary to the duty of good ſubjects; and accordingly, by no 'means becoming Clergymen, who ought to pacify exaſperated minds, and guide 'men in the way to heaven. Wherefore they the ſaid Petitioners, do deteſt and ab-'hor ſuch practices from the very bottom of their hearts. They could never have 'believed there were in their ſociety, perſons, who under the cloak of the profeſſion 'of heavenly truths, could have admitted ſuch curſed machinations into their hearts 'without remorſe, much leſs that they could have ſuffered them to continue 'there; yea, to continue ſo long till they approved them, and animated others to 'execute them: of all which, as they the Petitioners never had the leaſt cognizance, 'ſo neither will they to eternity have the leaſt ſhare or part therein; no, nor even 'hold any kind of correſpondence with ſuch as either have, or ſhall be found guilty 'in that reſpect. That which firſt occaſioned the baniſhment of the Petitioners, and 'afterwards obliged them to return into their native country with ſo great peril of 'their lives, and to conceal themſelves there in tedious darkneſs, was the pure inſti-'gation of conſcience, and the requeſt of many thouſands of godly, but ſorrowful 'and hungry ſouls, who loudly called for the food of God's word agreeable to their 'conſciences; of this, the great God is now, and ever will be a ſure and faithful 'witneſs. They have conſtantly rejected all oppoſition and force, whatever hopes 'they might have of an alleviation, or even of a deliverance from their preſent ſuf-'ferings; holding it for an infallible maxim, *That it is not lawfull for ſubjects to* 'oppoſe with any kind of force, *the Government under which they live, upon any* 'account whatſoever; as it has alſo been their conſtant opinion aſſerted and main-'tained in their ſermons, prayers, and private diſcourſes; that they ought not to uſe 'any carnal weapons, but that their only arms muſt be patience, prayers, tears, hu-'mility, gentleneſs, long-ſuffering and kindneſs, and all this in the belief and truſt 'that, whilſt they do ſo, God will ſend them help out of his higheſt heavens, upon 'all emergences; and that whenever it ſhall pleaſe his Divine Majeſty to let them 'fall under any afflictions or oppreſſions, even for well-doing (as it has happened to 'them for ſeveral years paſt, and ſtill happens daily) they ought not to ſeek to avert 'the ſame by any ſort of violence, but muſt take the burden on their ſhoulders till 'it ſhall pleaſe the Almighty to grant them eaſe and deliverance. The Petitioners 'have always been enemies to violent counſels and deſigns, and ſtill continue ſo to 'be, having never been preſent or conſenting where any ſuch violent meaſures have 'been propoſed, much leſs reſolved upon; nay, they never had the leaſt informa-'tion that any ſuch reſolution was taken by any other. The collections of monies 'made here and there among the churches, have not been employed to any other 'purpoſe, than to aſſiſt the Miniſters in their neceſſities, as the ſaid churches think 'themſelves bound to provide bodily ſuſtenance for thoſe who adminiſter ſpiritual 'food to them. And they the ſaid Petitioners are well aſſured, that the monies ſo 'diſtributed, were only employed in pious uſes, and by no means to the ſup-'port of any ſuch impious deſigns, either directly or indirectly, as has been inſi-'nuated. They have conſtantly entertained in their minds, a fixt and unalterable 'reſolution of promoting the chriſtian religion, both in orthodoxy of opinion, and 'holineſs of life and converſation, to the utmoſt of thoſe talents, wherewith God 'has intruſted them. It is for this cauſe that they have not been tired with ſo much 'pains, nor ſcrupled the expoſing of themſelves to ſo many dangers to which they 'have been ſubject during theſe troubleſome times. Their deſign has not been to 'raiſe up new ſects, nor to weaken yet more the body of chriſtianity (which God 'help us!) is already rent into ſo many parts, to the great diſhonour and prejudice 'of the chriſtian religion; but they have endeavoured by retrenching all unneceſſary 'diſputes, and ſuch as are prejudicial to piety, and excluding none from their com-'munion who did but adhere to fundamental truths, and endeavour to ſerve God 'and *Chriſt* accordingly, to form ſuch a church in their native conutry, as ſhould be 'eſteemed for their chriſtian moderation and peaceable temper by all thoſe that love 'piety, and mutual forbearance (as odious and ridiculous as thoſe things are repre-'ſented by ſome) in hopes that by this means, through God's aſſiſtance, many trou-'bles might be obviated, and a good and godly union and agreement eſtabliſhed

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'among christians. To which their pious and just intentions (as they conceive 'them to be) nothing can be more opposite than the favouring any kind of Plots and 'State-factions, and especially the assassinations of Princes; whereas they have never 'endeavoured to depress or bend men's minds towards the earth, but to elevate them 'to heaven, and to the hope of a happy immortality, as becomes the servants of 'our Lord *Jesus Christ*, and faithful publishers of the Gospel.

'This being so, as in truth it is, if there have been mixed with them any wrathful 'and revengeful persons, such as have suffered themselves to be transported by the 'violence of their carnal passions, so far as to be the promoters or advisers of such 'odious and detestible extravagances, neither they, the said Petitioners, who have 'been innocent and ignorant of it, nor their cause, which (as they trust) is good, and 'never afforded any fuel or incouragement to such attempts, can with the least ap-'pearance of justice or reason be charged or accused on that account. Among all 'sects, orders and conditions of men in this world, good and bad are mingled together, 'nor can the latter be distinguished from the former, save only by the omniscient God, 'till they discover themselves by their wicked actions; and when they do so, surely 'their guilt ought not to be imputed to the good. Among the few followers of the 'Lord *Jesus*, there was found one who was even of his family, and sate with him at 'table, who was a covetous person, a thief and a traytor; notwithstanding which, 'the others were not accounted the less faithful, nor was the wickedness of their 'fellow-servant ever imputed to them, neither did it involve them in infamy or 'dishonour. The same Lord hath plainly foretold, that there will be those at the 'last day, who, although they have prophesied, and even cast out devils in his 'name, shall nevertheless be rejected by him as evil-doers, and reckoned among the 'workers of iniquity. If then there shall be found at that day, even among the 'Prophets and Workers of miracles, who lived in the most happy times of the dawn 'of christianity, wicked and ungodly men, can a person of your Excellency's wisdom 'and judgment, think it strange, that among people of far less gifts and talents, in 'an age so corrupt, and which is tending towards the end of all things, there should 'be met with, covetous, revengeful, and factious people?

'It does not become the God of Gods, who is *the Judge of all the earth*, to suffer 'his wrath to fall indifferently on the innocent and guilty. Your Excellency, who 'in your station and jurisdiction, are, as it were, God's Vicegerent and Minister, 'if you follow his example, will not therefore pour out your vengeance upon the in-'nocent Petitioners, and their guiltless Flocks, who not having had the least share in, 'or knowledge of this vile conspiracy, neither did, nor will, by the grace of God, 'seek, or endeavour at any thing more, than the innocent exercise of their religion. 'Every one ought to bear his own burden, and not another's. Now if those who 'are guilty, ought to bear their own burden and punishment, it is but just that the 'innocent should be free. What those men, being puft up and blinded by their 'passions, have attempted, is contrary both to the sentiments of your Petitioners 'hearts, and to the confession of their mouths and pens; and accordingly, being 'merely personal, or not extended beyond the persons of those guilty men, they, 'and their seditious, destructive and bloody designs, ought no more to be counted 'among, or ascribed to the body of the *Remonstrants*, than the Traytor *Judas*, and 'his treacherous actions, among, or to the Apostles of our Lord. As now the indig-'nation of your Excellency is great and just against those men, let your mercy and 'goodness be yet greater to your innocent Petitioners, and their distressed churches. 'May your Excellency have compassion on them, as upon such who are brought 'into trouble only for the sake of their religion, and for worshipping God after their 'own way, as they have sufficiently testified above these four years last past, in the 'midst of so many pressures, and in the sight of heaven and earth, by their patience 'and resignation. Let the actions of factious persons and plotters against the State 'be punished as rigidly as you please, but spare those which proceed from religion 'and conscience. These are dismal times; many sad revolutions have come to pass 'in divers parts of christendom; our common enemies unite against us, and press 'more and more upon our country, endeavouring to devour all its inhabitants 'without distinction. The taxes are daily increased, and the Petitioners and their Peo-

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'ple bear their part in the burden as well as any others. Let your Excellency 'vouchſafe then to indulge in the matter of conſcience only, them, whoſe anceſtors, 'or they themſelves, or both, have hitherto behaved ſo faithfully in defence of their 'country, and are ſtill ready to venture their All on that account? What benefit is 'it to them to live under the protection of your Excellency, if they may not obtain 'that which is ſweeteſt and moſt agreeable to all good and godly men, namely, the 'free and uninterrupted exerciſe of their religion. The Petitioners do not ſeek the 'ſame liberty which thoſe who are of the eſtabliſhed religion enjoy. The utmoſt 'that they deſire, is only, that the harraſſing, fining, and baniſhing, and ſuch like 'treatment, for the ſake of religion, may ceaſe; they the ſaid Petitioners being all of 'them ready moſt ſolemnly to promiſe all fidelity to your Excellency, and to the 'Governors of the land. And, on the other hand, they will be contented, that the 'Civil Magiſtrates ſhall regulate their aſſemblies in ſuch manner as may be moſt a-'greeable to the preſervation of their authority, and peace of the State, provided only 'they be tolerated in the quiet exerciſe of their religion. Thus will all matter and 'pretence for diſcontents, which, as every one knows, often produce dreadful and 'dangerous inconveniences, be removed, worldly and carnal men will be de-'prived of all ſupport and incouragement, in contriving any thing for the future 'againſt the welfare of the land; and they the Petitioners will have cauſe to re-'joice at the mildneſs of your Excellency's government, and to pray to God for the 'proſperity and happineſs thereof with double ardour. O what exulting voices of 'thankſgiving would then aſcend to heaven! How full would all hearts be of 'new love and affection! But if the ſame ſeverity as formerly be continued a-'gainſt them for the ſake of ſome few offenders (amongſt which, the man whom 'the ſupreme Court of Juſtice in *Holland* has declared the principal, was never em-'ployed by order of our ſociety in any eccleſiaſtical function, and he long ſince gave 'us to underſtand that he would not engage any further in the ſervice of the *Re-'monſtrant* churches, though we ſhould obtain the free exerciſe of our religion) or 'if, as it is reported, and as ſeems to be confirmed by the Placard of *Utrecht*, they 'are to be uſed ſtill more rigorouſly, the conſequence will be, that the Petitioners 'and their Flocks, will be more grievouſly oppreſſed and kept under, without any 'fault of theirs, and be obliged to worſhip God, with great fear, care, and concern '(for it is neither conſiſtent with the word of God, nor with the confeſſion of any 'ſect, entirely to ceaſe meeting) and their aſſemblies may perhaps here and there be 'deſerted by ſome, through the dread of reproach, contempt, ſhame, or worldly 'loſſes; but however, the diſcontents will remain, ſince even thoſe who ſhall leave 'them, will only do it out of temporal views, but their hearts, which cannot be 'altered by any ſeverities, will remain the ſame, and will not be brought to an entire 'and internal ſatisfaction by any ſuch methods; beſides, that it is to be apprehended 'that ſome of the moſt wealthy among them, finding no hopes of mitigation, will 'diſpoſe of their eſtates, in order to leave the country.

'Let not your Excellency then give any credit or countenance to certain violent 'perſons, whether Miniſters or others, who being animated by a wrong zeal, loving 'none but thoſe of their own ſect, and eſteeming themſelves the only people of 'God, are for carrying all matters to ſuch extremities, as may prove fatal to the 'land. There is nothing more neceſſary to the welfare of a State, nor any greater 'ſecurity for the perſon of a Prince than the hearty affections of the ſubjects towards 'him, and towards one another. But how little reaſon is there to expect a ſincere 'affection in thoſe who are robbed of their deareſt and moſt valued goods, who are 'deprived of liberty of conſcience, which has coſt ſo much blood and treaſure to 'preſerve? Force and external violence, ſtrong caſtles and garriſons may coerce the 'body, but cannot move men's hearts to love. *Magnum ſatellitium amor: Love 'is the beſt life-guard.* The beſt caſtles and the ſtrongeſt garriſons, are thoſe 'which are built and quartered in the hearts of the ſubject; for theſe, whatever 'happens, will keep firm poſſeſſion there.

'Your Excellency will be pleaſed to conſider, that your Petitioners make this de-'claration and requeſt, as if they appeared with all humility in the preſence of your 'Princely Grace; which they had rather do, and which they hereby offer to do, 'believing they ſhould meet with more mercy and compaſſion from your Excellency 'towards them and their ſorrowful churches, if they might do it with conſent of the

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'high and mighty Lords the States-General, or by the leave of your Excellency, 'and without imminent danger to their own persons. In the mean while they make 'this representation to your Highness with a good conscience, and with hearts full 'of affection to their dear country, most humbly beseeching your Highness not to 'scorn or reject it; but to look upon your said Petitioners, and those who are of 'their persuasion, as lovers of truth, lovers of peace, lovers of their country, and to 'return them an answer not savouring of anger or severity, but of mercy and com-'passion. So may the great God, the Father of all mercy and compassion make your 'Excellency's government peaceful and happy, and our dear country under your ad-'ministration.

Presented and exhibited to his Princely Excellency on the 28*th of* May, 1623. *And it was likewise delivered on the same day,* mutatis mutandis, *to their High Mightinesses the States-General, and to their noble Lordships the States of* Holland *and* West-Freesland.

Several other things tending to remove the guilt of the conspiracy from the body of the Remonstrants.

In other papers, or tracts since published by the *Remonstrants*, it is said in further justification of them, that those who frequented their Meetings during the most violent times of their persecutions, and who daily heard their sermons, could bear them witness, that they often endeavoured to insinuate into their minds, **that it was God who transferred government from one hand to another; that it was he who gave some Princes in his mercy, and others in his wrath; and that obedience ought to be yielded not only to the gentle, but to the froward; and lastly that those who did otherwise, resisted the ordinance of God.** They added likewise, *that altho' some of their Clergy should be found to have concerned themselves in the Plot (which did not however appear of any besides* Slatius, *who had long before declared himself their open enemy) yet this would no more affect the* Remonstrants *in general, than the design of turning Prince* Maurice *out of the government (which had also been brought about if* Oldenbarnevelt *had not hindered it) affected the* Calvinists *or* Reformed *in general; or than did the attempt of* James Folkmar, *one of the Elders of the Church of* Leyden, *and others who were beheaded there, for conspiring against the Government. And that the* Remonstrants *detested the Plot; whereas the* Reformed *of those times had the confidence to justify that action, and to affirm that those people were unjustly executed.*

And since then, the famous *Daniel Tilenus* tells us, in a certain treatise published by him, That it was to be suspected, that some of those who had engaged in the conspiracy, had sucked their venom out of the books which were writ and published at *Geneva*, and particularly from the writings of *Calvin*, who in his Comment on the VIth of *Daniel*, says, *that the Princes and Potentates of the earth divest themselves of their authority, as often as they lift up their hands against God; nay, that they are not worthy of being esteemed men: and that we ought rather to spit in their faces, than to pay them any obedience.* If then, *pursues Tilenus*, such persons ought not to be counted in the number of men, an ignorant or an impatient person, who could not bear the persecution, might easily persuade himself, that *Calvin* would not have condemned an attempt to remove the authors of the persecution out of the number of men. Such a one might likewise have heard what many persons of note and learning, and even some in *Holland* had owned, **that Beza kept the picture of Poltrot (who assassinated the Duke of Guise) in his Study, and showed it as the picture of a brave hero, and a true martyr, for having dispatched the man who was the scourge of his brethren:** and the book of *Beza*, relating to the rights of the Civil Magistrate over his Subjects, published presently after the *Parisian Massacre*, under the name of the University of *Magdeburgh*, together with that about *Junius Brutus* and others, were as well calculated for a *Dutch Ravaillac*, as the book of *Mariana* for a *French* one. Without going so far in quest of such catechisms, you need only take the speech made by one of the Deputies of the Assembly at *Rochel* (which was printed in *Holland*, in the year 1623.) in order to vindicate the *Hugonots* arming against their King; who among other things says, *that he who endued the primitive christians with faith and patience under their persecutions, did now put weapons into their hands, and inspired them with so much courage and strength, that he made use of 'em to break the heads of Kings and Princes.*

And

And indeed all things conſidered, the deſign againſt the Prince of *Orange* might in ſome meaſure be aſcribed to the rigour of the *Contraremonſtrants*, ſince by depriving the *Remonſtrants* of the exerciſe of their religion, they deprived them at the ſame time of the means of being inſtructed in their duty, and of being diverted from ſuch attempts as impatience might prompt them to. Moreover, *Uitenbogart* relates, in a certain refutation: *That there were ſome among the* Remonſtrant *Miniſters, who (without ever dreaming of ſuch a deſign, but only obſerving how much men are inclined to revenge, when they think they have ſuffered ſome very great wrong) writ long before to the children of the late Advocate* Oldenbarnevelt, *and with great ſeriouſneſs exhorted them not to meditate vengeance on account of their father's death, but to leave the matter to God.*' This exhortation was thought to have been made by *Uitenbogart* himſelf. ANNO DOM. 1623.

But to return to the above-recited Petition; ſome were of opinion, that the *Remonſtrants* had been too haſty in preſenting it; that they ought to have ſtayed till the criminal proceſſes againſt *Groonevelt*, *Van Dyke*, *Korenwinder*, *Slatius* and others had been ended and put in execution, and till the promulgation of that Placard wherewith they were threatened; ſince they might have then acquired a greater light into things, and perhaps more matter for juſtifying themſelves, and for deſiring liberty of conſcience. But others on the contrary thought, that the diſtreſs and diſperſion of their churches, and the diſpair and jealouſies which reigned among them, demanded the utmoſt haſte; that perhaps this petition might have contributed to the ſtopping of the Placard which was as yet an embrio; that a longer ſilence would only have turned to their diſadvantage, and that if they ſhould afterwards have gotten greater light into things, the way would ſtill have been open to addreſs themſelves to the Government with a ſecond petition.

In the mean time the affair of the perſons that were taken up and impriſoned for the plot, gave the Government a great deal of work. The Heer *Groonevelt* ſhewed much courage during his confinement, and readily confeſſed all he knew of the conſpiracy, as has been related above; wherefore he was not put to the rack, as were *Van Dyke* and *Korenwinder*, whoſe confeſſions likewiſe (as far as we know of them) agreed with what we have already noted concerning them. The widow of *Oldenbarnevelt* took the affair of her two Sons ſo much to heart, that it ſeemed at firſt to have turned her head, ſince for a while ſhe refuſed all ſuſtenance, expecting nothing leſs than the total deſtruction of her family. But recovering by degrees, and being aſſured that her ſon *Stoutenburgh* was got ſafe to *Bruſſels*, all her concern was for the elder brother, whoſe impriſonmenr afflicted her beyond expreſſion. In this extremity ſhe was adviſed together with her daughter-in-law (no leſs afflicted for her huſband than ſhe for her ſon) to apply to the Prince, and to petition him for mercy, who as Stadtholder had alone the power of granting it. They therefore deſired and obtained an audience of his Excellency; when, accompanied with his little ſon, they threw themſelves at his feet, and in the deepeſt humility employed all the arguments which the tenderneſs of a mother, and of a faithful wife could ſuggeſt, mingling therewith tears, ſighs, and groans, and whatever was capable to excite compaſſion. The Prince, who it muſt be confeſſed, received them with much civility and gentleneſs, gave them no great hopes, but told them, *that he would do all he could for their ſakes, but that the caſe of the Heer* van Groonevelt *was depending before the Court, and conſequently out of his power:* which ſufficiently implied, that his Excellency would leave him to the mercy of his Judges.

The mother and wife of the Heer Groonevelt *implore the Prince's pardon, but in vain.*

It is related by ſome, that the Prince in the dialogue with the wife of the late Advocate ſhould ſay to her, *Why did you not intercede for your husband, as you now do for your ſon?* And that ſhe returned him an anſwer, which was indeed honeſt and plain, but very remarkable, and perhaps included more than ſhe herſelf thought, *My husband*, ſaid ſhe, *was innocent, but my ſon is not ſo.* But we don't find that the Prince made any reply. Some write that his ſorrowful mother, wife and children, threw themſelves ſeveral times at the Prince's feet, but all in vain. This occaſioned much talk: ſome were of opinion that thoſe who had the Prince's ear, ought to have ſuggeſted to him, whether, notwithſtanding that the deſign was horrid, and could not be excuſed, it had not been better to have pardoned this ill-adviſed and unhappy Gentleman,

Conſiderations on the Prince's refuſal

ANNO DOM. 1623. tleman, who had been drawn in almoſt againſt his will, and have given him his life, eſpecially having formerly ſhewn mercy to ſo many and ſuch great criminals. And at the ſame time, whether it were neceſſary for the good of the State, upon which the ſeverities were now grounded, to puniſh with the extremity of the law, a deſign which (though inexcuſable) had had no effect as yet, and in which this man was not ſo deeply engaged as the other conſpirators; eſpecially ſince his Excellency might have obſerved how graciouſly God had ſpared his own life; poſſibly to give him an opportunity to ſhow his Princely generoſity (which he had witheld from the father) to the ſon, whom as he himſelf complained, worldly men, purſuing maxims not only inconſiſtent with chriſtianity, but alſo with the laws of all governments, had incenſed and ſtirred up by their wicked counſels, to revenge the injuries done to his father and family. They ſaid moreover, that nothing won men's hearts ſo much as undeſerved favours, and that Princes could in no caſe give better proofs of their bravery and magnanimity than by ſparing thoſe who had trangreſſed againſt them; that all hiſtories both antient and modern agreed, that the greateſt heroes were of the moſt gracious and forgiving temper, and that reſentment and vengeance in the minds of great men were ſure ſigns of ungenerous and cowardly diſpoſitions.

But others thought that ſuch a deſign was too vile and deteſtible to admit of ſuch arguments; that nothing but ſeverity could deter others from the like attempts; that the project had its birth in the family of the *Barnevelt*'s, and ought therefore to be puniſhed in the ſame; and that indeed if *Stoutenburgh*, who was the moſt culpable, could have been taken, *Groonevelt* might have been pardoned, as leſs guilty; but that ſince matters were otherwiſe, there was no room for mercy. The law was therefore ſuffered to take place, and he was condemned, together with the late Secretaries *Korenwinder* and *Van Dyke*, to be beheaded, as guilty of the crime of high-treaſon, and all their eſtates were declared confiſcated. The ſentences, which may be ſeen in *Baudart*'s Memoirs, contained no other confeſſions than what have been mentioned above in the account of the plot. But ſome have obſerved, with reſpect to the ſentence againſt *Groonevelt* in particular, that that Gentleman ſpake very dubiouſly and uncertainly in moſt matters about which he was examined, not knowing oftentimes by whom this or that was ſaid, nor where nor when it happened, and that he had no more than a ſuperficial knowledge of the deſign, without being fully informed how it was to be put in execution. In almoſt every line of the ſentence it was ſaid, that the thing was done either at his houſe, *or at his brother's*; and that his brother, *or* Korenwinder, *or* Van Dyke, *had ſaid this, or that, or t'other thing*; inſomuch, that it plainly enough appeared, that he had not been very forward in this affair, but was drawn in almoſt whether he would or no by his brother and other friends, to lend his credit for raiſing money, without concerning himſelf any further, leaving his brother and others to go on with the buſineſs.

However his Judges were of opinion, that what he had done in advancing of money and in concealing what he knew of the matter, deſerved puniſhment, to the end it might be an example and terror to others. On the 28th of *March*, the day on which the Petition of the *Remonſtrants* was preſented, notice was given to him, as alſo to *Korenwinder* and *Van Dyke*, that they muſt die the next day; and accordingly ſome Miniſters were ſent to them in the priſon, to prepare them for death, and to ſtrengthen and comfort them; to whom they readily gave attention, teſtifying much ſorrow for their crimes. The mother, wife, and little ſon of *Groonevelt* were permitted to come to him on the laſt night, or very early that morning on which he was to dye.

They found him lying on a bed, where with the moſt moving embraces, and moſt ſorrowful kiſſes, that it is poſſible to conceive, with floods of tears, and deep ſighs and broken ſobs, they took a fatal leave of him, as grievous to him perhaps as death itſelf, which was to ſeparate the huſband and wife, the mother and ſon, till the reſurrection from the dead to everlaſting life ſhould bring them together again. Here their reciprocal ſorrow ſeemed to burſt their hearts aſunder; upon which he being melted with the lamentations of his ſpouſe, ſaid to her, *My deareſt, what a ſorrowful widow are you going to be?* Upon which her grief vaniſhed for a moment, and giving place to the greatneſs of her ſoul, ſhe replied, *My deareſt, in return of all my troubles, do me the honour of dying like a Gentleman.* In the remainder of their conference, ſhe endeavoured to give him the laſt proofs of her love, and as much as her

grief ſtopt her utterance, her affection prompted her to ſay ſomething that might tend to comfort and encourage him; but the jaylor obliged her to depart, ſaying, *The priſoner muſt ſleep.* Thus ſhe was forced to quit him: and ſince there was no more to be done, ſhe and his mother, recommending him to God, went weeping away, and the next morning early retired to *Delft*, that they might be the further off, upon this melancholly occaſion: but the doleful reſentment of their misfortunes attended them wherever they went. *Van Dyke* was at the ſame time viſited by his daughter, his wife being ſick, and not able to come and take her laſt farewel of him. He appeared very couragious and well prepared for death; he alſo gave a memorable proof of a chriſtian temper, ſaying to his daughter, at the ſame time he was ſo near his end, *I have been told that* Van Tol *was the perſon who betrayed me; but let him know, I don't believe it, and that if it be true, I forgive him, and that I would rather have died than have uſed him ſo.* This his daughter told her mother afterwards, and ſhe repeated it to a certain Miniſter, from whoſe mouth I have it. From hence it was ſuſpected that the ſaid *Van Tol* had ſome knowledge of this plot, and that *Van Dyke* would not diſcover him. The ſame Miniſter told me further, that being a Preacher about the ſame time among the *Remonſtrants* at the *Hague*, *Van Tol* meeting him one day, aſked him if he might not come and hear him? The Miniſter conſulted the late Burgomaſter *Van Dunen*, at whoſe houſe he was often uſed to preach, about this matter. *Van Dunen* replied, *let him come; if the man has done amiſs, he may be brought to repentance.* Whereupon he attended the ſermons ſometimes, till the hearers were uneaſy and begun to ſay, that ſuch a man, who had not only had a ſhare in the plot, but likewiſe betrayed his friend, ought not to be truſted. The Miniſter informing him afterwards of what ſome of the people ſaid againſt him, he ſighed deeply and anſwered, *it was not ſo bad as they ſaid*; but he fell into a languiſhing condition, of which he died. ANº DOM. 1623

When the fatal day, the 29th of *March*, was come, (that I may proceed to the account of the execution of the three condemned Gentlemen) two Companies of Soldiers were ordered to march from *Delft* to the *Hague*, who, together with the Guards of his Excellency were ranged about the ſcaffold. About ten in the morning the priſoners were carried to the Court to hear their ſentence, in order to their being conducted to the place of execution. The Heer *van Groonevelt* was not tied or pinioned, but walked in his uſual dreſs, with his hat and cloak on, and his ſword by his ſide, a favour which it is thought the Prince had granted him upon the interceſſion of his wife and mother. He ſhewed great reſolution; and obſerving in the rooms of the Court a great many Gentlemen at the windows, and ſuppoſing his Excellency was among them, he put off his hat, and made a very low bow. as he did likewiſe to thoſe of his acquaintance in paſſing by. He preſerved the ſame courage whilſt he heard the ſentence pronounced againſt him. Whilſt it was reading, or preſently after, *Van Dyke* was aſked, *Whether he did not agree, that all that was expreſſed in the ſentence, had been owned by him?* To which he made anſwer, *yes, and a great deal more than what is there mentioned, which I therefore deſire may be inſerted, and communicated to all the world.* But he was interrupted, and he and *Korenwinder* were carried back to priſon, whilſt *Groonevelt* in the habit juſt now mentioned, marched boldly to the place of execution. Mounting the ſcaffold, he did not bewray the leaſt ſign of diſorder, but did every thing with all the coolneſs and indifference imaginable: he put off his cloak and ſword, took his hat and toſſed it to his Gentleman, threw his cravat and ruffles on the ground, and then unbuttoning his coat and waſtcoat, he pulled them off with the help of his ſervant (not ſuffering the Executioner to touch him) and ſo went and kneeled down before the ſand, after having ſpoken theſe few words to the people: **Revenge and evil counſels brought me hither. If I have offended any man, I beſeech him for Chriſt's ſake to forgive me.** Then praying and kneeling, not towards the Square, (as is the cuſtom) but towards the ſtreet called the *Kneuterdyke*, where his father's houſe was, he put a red velvet cap on his head and was heard to ſay ſoftly, whilſt he pulled it over his eyes, *Good God, what have I been, and what am I now?* Then folding his hands together, he cried *Patience*, and ſcarce had he ſaid that word, but the Executioner of *Harlem* drew out his ſword, and at one blow ſeparated his head from his body. His ſervant ſtopt the blood with ſand, covered the body with his cloak, and drew it on one ſide of the ſcaffold. After this, the Lieutenant Criminal and his Officers on horſe- *He is beheaded.*

AN° DOM. 1623. back, fetcht *Korenwinder* fast bound from the prison. As soon as he ascended the Scaffold, he turned his weeping eyes towards the corpse of the Heer *Van Groonevelt*, and then towards the spectators, to whom he spake thus: *Justly, says the Apostle* Paul, **Let him that standeth, take heed least he fall:** *And holy* Job *has likewise said, with no less reason, that,* **Man drinketh up unrighteousness as the earth drinks water.** *Both these sayings have I found to be true by my own experience. Therefore I preceive my just reward. Pray then my dear fellow citizens, pray the Almighty God that he would pardon my sins. And, if I have offended any of you, forgive me in like manner.* Some of the spectators cried, *Yes, yes.* Then he was heard to say further, *If any among you have injured me, I forgive them with all my heart. Assist me with a christian prayer, and then I shall resign myself to the will of God.* Then kneeling down, and calling upon God for mercy, the Executioner of *Dort* hoodwinked him, and so struck off his head. After *Korenwinder*'s death, *Van Dyke* was brought forth, not only pinioned, but chained to one of the Officers, on account of his known courage and resolution. When he came upon the Scaffold, four of the Pistols that he had delivered to those who were appointed to shoot the Prince, were laid upon an anvil, and beaten to pieces before his face. Then he declared his sorrow and repentance to the spectators, in the following words: *I have grievously transgressed against God, my Country, and his Excellency the Prince of* Orange, *and I am heartily sorry for it; I therfore beg to be forgiven; I also forgive every one that has wronged me: And I beseech you good people, live in peace and charity with each other, and unite against the common enemy the King of* Spain. *Take care of further divisions.* Finally, kneeling before the sand, and sending up a prayer to God, he expected the blow from the Executioner of *Harlem*, which severed his head from his body. After which, the bodies of *Korenwinder* and *Van Dyke* were laid upon a Butcher's block, and quartered by the Executioners, their bowels buried under the Scaffold, the quarters thrown into a cart, and fixed upon Gibets set up at the four corners of the *Hague*, for an example to others; and the two heads were fixed on stakes by those of the Joiner and Seamen, who had been put to death before. It is related by some, that the Executioners, whilst they were cutting up the body of *Korenwinder*, who was very corpulent, took out a great deal of fat, but found little in that of *Van Dyke*, who was a lean man. Afterwards, the body of the Heer *Van Groonevelt* was wrapt up in black cloath, and born to his house by four of the Government's Messengers, followed by his servant who carried his master's cloaths. He was buried the next night in the Court-chappel, and in his father's grave, but privately. None of all that had been engaged in the conspiracy and suffered for it, were more lamented than this Gentleman; he being known to be a person of a good temper, and loved and esteemed by every body, and being the least guilty of all the plotters. It is likewise even said, that Prince *Maurice* and others, wished that his brother *Stoutenburgh*, who was always more obnoxious, had been taken. He died in the flower of his age, being . . . . . years old. The second day after the execution, there was something moved at the Assembly of the States of *Holland*, about the confiscated estates, which stands thus recorded in their Journal.

Korenwinder suffers.

The death of Van Dyke

A resolution of the States of Holland, *ordering the sale of the forfeited estates of the Advocate* Oldenbarnevelt *and his sons.*

UPon the report of some of the Members, that the sum of seventy two thousand Gilders had been raised and borrowed upon the credit of the Government, towards defraying the publick expence in imprisoning and prosecuting of John van Oldenbarnevelt, *and others; without any care being taken for selling and turning their estates into money towards discharging that debt; and it being represented, that was high time to free the land from the burden of the said debt; after mature deliberation it was agreed and resolved,*

That the Fiscal of Holland **should be sent for, and seriously exhorted and charged to dispatch that affair, to cause those estates to be sold, and to free the country from the burthen both of interest and principal; and that for the said purpose, he should use his utmost endeavours with the Lords of the Treasury, being thereto authorized by the Grand Committee, for putting the same in execution. Accordingly, the said Fiscal was summoned to appear at the Assembly, and earnestly exhorted and required so to do.**

The End of the Sixtieth Book.

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK LXI.

ABOUT this time endeavours were uſed to charge ſome of the *Remonſtrant* Clergy with being concerned in the late Plot. A report was ſpread that *Iſaac Welſing*, formerly one of the Miniſters of *Horn*, together with three others, had been at the *Hague* the year before, to incite the Heer *Stoutenburgh* to revenge his father's death; and this accuſation met with ſo much credit, that he was ſearched for at *Horn*, where he lay concealed, but they could not find him. After which, hearing that a Proclamation was publiſhed againſt him by ſound of bell, from the Stadthouſe of that town, he drew up an Apology for himſelf, and ſent it to the States of *Holland:* 'In which he ſolemnly proteſted before almighty God and their Lordſhips, 'that it was all mere calumny and ſlander whereof he was accuſed; that he had ne- 'ver ſeen any one of the Advocate's children, to the beſt of his knowledge, excepting 'the Heer *van Groonevelt*, whom, about twelve years before, he had ſeen on horſe- 'back, but without ſpeaking to him; neither had he ever ſaid one word to *Stouten- 'burgh* in all his life, whether at the *Hague*, or any other place; ſo far was he 'from treating with him about ſuch a horrible affair, or with any body elſe in his 'name. *And he ſubjoined*, That he had always reſided at *Horn*, ever ſince the 9th 'of *December*, 1621, excepting a ſhort time, and that not at the *Hague*, but elſe- 'where, and without diſcourſing either with *Stoutenburgh* or any others that had 'been obnoxious, or ſuſpected about the Plot; nay, that he never had heard of that 'deſign, much leſs had he been aiding or aſſiſting in it, or conſulted with three Mi- 'niſters about it; which report he maintained to be a mere fable. *Finally, he 'begged*, That he might be reſtored to his good name and fame, and be aſſured by 'their Lordſhips, that they would not believe any wicked men againſt him, and his 'well-grounded aſſertions and proofs; and that he might be warranted againſt all 'impriſonment and torture (which forces men ſometimes to confeſs things of which 'they were never guilty) and the like ill treatment; adding, that if their Lord- 'ſhips would grant this, he ſhould be ready to forbear exerciſing the functions of a 'Miniſter among the *Remonſtrants*. *He further prayed*, That he might have his 'baniſhment revoked, and be pardoned for breaking out of priſon, in order to his

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Search is made after the Miniſter Iſaac Welſing, *at* Horn, *on account of the conſpiracy. His juſtification.*

ANNO DOM. 1623.

'being the better able to justify himself before their Lordships and the whole world, 'and to put all false witnesses to shame and confusion.

There was nothing done upon this Petition, and *Welsing* continued to conceal himself, preaching to the *Remonstrants* in private, till in the succeeding times of liberty, he again publickly exercised his office among the people of that communion in the said town, without ever being troubled any more about the conspiracy.

Bernardus Dwinglo was likewise fallen under the suspicion of the Government, as may be seen by the following Proclamation against him.

A Proclamation against Dwinglo.

'FOrasmuch as the Court of *Holland* has received information, that *Bernardus Dwinglo*, formerly one of the Ministers of *Leyden*, together with divers other 'Clergymen, who, as well as he, were banished the land, has presumed, contrary 'to orders, not only to return and to preach privately therein, but likewise to join 'with others in setting on foot and promoting several Plots against the state and 'government of this country. *Therefore*, the said Court doth hereby give notice to 'all and singular persons, that whoever shall discover him the said *Dwinglo*, and in-'form against him, so as he may be delivered alive into the hands of justice, shall 'receive, over and above the 500 Carolus Gilders formerly promised for the seizing 'and securing any one of the exiled Ministers, 500 more of the like species, and 'the name of the informer shall also be concealed: and the said Court doth hereby 'charge and command every person who shall know where the said *Bernardus Dwinglo* lies concealed, forthwith to discover him to the chief Officer or Magi-'strate of the place; and all people, of what condition so ever, are hereby strictly 'prohibited and forbidden to harbour the said *Dwinglo*, or to lodge or admit him 'into any of their houses in any manner. And all this on pain of being exemplarily 'punished both in body and goods, in case of their contravening this order, without 'being allowed any benefit of prescription, though never so many years should hap-'pen to be elapsed.

Done at the Hague, *the* 11*th of* April, 1623.

Witness

F. CRIEP.

Dwinglo having seen this Proclamation, was of opinion, notwithstanding he assured his friends that he was not conscious of any evil, that it was high time for him to be gone; for he observed how easily any charge was admitted against the *Remonstrant* Ministers. He therefore fled his country, where, without fear of prison or torture, he waited to see whether any thing could be charged upon him by his adversaries. He afterwards writ a certain Declaration in his own defence, to the following purport.

He leaves the country.

His Declaration in his defence.

'I The underwritten, do hereby declare with a good and sincere conscience, and as in the presence of the Lord, who sees the hearts of all, and will judge all 'men, that there never was the least overture or proposal made to me of the Plot 'against the person of the Prince of *Orange*, and the Government of the Province of '*Holland* (discovered in *February* last of the current year 1623,) either by word of 'mouth, by letter, by signs, or in any other manner whatever; neither had I ever 'the least conjecture or suspicion thereof; neither can it ever appear before just and 'impartial judges, that I have had the least knowledge of that design; much less 'that I ever promoted or encouraged that or any other conspiracy, or joined in pro-'moting it against the said Prince and Government; but that I am accused thereof 'with the highest injustice and untruth, especially since the Court of *Holland* itself 'never durst charge me with the same. And I am hereupon prepared to attend the 'just judgment of God, who trieth the reins, and who will reveal the secrets of all 'mens hearts: I am likewise ready to make appear what I have advanced before all 'impartial judges, against whom there is no just cause of suspicion, and to purge 'myself in a proper manner from all the slanders and reproaches laid upon me, being 'contented to be tryed on that account, and not doubting but to make my innocence 'appear plainly before all Princes, Magistrates and Governors, wheresoever it may

'be

'be; provided that due ſecurity be given of a fair hearing, and that my enemies be willing to carry on their proſecutions according to juſtice, and to prove their charge againſt me in a legal way: ſince I am under no manner of apprehenſion of being convicted by any man living, of having had the leaſt ſhare in this crime. I therefore beſeech all perſons, of high as well as low degree, that ſhall happen to ſee this my free declaration, that they would believe it to be ſincere, and drawn up with a good conſcience, according to truth, till the contrary appear to them, which I am ſure never will. And I do hereby offer to confirm and ſupport what is here ſaid, in ſuch manner as ſhall be judged neceſſary and uſeful.

ANNO DOM. 1623.

Witneſs my hand, this 20*th of* October, *O. S.* 1623.

BERNARDUS DWINGLO.

He publiſhes a further juſtification of himſelf.

But in the year following he publiſhed his Apology, conſiſting of forty four ſheets, and containing many remarkable things, which in a great meaſure, as far as they gave any light to the hiſtory, have been interwoven with this work; and as the matter may require, ſhall ſtill be inſerted in the ſequel. He abode at firſt in *Holſtein*, and afterwards at *Gluckſtadt*, where he preached to a congregation of *Dutch Remonſtrants* for the ſpace of full twenty years, till in proceſs of time, returning to *Holland* with a very advantageous teſtimonial under the hands of the Council or Magiſtrates of that town, he ſat down at *Harlem*, where he dwelt ſeveral years, even to the end of his life, peaceable and unmoleſted, well reſpected by every one, and without being proſecuted on account of the conſpiracy.

About this time, and not long after the Petition of the *Remonſtrants*, the Miniſter *Iſaacus Fredericus* revoked that Petition which he had preſented for leave to ſubſcribe the Act of Ceſſation, as has been mentioned in the foregoing books. For which purpoſe he ſent the following paper to the Lords the States-General.

To the High and Mighty Lords, the States-General of the United-Provinces.

'SIgnifies, with the utmoſt reſpect and humility, *Iſaac Frederix*, late one of the Miniſters of the City of *Utrecht*, how that he, the ſaid Petitioner, having underſtood that ſome perſons, calling themſelves *Remonſtrants*, had entered into a very wicked and abominable conſpiracy againſt the perſon of the Prince of *Orange*, and conſequently againſt the government of this land, and not knowing who were guilty and who not, of ſuch a villainous deſign, had reſolved to ceaſe from the exerciſe of all eccleſiaſtical functions, and upon ſuch a promiſe of ceſſation, to have prayed for leave to return freely into theſe *United-Provinces*. But foraſmuch as the Miniſters of the *Remonſtrant* perſwaſion in general, do not only deteſt ſuch abominable practices, but likewiſe declare that they will have no fellowſhip with thoſe who are guilty thereof, or who ſhall hereafter be found guilty, as they have ſignified to your High-Mightineſſes, by the Memorial they preſented not long ago: And foraſmuch as your Petitioner has been much troubled in conſcience, at the promiſe he made of preaching no more, nor performing any other function of a Clergyman for the future; he has thought fit to acquaint your Lordſhips, with great reſpect, that he cannot conſent to burden his conſcience any longer with ſuch promiſes; but that he adheres to the ſaid Memorial which the *Remonſtrant* Miniſters preſented lately in their common name to your High-Mightineſſes, to the Prince of *Orange*, and to their Lordſhips the States of *Holland*; waiting as well as the other Petitioners for ſuch anſwer as you ſhall pleaſe to give. Beſeeching God, that he would inſpire your High-Mightineſſes with ſuch thoughts, that they, who aim at nothing elſe but to live under your protection, dutifully and peaceably, may be permitted freely ſo to do, without oppreſſion of their conſciences. Which doing, *&c.*

ANNO DOM. 1623. This letter was thought to be extorted from him by the meer motion of his own conſcience; for having conſidered matters more thoroughly, he was perſuaded that he ought not to forſake the *Remonſtrants* (of whoſe innocence in relation to the plot he was then convinced) in this their need, and want of faithful Paſtors. He returned to his former Miniſtry, preaching with great zeal, and comforting and ſtrengthening the churches to the beſt of his power, whereby, as ſome thought, he edified them more than he had before ſcandalized and offended them by his timorouſneſs and deſire of ſubſcribing the Act of Ceſſation.

We have already related how *Slatius* was taken and brought to the *Hague*. Being in priſon there, he preſently caſt about to find ſome way to eſcape the rack, and to ſpin out, or if poſſible, to ſave his life: For which end, being examined concerning the Plot, he not only confeſſed all that he himſelf had done, and miſdone, but ſtudied to make ſuch anſwers as he thought would be acceptable to his Judges, pretending that he was ready to diſcover many myſteries or ſecrets of the *Remonſtrants*, provided they would grant him his life. Being thereupon allowed pen, ink and paper, he ſet himſelf to write againſt the *Remonſtrants*, and he was encouraged the more to do it, in hopes of a pardon, with which he was flattered, in caſe he could do the government good ſervice to the prejudice of that party. *John Blanſart* was likewiſe allowed the ſame privilege, which he made uſe of to charge the wife of *Dwinglo* and *Iſaac Welſing* with the crime of impurity, a crime which is hard to be proved at any time, and which was never proved at all in this caſe, concluding what he writ upon that head in the following terms: *Noble Sirs, Would you know more of me? I will inform your Lordſhips of what I know, be it what it will. Moſt excellent and gracious Lords, I beſeech you once again moſt humbly to take my caſe into your conſideration, and to repreſent it in the moſt favourable manner to his Excellency, as I truſt your Lordſhips will do. And if your Lordſhips deſire to know any thing more, I will omit nothing that I am able to do.*

Slatius, while in priſon, writes againſt the Remonſtrants.

This was ſigned,

JOHN BLANSART.

Such kind of applications to their Judges, made ſome people give leſs credit to their confeſſions; for they thought the words of men, who plainly ſhowed their readineſs in proſtituting their pens to the prejudice of the *Remonſtrants*, and who endeavoured to ſave themſelves at the expence of the honour and reputation of others, were not much to be depended on.

But now the ſequel of affairs requires us to look back to the two impriſoned Miniſters, *Niellius* and *Poppius*, touching whom we have been thus long ſilent, becauſe they were ſuffered to lie ſtill at *Harlem*, without being either heard or further examined ſince the firſt time, on the ſecond and third of *February* of this current year, till now.

It had been rumoured in the mean while, that they had owned their being preſent at a certain Meeting of the Miniſters, where it was reſolved by a majority of votes, though without their concurrence, that the cauſe of the *Remonſtrants* ought to be defended by force; and that they had likewiſe been informed of the Plot againſt his Excellency. But they had been impriſoned ſeveral weeks, even till the beginning of *March*, before they received the news that the plot was diſcovered, and conſequently that there had been any ſuch deſign. There was ſuch a ſtrict watch kept over them, that in all this time they could not receive any letter that informed them what was doing abroad, nor write one word to their friends without conſent of the Scout. Wherefore nobody knew what judgment to make of the reports of their confeſſions. At laſt, though ſeparated from each other, and kept in different rooms, they both began to hear ſome remote murmurs and whiſpers of perſons that came to ſee other priſoners, quartered about their chambers: They heard mention made of a Plot, and that the impriſoned conſpirators were to be treated thus and thus, without being able to know the truth of the matter. They aſked the Goaler whether there was any conſpiracy diſcovered, and who were charged with it? But he durſt not anſwer them. *Niellius* even offered him a Rixdoller to buy them a *Courant*, for ſo the printed news-papers were called, but could not obtain that favour neither.

Niellius and Poppius get ſome notice of the conſpiracy during their confinement.

Thus did they continue in doubts and uncertainties, till the Scout himſelf brought *Niellius* a letter, which a certain Gentleman of his acquaintance had writ to him; by which he attained to ſome knowledge of the circumſtances of the Plot; which pierced him to the heart, well imagining what ill conſequences ſuch a prepoſterous proceeding would be attended with. Afterwards news came that *Slatius* was taken; and though the Goaler would give no account of it, yet *Niellius* heard it from other priſoners, to whom their friends had imparted it, and who ſubjoined, that he and *Poppius* would appear yet more guilty than *Slatius*, becauſe they had projected the whole ſcheme of the conſpiracy. About this time ſome of the Magiſtrates endeavoured to render their impriſonment more grievous to them than it had been before. *Niellius* complained, in a certain letter, that all the Schepens were either very bitter and partial againſt them, or elſe men of low degree, and of little knowledge; inſomuch, that they either durſt not, or could not oppoſe the moſt violent among the reſt of their Brethren, though they were never ſo much inclined to do it The Burgomaſter *Voogbt* and the Penſionary *de Glarges* ruled all. The Goaler was forbidden a-new to let them receive any thing from their friends: and both of them obſerved by his countenance, that he was extremely embarraſſed about them. Some of the Magiſtrates were for taking away from their keeper the keys of their chambers, and for conveying all their food to them through a hole. But it was prevented at firſt by the weakneſs or indiſpoſition of *Niellius*, who then kept his bed, and could not ſtir out of it; ſo much was he affected at the news of the Plot. This rigorous treatment was afterwards remitted at the inſtances of the Scout himſelf, who though he was their proſecutor, ſhewed them more favour (as they themſelves teſtified) than all the Magiſtrates together. Then was *Niellius* (whom the *Remonſtrants* looked upon as one of the boldeſt and moſt reſolute among them) heard to break out into theſe ſad complaints: *I am diſſolved*, ſaid he, *into tears, when I think of the grievous reproach and odious blot which this affair has brought upon our good cauſe. I am ſenſible enough that a good conſcience is ſufficient before God, but it is by no means ſo with reſpect to men, in whoſe ſight we ought to be free from all appearance and ſuſpicion of evil, which yet the moſt innocent and holy man, even our Lord and Saviour, could not eſcape. We are likewiſe fallen into the hands of ſuch people who I know deſire nothing ſo much as to ſee us both accuſed and made accomplices of the ſame crime, and who will uſe all means imaginable to bring it about.* AN° DOM. 1623.

A little while after, the Goaler let fall ſome expreſſions, by which *Niellius* underſtood that there were two Commiſſioners coming from the Court at the *Hague* to *Harlem*, with powers to examine him and *Poppius* in the ſtricteſt manner. This was done accordingly at firſt by the Counſellors *William van Barſdorp* and *Reinier van Perſyne*, together with the Scout and Schepens of *Harlem*, on the 12th, 13th, 18th and 19th days of *April*. I ſhould willingly have inſerted here all that was aſked and anſwered, as recorded in the ſaid Schepen's journal; but ſince their examinations were not always taken in writing at that time, and were beſides never entered into the book, but only filed, and no copies being to be procured, I find myſelf obliged to make uſe of what has been communicated to me from the memoirs of the priſoners themſelves, or what I have met with in ſeveral pieces relating to thoſe times, both in manuſcript and print. Before the examination, the Goaler came to *Niellius* and told him, he was afraid they would put him and his brother *Poppius* to the rack; that he looked upon them both to be good men; that he had indeed been forbid to ſuffer them to ſpeak to each other, but that if they deſired it, he would give them an opportunity of coming together that night, at his own riſque. Some write that it was the Goaler's wife who made them this offer, but it may be that both did ſo at different times. *Niellius* deſired a little time to conſider of it, and declined the propoſition, anſwering, *I have nothing to ſay to* Poppius; *tell him only I deſire he would pray to God for me, as I will do for him.* He ſaid further to the Goaler, I *am determined not to declare any thing that may bring others into trouble, on acount of the exerciſe of religion; but whatever may relate to the Government, or civil matters, that I will frankly confeſs. Tell my Collegue to remember it.* This the Goaler undertook, and performed it. Some are of opinion, that this motion was made to them by order of the Magiſtrates, and that if they had met, there would have been ſpies ſet to hear what they ſhould have ſaid to one another. Being brought to examination

Two Counſellors of the Court come to Harlem *to examine them.*

The Gaoler's offer.

They are examined anew.

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tion, the old queſtions were put to them again. *Bartholomew Veer*, one of the Schepens, aſking *Niellius* whether he had not been a Miniſter at *Utrecht*, he replied, *Yes, Sir, and you know how often you have delivered me packets when you came thither in a* Face-ſhip, (from which alſo he had his name) *upon which account I uſed to preſent you with a glaſs of beer.* To the reſt of the queſtions, of the ſame nature as the former ones, the ſame ſort of anſwer was returned. After this, they were long and ſtrictly interrogated, and each of them ſeparately, about that Aſſembly or Meeting where it had been reſolved, that the cauſe of the *Remonſtrants* might be defended by force of arms, as was ſaid in the Placard of *Utrecht*. But they ſolemnly declared and proteſted that they knew of no ſuch Meeting in the world; that there were no Meetings of the Clergy in which they had not preſided as Directors; from whence they certainly concluded that there was not any Meeting of ſuch a nature holden without their participation. Then the Magiſtrates proceeded to examine them about the buſineſs of the Plot, preſſing it home upon them ſeverally, and telling them, that it was well known they had been concerned in it, and therefore they ſhould not deny it. But when they both utterly denied it, and with ſtrong aſſeverations, the Magiſtrates made uſe of a ſtratagem, *which*, as *Niellius* ſays ſomewhere, *was more politick than chriſtian*; for they named divers of the *Remonſtrant* Miniſters, who they ſaid, were in cuſtody, together with all their papers, among which were ſome letters, as they affirmed, writ by the priſoners, whereby they would be fully convicted of having likewiſe had a hand in the ſame plot; uſing further ſuch other arts as the Magiſtrates are wont to practiſe in dangerous times, in order to come to a perfect knowledge of matters. They told them, among other things, *that the conſpirators had diſcovered all, and impeached them in particular. That* Slatius *had ſaid, that all the* Remonſtrant *Clergy in general were conſcious of the deſign, excepting* Borrius, Sapma, *and* Prins. *That the Miniſters* Geeſteranus *and* Gerardus Velſius *had been taken, who alſo owned the matter. That* Dwinglo *and all his papers were ſeized, and that divers things relating to the Plot were found therein, and amongſt them certain articles, in which the ſaid* Dwinglo *confeſſed that he knew of the Plot.* The Commiſſioners, in confirmation of what they had advanced, produced and read to the priſoners, all the ſaid letters, to their great aſtoniſhment, for indeed they were all forged. They preſſed them then to own likewiſe, that they were conſcious of the ſame crimes; but it would not do, for they perſiſted in ſolemnly declaring their innocence and ignorance. *Niellius* was asked, whether he had not lately exchanged letters with *Slatius* about the plot? To which he anſwered, *I have indeed correſponded with that perſon, but never on any ſuch account.* The Commiſſioners ſaid, *take care what you ſay, for the Magiſtrates have in their hands ſome of the letters which you writ to* Slatius, *by which it appears plain enough that you were concerned in that affair.* Whereupon *Niellius*, with his uſual freedom, burſt out into the following expreſſions: *How! Gentlemen do you ſit here, in order to learn the truth of me; and do you endeavour to do it by charging me with untruths? If it be ſo, that you have found one of my letters in the hands of* Slatius, *then you will be ſufficiently convinced, that I am none of his friend, and that he durſt not truſt me with ſuch ſecrets.* One of the Commiſſioners being ſhock'd at the liberty he took, ſaid to him, D. Niel, *how can you ſpeak ſo confidently, and with ſo little reſpect? Your Collegue* Poppius *treats us with much more manners and civility.* To whom *Niellius* returned this remarkable anſwer: *That may be, Gentlemen; I confeſs my Collegue excels me in many virtues and good qualities, eſpecially in friendlineſs and civility; but we do between us what the good* Samaritan *did, he pours oyl into your wounds, and I pour wine.* It is related of *Poppius*, that when the Magiſtrates in a paſſion ſcornfully reproached him, *that the doctrine of the* Remonſtrants *was falſe and factious; that all their proceedings were calculated for exciting rebellion and ſedition, aſſaſſinations of Princes, and the ruin of Church and State, in order to their extricating themſelves from their pretended oppreſſions and perſecutions, and that he and* Niellius *and all the reſt of the* Remonſtrant *Clergy were guilty of the intended murder*, he endeavoured to juſtify himſelf, by meekly aſſerting, 'That the doctrine which they termed *falſe* and *factious*, was the pure truth, and ſuggeſted 'to men ſtrong inducements towards godlineſs, and ſuch as highly tended to promote 'the honour of God's holy name: Adding, that he ſolemnly proteſted, as in the 'preſence of God, that he had not the leaſt knowledge of the aforeſaid unchriſtian

Means uſed to extort from them a confeſſion.

The boldneſs and reſolution of Niellius.

Poppius *ſpeaks in his own juſtification.*

'attempt, nor of the ſcheme projected for that purpoſe, nor of the money collected on that account; nor of any other propoſals, deſigns or plots, tending to that end. There were indeed ſeveral flying rumours now and then ſpread about the country, the uſual products of ſuch diſmal times, but he could never diſcover in them either truth or probability. That he had heard particularly in the year laſt paſt a report among the people, that there were hopes of ſome ſeaſonable deliverance, but without knowing whether there were any foundation for it. That he had been frequently troubled at the ſame, imagining that ſuch a cry might be very prejudicial to holy truth, and ſuch as profeſſed it. That he had looked upon the ſaid report as fabulous and pernicious, and laboured to convince others of his opinion; exhorting them to chriſtian patience and true piety, and to contentment with that liberty which they enjoyed in ſome places by connivance of the government; and laſtly, that he had pray'd to God, that the means which were uſed by any for the deliverance of the *Remonſtrants*, contrary to his divine will, might not be bleſſed by him.' AN° DOM. 1623.

All this he declared to the Magiſtrates, with ſolemn proteſtations that he ſpake nothing but truth, and that he no otherwiſe expreſſed himſelf in his prayers before the great Majeſty of God, when he opened his mind to him. But the Judges told him, they had reaſon to think otherwiſe. *Niellius* writes in a certain letter, which was privately conveyed out of priſon at the ſame time, *That in the examination aforementioned, no lies nor tricks had been ſpared, whereby to charge them with the leaſt knowledge of the conſpiracy; that he had often wept and lamented bitterly in his heart, to ſee what impudent lies were uſed wittingly to force him to ſay ſomething to his own diſadvantage. But that God was with him and his Collegue, and that although they had not ſeen nor ſpoken to one another ſince their impriſonment, yet both their anſwers agreed together in above one hundred Articles, in ſuch a manner, that there was not the leaſt difference in the ſubſtance of things.* It is likewiſe ſaid, that the Commiſſioners obſerving the ſame, ſaid to *Niellius*, *you and* Poppius *ſpeak out of one mouth.* To which the other replied, *that may eaſily happen, for when you examine us about the ſame matter, we cannot avoid, if we ſpeak truth, to anſwer alike; and by that our innocence ſufficiently appears.* The Magiſtrates cried, *you have converſed with* Poppius *the laſt night, and that's the reaſon you agree ſo well. The Goaler or his wife have brought you by one another.* The Miniſter: *It was offered to me, but I refuſed.* The Magiſtrates, *Don't deny it, for* Poppius *has freely owned it.* The Miniſter: *that is impoſſible, for I have not ſeen him once ſince he was brought into the priſon.* In the like manner they treated *Poppius*, telling him that *Niellius* had owned all. But he made them the ſame anſwer. Upon this, they called the Goaler, and reprimanded him ſeverely for letting them come together, telling him too, that they had confeſſed it. But he replied, that if they had, they told a great lye.

Great agreement obſerved in the anſwers of the two priſoners.

This is the main of what was diſcourſed *pro* and *con* on the 12th and 13th of *April*, and it may be too, on the 18th and 19th of the ſaid month, (of which laſt day ſomething more will be ſaid) for I cannot juſt aſſign each examination exactly to its proper day. On the 15th of the ſame month *Poppius* being called before the Senate, the Scout, two of the Schepens and the Penſionary, he acquainted them, that he was ready to give a fuller anſwer to ſome of the Articles upon which he had been interrogated. Accordingly he was ordered to do it in writing, and paper was given him for that purpoſe, only they took account of what they gave him. On the 19th, a day of which *Niellius* uſed to ſay, he ſhould remember it, if he were to live a hundred years, both the priſoners were brought again before the Senate and Schepens. They were urged to confeſs, *who they were that had harboured and aſſiſted them and others upon their return from their baniſhment?* Together with other matters relating to their Miniſterial functions. They were likewiſe preſſed anew about the buſineſs of the plot. The Magiſtrates told them, they had plain proofs of their knowing ſomething of that affair, but they reſolved to have it out of their own mouths, and that if they refuſed to do it voluntarily, they would fetch it out by the rack; acquainting them at the ſame time, that they had given the Scout leave to torture them. Then they gave them time to conſider, till the afternoon, and ordered the Goaler to keep them faſting, in all appearance as if they were to be put to the rack that night. Some relate that the Goaler's wife having told *Niellius* before, that the

They are threatened with the torture.

ANNO DOM. 1623. Judges had forbidden to give them any food that day, he replied, *there is no harm in that, we can faſt one day at leaſt.* Not underſtanding, or not believing what ſeemed to be reſolved againſt them, till the good woman made him ſenſible that ſuch a faſt was the forerunner of the rack, with which he was threatened the ſame evening. This noon was ſpent by the priſoners in fervent prayer to God, which they poured out to him in their ſad neceſſity and great diſtreſs. *Poppius* addreſſed himſelf to God in a prayer, which was found among his papers after his death, and publiſhed in the manner following.

A prayer of Poppius *on that occaſion.*

'O Lord, almighty and everlaſting God, moſt gracious and heavenly Father, the Father of my Lord and Saviour *Jeſus Chriſt*; I have now nothing more to 'expect, than to be ſuddenly called away, and delivered up to the Executioner, to 'be tormented with intolerable pains, and to be bereaved of the right uſe of my 'limbs. Seized with theſe apprehenſions, loaden with this diſtreſs both as to ſoul 'and body, reduced to this mortal anxiety, I proſtrate myſelf, O heavenly Father! 'at the feet of thy divine Majeſty. I pour out my heart before thee, I ſigh, I call, 'I cry unto thee. O my Lord, my God! hear my voice, look down from the throne 'of thy grace, and be merciful to me thy poor ſervant! I cannot return any other 'anſwer to my Judges with truth, but what I have already made. Why then 'ſhould I be put to tortures? Thou haſt relieved my ſoul from everlaſting torments, 'deliver me likewiſe from this dreadful evil. Thou holdeſt the hearts of all men 'in thy hand, and canſt turn them as ſeems good unto thee. Incline the hearts of 'the Judges, that they may give credit to my words, and confeſs my innocence. 'Make them remember, that they have a Lord above them in the heavens, to the 'end that out of reverence to thy great Majeſty, and for fear of a furure judgment, 'at which they muſt appear as well as I, they may deſiſt from their deſign, and may not, 'by torturing me in my innocence, compel me to ſin againſt thee. Raiſe up a *Gamaliel* 'among them, who may oppoſe their wicked counſels. If it ſhould be thy pleaſure 'for the ſake of mine, or their or both our ſins to permit me to be thus ill-treated 'by them; thou art the God, who preſervedſt *Daniel* in the den of lions, and his 'friends in the fiery furnace. Thy power is not leſſened, nor thy arm ſhortened. 'Thou canſt likewiſe ſhew a ſign upon me too, that the Judges may perceive that 'thou art my God, and owneſt me for a defender of the truth. But I don't pre'ſume to aſk it, being conſcious how unworthy I am that thy name ſhould be thus 'glorified in me. But this one thing I beg of thee, to ſtrengthen me under my ſuf'ferings, that I faint not, but ſubmit myſelf in all things to him that will one day 'judge every man righteouſly; that I may not accuſe myſelf through pain, againſt or 'contrary to truth, leſt the Judges ſhould take occaſion from thence to hold me guil'ty of this wicked project, and with others to cut me off from the earth as an evil 'doer by a ſhameful death. That would cerainly tend to the blaſpheming of thy 'ſacred truth which I profeſs. Suffer not the labours of my Miniſtry, which has 'been ſanctified to the edification of thy church, to be rendered unprofitable by ſuch 'my ſcandalous death. I am not ſo terrified at the fear of dying; but I quake and 'tremble, when I conſider, that I, who was formerly ready, and ſtill am to lay 'down my life in defence of the truth, and for the confirmation of the oppreſſed 'churches, ſhould now by my death, and going out of the world as a malefactor, 'open the mouths of all men to blaſpheme, and become a ſtumbling-block and 'ſtone of offence to thoſe whom I endeavoured to build up by my zeal. If it be poſ'ſible, my Lord and my God, let this hour paſs. But if it be thy divine will that 'I ſhould receive ſo bitter a cup from thy hand, here am I thy ſervant, do unto me 'as ſeems good in thy ſight. But if this muſt happen unto me, let my wife, my 'children and my church, judge of me. I beſeech thee, by the words and works 'which they have formerly both ſeen and heard of me, and fully perſuade them'ſelves, that it is not my own wickedneſs, but that of the times which has brought 'me to this ſhameful death. But above all, aſſure me by the teſtimony of thy 'holy ſpirit, that I ſhall not be looked upon by thee my God as an evil-doer, nor be 'excluded from thy holy kingdom; and may I recommend my ſoul to thee in a 'firm belief that death ſhall not ſeparate me from thy love. This I moſt humbly 'deſire, for this cauſe I ſtretch forth my hands, and lift up my heart to heaven; yet

hoping that they will deliver me from ſo ſhameful an end. Make my innocence alſo, O heavenly Father! appear before my Judges, and by their ſentence, before all men. Let it be known that I bear this preſent croſs, and whatever elſe they ſhall lay upon me, like a chriſtian, and thy ſervant, in the defence of thy truth, and for the zeal I have ſhown in the propagation of it; that ſo the croſs I bear, may tend to the benefit of thy flock, to my own ſalvation, and in all caſes to thy honour and glory. ANNO DOM. 1623.

Be pleaſed likewiſe to ſhew the ſame compaſſion to my collegue, involved in the ſame unhappy circumſtances. Hear my prayer, and the prayers of all the faithful, who cry unto thee for me. Let their and my Prayers be ſprinkled with the blood of thine only Son, aſcend up to thy mercy ſeat, and be accepted by thee. Let them prevail with thee, to the end that forgiving all my ſins, thou mayeſt ſtrengthen me with thy holy ſpirit, to the end I may live holy in thy ſight, in hope of a bleſſed reſurrection; and that thou mayſt, with thy fatherly help, ſupport me in my miſeries, which I am threatened with, and give me an opportunity to praiſe thy holy name, for one more gracious deliverance.

In like manner did *Niellius* endeavour to fortify himſelf againſt the torments wherewith he was threatened. 'He hoped, *as he writ in a certain letter*, to undergo the pain, 'with patience thro' the gracious aſſiſtance of God; for he ſaw well enough that if he 'had owned any thing, even the ſmalleſt matter in the world, it would have been 'only a ſpur, and given them a handle to draw more and more out of him, and that 'although he ſhould have accuſed himſelf falſly, it would have been impoſſible to 'eſcape or leſſen the rigour of his Judges. Wherefore he ſhould not conſider ſuch a 'ſuffering as a trial of truth, but as a cruel treatment inflicted on him out of mere 'hatred of truth. But he durſt not ſay whether he ſhould be able to bring his reſolu-'tion, to bear, becauſe he did not yet know what it was to be put to the rack; but he 'knew well enough that he feared the torture more than death, and that, with 'St. *Peter*, he could not foreſee what he might be reduced to; but ſtill he hoped 'the beſt from God's fatherly aſſiſtance and mercy.'

Whilſt they were expecting the iſſue, with theſe and the like reflections, they were brought again before the Commiſſioners in the afternoon. The hangman, or executioner, ſtood at the chamber-door with a ſack under his arm, in which were the inſtruments or tools, for torturing people. It does not appear whether they were called in together, or one after the other, but both of them were very roughly accoſted by the Commiſſioners, like perſons that were eſteemed guilty of the Plot, and that were to be treated ſo for the future. The demand of diſcovering who had harboured and ſupported them, and the queſtions relating to the exerciſe of their function, were again renewed; and they were preſſed to own theſe things, and all that the Judges ſaid they knew of the conſpiracy, being threatened that what they wilfully concealed, ſhould be otherwiſe extorted by pain; *for which purpoſe*, they ſaid, *the rack was at hand, and the hangman at the door*. *Niellius* inſiſted very much to be informed, what arguments or proofs of guilt, they had againſt him, offering to juſtify himſelf, and to ſhow the innocency of them both. He was anſwered, that there were proofs enough to put him to the rack, but that they were not obliged to produce them, it being ſufficient that the Judges were apprized of them. He replied, *That it was contrary to law and reaſon to torture them, without informing them of the accuſations brought againſt them, or allowing them to defend themſelves; and moreover, that they ought to be aſſured of a reparation for the loſs of their limbs by the torture, in caſe it ſhould at laſt appear that they were innocent.* As for *Poppius*, it is related of him, that he was in as great a conſternation at their menaces, and at the the ſight of the executioner, eſpecially when the Scout was ordered to call him in, as if he had been actually delivered to be tormented; and that taking this advantage, they continually urged him to diſcover ſomething, whereby they might treat him as one guilty of the conſpiracy; all which ſo terrified him, that he trembled at the apprehenſion of thoſe intolerable pains, which he found no means of avoiding. But no threats from without, nor terrors from within, were powerful enough to induce either him or *Niellius* to diſcover, what they thought charity and love to their neighbour obliged them to conceal; namely, *Who had harboured, or ſupported them.* Or to make them *confeſs any guilt relating to the Plot, whilſt they knew themſelves entirely innocent.*

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They are released from the fear of torture.

It is said by some, that they stript *Poppius*, in order to put him to the rack, but that he begged leave, and obtained it, to make a prayer first, upon which he called upon God with a loud voice, and great fervency, for strength and assistance. But when all hopes of escape seemed to disappear, there came unexpected ease; for after they had both of them continued in the anguish and sorrow of death till six o' the clock at night, the Magistrates and Judges broke up, and the Scout came to tell them the next day, that the examination was at an end, and that they had certainly been tortured, if the said Magistrates had not looked upon them as honest men. They were likewise informed afterwards, from a good hand, that the two Counsellors of the Court, opposed their being tortured, and that nobody was more averse to such cruelty than the Scout himself. And after this was over, not only the said Scout, but the Pensionary *de Glarges* assured them in private, how much they rejoiced to find that they appeared to be free from any share in the conspiracy. Both the Counsellors *Barsdorp* and *Persyn*, and likewise all the Schepens of *Harlem* plainly declared their innocency to the greatest persons, and assured the prisoners themselves, that they were glad of it.

Niellius and *Poppius* having weathered so severe a tryal, and such hard threatnings of torture, which in equity were a kind of putting to the rack, they returned thanks to God for having heard their cries and prayers, for preserving them from being tormented, and rescuing them from the jaws of death, not suffering their Judges to commit so great a wickedness against two innocent men. About the same time, *Niellius* writ a letter from the prison, to one of his friends, in which he endeavoured to show by many arguments, *That the great scandal which the conspiracy had occasioned, ought not to be made a pretence for any man's forsaking the known truth; and that the goodness or badness of the cause of the* Remonstrants *was not to be judged of by such ways.* And this very letter was forwarded by the permission of the Magistrate or Scout, to the great wonder of him that writ it. He writ another very long letter, but privately, and upon bits and scraps of paper torn out of his bible and other books; in which letter he gave a very particular and circumstantial account of all that had befallen him and his fellow-prisoner; and of what persons and things they had most pressed him to give an account of. This letter he got conveyed out of prison with great trouble and charges, unknown to the Goaler. It passed then from hand to hand among the *Remonstrants*, but has since been mislaid or lost thro' length of time, insomuch that though I have made strict enquiry after it, I could never find it, to my great sorrow, because it having been so very exact in the account of time, of men, and things, it might have contributed to the unfolding more clearly and distinctly many things which then befel them.

Niellius *sends two letters from the prison.*

But after having proceeded thus far in this history, there fell into my hands by meer chance, a letter which *Niellius* writ near two years afterwards, to *Uitenbogart* in *French*, in which finding some hints of what happened to him and *Poppius* about the Plot at this time, I cannot forbear communicating it to the reader, forasmuch as it tends to the further illustration and confirmation of what has been above related. The contents of it are to the following purpose, ' —— I believe that your fervent ' prayers, and those which all other good men have put up for us, have helped to for- ' tify us in that sad and dismal condition we were in. For although our consciences ' made us easy, and filled our hearts with trust and dependance on the mercy of our ' great God, through *Jesus Christ* our Lord, yet was it not our wisdom or good- ' ness that preserved us from this abyss of death, but the particular favour, and fa- ' therly providence of God, which prevented us from coming into any place, and ' falling into any company where our innocent ears might have been the occasion ' of our dying a shameful death, although we had not given the least credit to what ' we heard, but looked upon all as dreams or idle tales, or although we had set our- ' selves against it with heart and mouth; for all that would not have helped, nor ' excused us with the Judges, who were so desirous to find, or make us guilty, if ' they could have met with the least appearance or probability whereon to found an ' accusation—— And although they had not had any probable foundation, yet ' would they (in case we had heard or known any thing) have easily drawn the ' matter out of our own mouths; especially since we have lain here about three ' months, without having received any news of what pass'd, and since the Judges ' made a full use of the privilege granted them by *Plato*; namely, to lie as much

His letter to Uitenbogart,

'as they pleased for the publick good. For we were told by them, that *Cornelius* ANNO DOM.
'*Geesteranus*, *Velsius* and *Dwinglo* were seized, with all their papers; and we were 1623.
'pressed to the utmost to declare what discourses we ever had with them either by
'word of mouth or writing; insomuch that we thought we could not do better, nor
'act more safely, than frankly to confess whatever our weak memories could sug-
'gest, that we had ever writ or spoke, or had learned from the letters of those ima-
'ginary prisoners, or from any report or hear-say concerning them; believing that
'they had already told all they knew of us, or were able to say. It was therefore
'a singular mercy of our good God so to have set a guard on our ears, that they
'never happened to hear any thing that might have proved fatal to us, whether we
'approved or rejected the same. And it was no less a providence, that we always
'had an abhorrence of all violent, seditious, or bloody counsels.

'I persuade myself too, that I should not have been very much afraid of a vio-
'lent death, provided I had suffered it for a good and holy cause, and such a
'one as I in my own conscience was satisfied to be right; but to die a shameful
'death, for a cause which I detested in my heart, that would have seemed very
'hard to me. May God preserve all good men from such misfortunes! It grieved
'us very much at that time, to find every thing studiously concealed, or endeavoured
'to be concealed from us, which related to publick affairs; and yet in the mean
'while suffered to be brought to the worst of criminals in the prison, who were
'permitted to discourse about it to each other; from whence we could only get a
'confused knowledge of some great mischief that was detected, and of some terri-
'ble punishments to be inflicted, as they said, upon the *Arminians*, and likewise of
'what death we were to die, as well as the rest. Yet thus much we could perceive,
'that we were to be punished as ring-leaders, and such as had contrived the whole
'design, and had furnished the money for it. In case those people had held their
'tongues, or if care had been taken to remove either them or us, we should not
'have been in any concern till the day of our examination. Whereas, by this,
'though we were not let into the knowledge of the particulars, they put us into a
'continual dread, and frighted and troubled us by expressions that were general and
'without any connexion, insomuch that we could hardly comprehend the sequel
'of the story, nor make any thing of it. Neither durst we own that we had un-
'derstood or heard any thing of the matter, because our Judges did not think fit
'that we should know any thing, to the end that what they thought we knew before,
'might be the better discovered ———

Whilst *Niellius* and *Poppius* exerted themselves at *Harlem*, to make their inno-
cence appear, *Slatius* took as much pains at the *Hague* to increase his crimes, and
heap sin upon sin, by his writing against the *Remonstrants*; in hopes that by charg-
ing others he might justify himself, or at least that he might obtain pardon for his
offence. He then writ what he called *A plain Representation*, in which he painted
the *Remonstrants* in the most odious colours, accusing them of many crimes, and
exhorting every one to depart from them. However, what he had most in view by
writing he least attained to, *viz.* the saving of his life. He entertained nevertheless
such hopes from some kind words and promises of the Judges (which tended to no-
thing else but to draw out of him more and more, and to make his pen the sharper)
that he did not believe that he should die.

Slatius *writes his* Plain Representation.

The two *Blansarts* and *Parthy*, (who through fear of torture, had likewise con-
fessed several things, which they afterwards recanted) thought they should be par-
doned too; persisting in their protestations, that they never designed to murder the
Prince, but had only consented to it, in order to get as much money as they could,
and then to cheat *Van Dyke* by discovering the Plot; but that others had got the start
of them. They were in hopes, that the will or intention of discovering would have been
accepted for the deed, and that the Court would have interceded with the Prince in favour
of them, and obtain'd their pardon; *John Blansart* especially, flattered himself with
that hope. This man shewed how far the love of a temporal life (which all men must
lose once) and the desire of preserving it, will carry one. In a certain letter which
he writ to the Judges, he tells them, *What your Lordships desire of me, I am ready*
to perform. My Lords, I make bold to suggest to you, whether, if I were at liberty,
I could not bring many of the Remonstrants *to church? God granting me grace, I*
would

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The Judges hereupon ordered ſome Miniſters to attend and comfort them in the priſon; but they yielded them little or no attention. *Slatius* treated them roughly and inſolently. When they would have diſcourſed with him the laſt night of his life about confeſſion of ſin, repentance, and preparation for death, *Slatius* put them off, with ſaying, *that he knew all thoſe things, and perhaps better than they; that they were not fit perſons to diſcourſe with him, ſince according to their principles,* **God willed evil, nay, he even forced men to commit it.** *But as for other matters, he was ready to talk with them, if they deſired it.* Thus did he endeavour to ſpend moſt of the night in arguing with thoſe Miniſters about *Predeſtination, God's being the Author of evil*, and the like. He likewiſe undertook to prove, **that it was lawful to aſſaſſinate a tyrant:** a moſt dangerous poſition, which has been always condemned by the beſt *Chriſtians.* Finding himſelf deceived in his expectations, and that although he had eſcaped the rack by writing againſt the *Remonſtrants*, he could not eſcape death, he ſtood in ſo much fear of him who can caſt both ſoul and body into hell, that he endeavoured to diſburden his conſcience by a written recantation of all that he had ſaid to the prejudice of that party. He hid that paper in a quill, and that quill in his mouth; and as he was going to receive ſentence of death, on the 5th of *May*, his arms being pinioned, and both his hands tied faſt together, he conveyed it into his wife's mouth, when ſhe came to take her laſt farewell of him. She feeling the quill in her mouth, conveyed it dexterouſly from thence with her handkerchief, under pretence of wiping the tears from her eyes and face. I have ſince heard the Miniſter *Paſchier de Fyne* ſay, that having preached the day before at the *Hague*, and prayed to God that he would be gracious, and grant to *Slatius* and the three other condemned perſons repentance and a ſincere ſorrow for their ſins before they died; he ſaw and read the ſaid paper rolled up in the quill, the ſame day, or at night. It fell afterwards into the hands of *Adrian van den Borre*, from whom it paſſed to *Bartholomeus Provoſtius*, from whoſe own mouth I write this, and who comparing it with other papers or letters of the ſaid *Slatius*, found it exactly to agree. The ſaid paper runs thus:

The method he uſed for delivering his Recantation to his wife before his execution.

His Recantation.

I The underwritten acknowledge, that I have drawn up, and publiſhed a certain paper againſt the body of the Remonſtrants, *and their cauſe; but I do now openly declare, that I did the ſame out of the apprehenſions of being ill-uſed, and put to the rack; as alſo by ſo doing to try whether by ſuch means I could obtain from the preſent Government any kindneſs, compaſſion, or mercy; and whether, like good phyſicians, they choſe rather to remove the diſeaſe than the diſeaſed. But I have found them full of deceit, knavery, wickedneſs, and tyranny, nay, to be ſuch men as ought never to be truſted; inſomuch, that I look upon them for certain to be a ſort of people, who thro'*

their

their ignorance, as well as malice, are determined to uſe no other methods but thoſe of ſeverity. deſigning firſt to extirpate the Remonſtrants, *and afterwards all other ſects. Wherefore I recommend it to all people timely to take care of themſelves, and to depart out of theſe Provinces. I likewiſe beſeech all men, both high and low, before whom it may be reſolved to lay my writings againſt the* Remonſtrants, *not to look upon them any otherwiſe than as things publiſhed contrary to truth, and drawn up by me for the reaſons mentioned above; it being my opinion, that it is lawful to divert cruel tyrants from their violent proceedings, either by good arguments, or by impoſing on them. This is what I write freely, and of my own accord, begging all* Remonſtrants *to forgive what I have done, as having done it to the end that by my example (who never expected my life) I might ſhow to all the world, that there is not the leaſt good to be hoped or expected from ſuch wicked Governours.* ANNO DOM. 1623.

Dated from my priſon in the *Hague*,
this 22d of *May*, 1623.

HENRICUS SLATIUS.

In this paper there have been three things obſerved: *Firſt*, the diſcovery of his own ſhame, with reſpect to his lying and fraudulent writings. *Secondly*, the vindication of the *Remonſtrants*, ſo unjuſtly charged in them. And, *Thirdly*, his implacable malice againſt the Government, and the Magiſtrates, now that he had no longer hope of eſcaping. It was alſo thought very odd by ſome, that he ſhould offer to ſay, *that he never expected his life.* Whereas he had entertain'd but a little before ſuch great hopes of eſcaping death. *John Blanſart* had likewiſe found out means about the ſame time to convey a Recantation to his wife, written in his own hand; but one of the Officers took it away from her as ſhe took her leave of him in the priſon, ſo that the contents were never known.

Slatius, *the two* Blanſarts *and* Parthy *receive ſentence of death.*

When all the four priſoners came to receive ſentence of death from the Judges at the Court, *Slatius* appeared with a countenance that ſeemed to have more of anger in it, than of grief or remorſe, looking fiercely upon his Judges. During the reading of the ſentence, he was heard to anſwer with a loud voice to ſeveral of the Articles, *that is not true, I never owned that.* And to others he replied, *I did not own it in ſuch a manner. The Judges have added or omitted juſt what they pleaſed. This is no juſtice, but tyranny.* And when he heard it affirmed, *that* Cornelius Geeſteranus *and* Gerardus Velſius *were at the dinner in his houſe, before the departure of his brother-in-law* Cornelius Gerritſon, *and that they there drank to his good journey*, he cried out in a paſſion, *that is not true. I did not own that, nor are they guilty of it. They knew nothing of the matter.* He was likewiſe obſerved to ſay, whilſt his ſentence was reading, *a great deal of this is falſe.* After the reading of the ſentence, his Treatiſe entituled *The lighted Torch*, was ordered to be torn in pieces before his face, as a ſeditious Libel.

John Blanſart heard his condemnation with ſome ſhew of grief, but without ſhedding a tear. He looked with a freſh countenance, and ſaid not one ſingle word after the ſentence was pronouuced againſt him, but ſtood as if he was not at all concerned. He was likewiſe obſerved to bow his body, as if he ſaluted the Judges. His brother *Abraham* looked pale and wan, when he appeared before the Judges; but ſeemed however to be of good courage. Whilſt his ſentence was reading he appeared ſometimes to mutter againſt it. He aſked twice, *whether his body might be buried?* Which the Griffier or Secretary conſented to. *William Parthy* had got drunk this morning in the priſon. *David la Faille*, ſon of the antient Miniſter *Abraham la Faille* a Druggiſt, and brother-in-law to the Keeper, heard him ſay to one of the *Blanſarts*, *come Friend, take one glaſs more.* Whilſt his ſentence was reading at the Court, his tongue being perhaps ſet a going by the drink, he was heard ſeveral times to ſay, *that is not true.* As the Griffier would have proceeded in reading, he cried, *don't go on, for I did not confeſs any ſuch thing.* The Griffier made anſwer, *I read it as it ſtands in the paper.* He ſaid, *you muſt not read it as it ſtands there, but you ought to have writ what I confeſſed, and juſt as I confeſſed it, and no otherwiſe.* Thereupon the Fiſcal reproved him for interrupting the Griffier, but could not make him hold his peace. He went on and ſaid, *It concerns me, and will you not let me ſpeak for my ſelf? May the Judges put any one to death, behead or break him on the wheel*

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wheel, and inſert what they pleaſe in the ſentence? There are things in it which I never owned. When he heard it ſaid in the ſentence, that he had not diſcloſed the Plot to the Government, nor the deſign which he pretended to have had of deceiving *Van Dyke*, nor had ſignified any thing about it, and that therefore he was condemned to be beheaded, he ſaid again, *I ſee plainly enough that you have no mercy on me, tho' I intended to have ſhown the Prince and you mercy, if I had had time enough to have diſcovered the buſineſs.* Others relate, that he ſaid thus: *The Judges are ſatisfied in their conſciences that I did not deſign to put it in execution, and yet they condemn me to die. They have neither mercy nor compaſſion. I myſelf have pity on the Prince and the Judges who condemn me to death, who with great ſeverity extorted from me what I confeſſed, and ſet it down otherwiſe than I ſpoke it.* Then they interrupted him, and he, with the reſt, was led to execution. In their ſentences it was expreſt, that they were guilty of high-treaſon, and upon that account condemned to be beheaded, and their eſtates confiſcated. But the body of *Slatius* was to be laid on a wheel, and his head to be ſet upon a ſtake. The crimes contained in the ſeveral ſentences have been already mentioned in the account we gave above of the Plot, ſo that I don't think it neceſſary to inſert them here verbatim, as * *Baudart* has done in his Memoirs. But as for thoſe Articles with reſpect to which the priſoners complained, either that they had not owned them at all, or not in the manner therein mentioned, I cou'd never be informed about them; which may be the cauſe perhaps, that through ignorance I have charged them with ſome things in the aforeſaid relation, extracted from the ſentences, which did not happen juſt in that manner, and which therefore, if they were not alive, they themſelves would contradict. But it was impoſſible for me in ſome caſes to relate matters otherwiſe, having no other materials than what the ſentences themſelves ſupplied me with. However, I am ſure that no wrong has been done them either by my account, or by the ſaid ſentences, as to the the principal points in which their crimes conſiſted.

Remark on their ſentences.

In the ſentence againſt *John Blanſart*, mention was made of *Adrian van den Borre*, *Uitenbogart*, *Epiſcopius* and *Grevinkhovius*; and it was added, that the firſt of them had inſtructed him in divinity, in order to qualify him for a Preacher; that *Uitenbogart* had adviſed him to exerciſe the function of a Miniſter, notwithſtanding the Placard, and that he had been examined at *Antwerp* by the ſaid *Uitenbogart*, *Epiſcopius*, and *Grevinhovius*. The names of the three laſt occur likewiſe in the ſentence of *Slatius*, without their being charged with any crime; yet it troubled them when they heard of it. They believed that what *Blanſart* had ſaid of them, had no relation to the Plot, but that it had been reſolved to inſert their names in the ſentences, not for their honour, but to bring them upon the ſtage at all adventures; by which it plainly enough appeared, how they would have been uſed, if there had been the leaſt handle againſt them. And accordingly, *Uitenbogart* writ in a certain letter, *that he did not remember he had ever adviſed* Blanſart *to proceed in the ſtudy of divinity; that he never was acquainted with him, to the beſt of his knowledge, in* Holland, *and had not ſpoken with him above once or twice, and that it was rather by way of reproof than otherwiſe.*

It is related of this *Blanſart*, that at firſt, when moſt of the Miniſters were deprived and baniſhed, and were ſtill in *Brabant*, he ſometimes preached in the Provinces; but that the *Remonſtrants* being tired of him year after year, had often exhorted him to betake himſelf to his trade, which was that of a ſilk-weaver, in order to eaſe the ſociety, who did not ſtand in need of his ſervice, and that he got his ſalary a long time without doing any thing for it.

But now let us take a view of the end of the four condemned perſons. *Slatius* was the firſt of them, who after having received ſentence on the 5th of *May*, was conducted from the Court to the ſcaffold. Here he appeared between two Officers of Juſtice, his hands being tied to theirs, and ſecured likewiſe by a rope between his legs, with ſuch an undaunted reſolution, as if he had caſt off all fear of death: and turning to the ſpectators, he addreſſed them in the following words: *Honeſt and good Burghers, here you ſee* Henricus Slatius, *after whom there has been ſuch a cry, who has been ſo much hunted after and perſecuted, and for whoſe blood they have ſo much thirſted. Though you ſee me in this* Spaniſh *dreſs* (for he was in dark gool-green

Slatius's *laſt words on the ſcaffold.*

* His *Memoirs*, XV. 25, *&c.*

green cloaths, with a high-crowned-hat on his head, and a ruff about his neck) *yet my heart was never* Spaniſh *nor* Jeſuitical. *I was never ſuch a vile wretch; which will appear by my ſentence. I always endeavoured after moderation; but thoſe who ought to have been the Miniſters of peace, have miſguided you. 'Tis true, that I have been drawn into this affair, and what I have done amiſs therein, I truſt the good God will forgive me; but be aſſured, and remember I foretold it, ſome great judgment hangs over this land.* At theſe words ſome of the people cried, *we hope not*, others ſaid, *you ought to be cut in quarters.* The Miniſter *Lamothius* (to whom he refuſed to liſten) had aſked him, *whether he ſhould pray with him on the ſcaffold?* To which he replied, *no, I will pray by myſelf.* But nobody could obſerve or hear that he prayed for himſelf in his laſt minutes, though he had forbidden the Miniſter to do it for him. And yet it is ſcarce to be believed, that he ſhould not have called upon God ſecretly or in his thoughts, either at the priſon, or at the inſtant of his execution; eſpecially ſince he ſhowed ſo much remorſe of conſcience as to recant that falſe account he had writ of the *Remonſtrants*, as has been already related. We dare not therefore advance, as ſome have done, *that he would not pray at all, and that this was a token of his heart's being hardened like that of* Pharaoh; thinking it always ſafeſt to put the moſt favourable conſtruction on a thing which may be underſtood in different ſenſes; provided it can be done without any man's detriment. Drawing near the ſand, before which he was to kneel, he caſt away his hat and ruff, and was going to bind a foul handkerchief before his eyes; but the Executioner offering him one that was clean, he accepted of it. Whereupon kneeling down, and lifting his hands towards his head with an intention to thruſt up part of the handkerchief that hung down his face, the Executioner, taking it for a ſign, with one blow cut off his head, and at the ſame time his right hand, and almoſt his left, which hung but by a piece of ſkin. AN° DOM. 1623

He and his companions are beheaded.

After him *John Blanſart* aſcended the ſcaffold. He had all along rejected the aſſiſtance of the *Contraremonſtrant* Miniſters, and would not ſuffer them to approach him now at the hour of death; ſhewing thus to the whole world how far diſtant he was from that church, to which he had offered to go over, and carry hundreds with him. However, turning himſelf towards the people, he made the following ſpeech: *Gentlemen, both known and unknown, is there any of you here whom I have offended either in thought, word, or deed, I beg he would forgive me.* Whereupon many of the ſpectators cried, *yes, yes.* Then he went on thus, *Let no man think that I was ever a traytor, or ever endeavoured to do the Prince of* Orange *any harm, or conſented that others ſhould do it. I beg every one of you to believe me, as theſe are my dying words. I ſhall not trouble you with other mattters; I confeſs I knew of the deſign, and that I received one hundred and fifty ſeven Double Piſtoles of the Secretary of* Bleiſwick, *which I divided with my brother, and with* Parthy; *but our intention was to have cheated the Secretary.* After having ſaid thus, he kneeled and prayed, beſeeching God to pardon his ſins, and concluding with, *Lord into thy hands I commend my ſpirit.* And ſo he waited for the blow which ſevered his head from his body.

His brother *Abraham Blanſart* appearing on the ſcaffold after him, ſpoke to the people as follows: *Worthy Burghers! I have a wife and five ſmall children, I entreat you not to reproach them with this.* Whereupon ſeveral cried, *No, no.* Then purſuing his ſpeech, he ſaid, *I did not intend to do the Prince any injury; we endeavoured to deceive* Van Dyke, *having made him believe that there were ſeven of us in the* Hague *ready to ſtrike the blow, though there was nobody but* Parthy *and myſelf. We divided the money between us three, and I and* Parthy *came as far as the houſe* Ten Deil, *in order to diſcloſe the Plot; but hearing that it was found out already, we turned back, and fled for it.* After this he prayed by himſelf, in theſe words, *Lord God, heavenly Father, thou who art the Saviour of all men, as I believe, thou knoweſt that I have always behaved myſelf well from my youth up, as many of the inhabitants of* Leyden *here preſent can teſtify.* One of the Viſiters of the ſick who attended, hearing him ſpeak thus, interrupted him, without ſtaying for what followed, and ſaid, *It is not now a proper time for you to boaſt before the Lord God, but rather to humble yourſelf under his almighty hand, and confeſs your ſins.* Then *Blanſart* made an end of his prayer, calling upon God for mercy, and endeavouring to

AN° DOM. 1623. to reconcile himſelf to men; ſaying to the ſpectators, after he had ended his prayer, *If I have offended any of you, I intreat you to forgive me. You promiſe it, do you not?* Upon which many cried, *yes.* After this, he prepared himſelf for the blow, which paſſed thorough his neck. Whilſt he was ſpeaking to the people, there broke a great branch off one of the trees that grew by the *Viverbergh*, over-againſt the Scaffold, by reaſon of the great number of people hanging upon it, who fell upon thoſe that ſtood under, and killed one old woman, and wounded divers others.

Immediately after him, came *William Parthy*, drunk, or pretty much diſguiſed in liquor, on the Scaffold, and ſpoke more than all the other three. He declared, that he intended no harm to the Prince; and made a long diſcourſe to ſhew how he and the *Blanſarts* deſigned to have trick'd *Van Dyke*; adding, that he looked upon the thing as impracticable, and believed *Slatius* was too cunning to adviſe his brother-in-law the Joiner, to embark in ſuch a deſign; that he had believed, that not only he, but thoſe who were to have come from *Rotterdam*, would have acted juſt like him and the *Blanſarts*, whoſe deſign was no other than to get ſo much money; but that he began to ſuſpect ſomething more, when he ſaw one of them who came from thence, with a dagger in his girdle, and ſuch ghaſtly looks, which he took for no good ſign; he added, that the ſame perſon gave him a little book (this was the *Lighted Torch*) in order to furniſh him with matter to incourage the Plotters, who were to meet among the Sand-hills; but that he burnt the book without reading it; and that afterwards retiring into the ſtable, he prayed to God three times to grant him the wiſdom to diſcover this deſign, but that he did it not however. *I beſeech you*, continued he, *mind my laſt words (for it is now no time to lie) I was upon the way with* Abraham Blanſart *to diſcover the conſpiracy, but, others had done it before us; for which reaſon we found it neceſſary to get out of the way as faſt as we could. I was always againſt the thing, as may appear by my drinking his Excellency's health with the* Blanſarts *at the* Hague. *You believe me, do not you?* Some of the people cried, *Yes, yes. I told one lie*, added he, *and the Judges knew it to be ſo, and yet they inſerted it in the ſentence.* After this, he aſked pardon of the people, and took his leave of one of the Officers, who was his country-man, giving him a kiſs. Obſerving the bodies of the other three criminals lying on the Scaffold covered, he aſked if thoſe were his companions, ſaying, *Pray let me ſee them.* But he was told, that ſuch a thing was not uſual. He deſired it the ſecond time, but was again denied. Thereupon kneeling down, he prayed with great boldneſs, and then giving the ſignal for the ſword, he received his death.

Thus ended *William Janz Parthy*, a *Walloon*, born at *Reny*, in the Province of *Arras*, and a Silk-Weaver of *Leyden*, formerly a very rough and diſorderly perſon, and a contemner of all things ſacred and prophane; inſomuch that the Miniſter *van den Borre* was wont to ſay of him, *That he took him for an Atheiſt*; however, he called upon God for mercy at the end of his life. Thus died likewiſe the two brothers *Blanſarts*, who had better teſtimony of their paſt lives, and who, as well as *Parthy*, inſiſted to their laſt breath, that they never intended to kill the Prince; but nevertheleſs owned that they knew of the deſign, took the money, promiſed their aſſiſtance, and kept the matter ſecret; yet deſigning by a double treachery to have accuſed and brought *Van Dyke*, and others who truſted them, into trouble; ſo far had poverty and the love of money tranſported them.

Such alſo was the exit of *Slatius*, a *Zelander*, born at *Oſterland*, a village in the Iſland of *Duveland*, of whom *Epiſcopius* writes in a certain letter, *That he ſeemed to have died as he lived; but that however he hoped, that by the ſincerity of his repentance, he had obtained pardon from God, as likewiſe all thoſe who ſuffered with him.* And in another letter, O Slatius! *how long haſt thou been a torment to our Society? What trouble and expence haſt thou brought upon us, as long as thou haſt been among us? Muſt we now inherit this bloody ſtain from thee?* He was a perſon that did not want ſenſe, and other good talents; he had a quick thought, and a valuable tongue; a ſatirical ſtile, and was not unlearned in Divinity, and other ſciences; but with all theſe uſeful gifts, there were mingled many ill qualities, which much overbalanced the good; for he was very ill-natured, litigious, and contentious, as frequently appeared both by his mouth and pen. He was therefore much more inclined to ill practices, than to kind and friendly actions; and ſeemed to be made rather for ſtirring up and fomenting animoſities, than for promoting peace and unity, which

which was the occaſion that he not only frequently attacked the *Contraremonſtrants* with ink made of mere gall and ſoot; but that he at laſt gave no quarter even to thoſe of his own perſuaſion, as has been repreſented above; thus becoming a thorn in the ſides of the fraternity, whom at length, by the Plot, which through his means was ſo unjuſtly aſcribed to them, he almoſt wounded to the heart. There were not wanting, before it came to this, good counſellors, who often and earneſtly exhorted him to the exerciſe of patience, and to the keeping a curb on his paſſions. Neither had he ever returned into the Provinces, if he had not rather followed his own inclinations (though as he pretended he was forced by poverty) than the advice of ſome of the *Remonſtrants*. Thus breaking through all order and regularity, he fell into perverſe ways and counſels, and at length came to a ſhameful end. *The Lord* (ſays *Uitenbogart* in a certain treatiſe) *may have been gracious to him; yet thoſe who ſurvive him, ought to take warning by his example.* AN° DOM. 1623.

He was counted to be the Author not only of the *Predeſtinated Thief*, but of the treatiſe entituled, *Directions for praying well*, and ſeveral other books and papers which ſmelt of ſedition, and were privately printed without the knowledge of the *Remonſtrants*, by whom they were renounced and deteſted as ſoon as they appeared. Of this kind was, *The Chriſtal Mirror*, *The Morning Alarm*, and *The Lighted Torch*, all of them arrows that came out of his quiver; add to theſe the Memorial he drew up in priſon, of which we ſhall have occaſion to ſpeak hereafter.

The two *Blanſarts* and *Parthy* were buried at the *Hague*, in a place called the *Sak*, on the ſide of, or behind the great Church. The body of *Slatius* was laid upon a wheel near the Gallows without the *Hague*, near the bodies of the three Seamen, his hand nailed to the wheel, and head placed upon a ſtake.

A bold action of the widow of Slatius.

His Widow, who had been very ſtrictly examined by thoſe of the Court of *Holland* about her huſband's behaviour and manner of life, not being able to endure that his head and body ſhould be thus expoſed to rot upon a ſtake and a wheel, went to the place in the night between the 11th and 12th of *May*, and with a more than female courage, aſſiſted by ſome friends, took down his body with her own hands from the wheel, and his head from off the ſtake; as alſo two of the quarters and the heads of their brother-in-law the Joiner *Cornelius Gerritſon*, and of *David Korenwinder*, which were laid together in a fir-coffin, and buried near the *Geeſt-burg*, pretty deep in the earth. But a country-fellow plowing the ground there about four days after, came at laſt cloſe to the place, where treading on one ſide of the plough, his foot ſunk into the earth, whereupon looking more narrowly, he obſerved that the earth had been turned up, which made him fancy that ſomebody might have buried ſome ſtolen goods there. This induced him to fall a digging. Thus he diſcovered what he did not ſeek, which made him run almoſt frighted out of his wits, to the *Hague*, where he gave an account of what had befallen him. They preſently gave directions concerning this accident, and ſent the Hangman to the place, who brought the bodies with the heads and quarters again to the gallows-field, and fixed every thing in its place as before. The Widow who was thus diſappointed of her deſign, did not ſtop there: She made uſe of the darkneſs of another night, ſet her hands once again to work, and got her huſband the ſecond time from the wheel and the ſtake, and covering him up, got him into a boat, and notwithſtanding the great ſtench of his carcaſe, carried him through *Leyden* to *Warmond*, where ſhe buried him in a certain orchard, behind a great houſe. There he lay without ever being purſued or diſcovered, and probably will lie there till the reſurrection of the dead,

Scandalous prints reflecting on the Remonſtrants.

After the execution of all theſe perſons abovementioned, there appeared from time to time divers Satires and Lampoons, moſtly calculated to expoſe the *Remonſtrants*, to faſten on them the guilt of the Plot, and to repreſent them as aſſaſſinators of Princes. In the pictures which were every where ſold, there was not only to be ſeen the ſcaffold, and the beheading of the Joyner, of the Seamen, of the Heer *van Groonevelt*, of the late Secretaries, as alſo of *Slatius*, the *Blanſarts* and of *Parthy*, the quartering of the bodies, the wheels, the gibbets and ſtakes upon which they were placed; but in ſome of them were alſo added the pictures of *Cornelius Geeſteranus*, *Dwinglo* and *Velſius*, to thoſe of *Stoutenburgh*, *Van Dyke*, *Slatius*, and other principal contrivers and managers of the Plot. In the explanation under the pictures, thoſe that were executed, were ſtiled *Arminian Traytors*. There were likewiſe

ANNO DOM. 1623. seen the names of the abovementioned *Geesteranus*, *Dwinglo*, and *Velsius*. And in some of the Prints the whole body of the *Remonstrants* were charged with this wicked design, and represented as enemies to their country, and friends to *Spain*. This was done particularly under the picture which represented the finding the body of *Slatius* after it was taken from the wheel, and its being carried thither again. But the vilest of all those prints was, a large snake rolled together circularly, with its head separated from the body: upon the head was represented the beheaded Advocate *Oldenbarnevelt*, and on the body, which lay at a little distance, stood the pictures of his two sons *Groonevelt* and *Stoutenburgh*, and next after them, *Slatius*, *Korenwinder*, *Van Dyke*, *Cornelius Gerritson*, *Adrian vander Dussen*, *Cornelius Geesteranus*, *Gerardus Velsius*, and lastly, *Parthy* with the two *Blansarts*. At the end of the snakes tail appeared a hand holding a rod, and a label near it with these words, *every evil bears its own punishment*. On one side within the circle stood an Orange-tree, surrounded with the seven arrows of unity, defended by faith and justice, and enlightened with the rays of the divine assistance. On the other side, lay a tree broke from the root, on the boughs of which hung several bags of gold; this was called the *Arminian* tree. *Deceit* or *Fraud* lay at the foot of the tree. The head of the snake vomited out a great heap of money. In the profile appeared the *Hague*, together with the gibbets, the wheels and stakes, with the heads and quarters of the executed persons: over the picture was the following inscription: *The pictures of the principal Conspirators, standing upon the body of the headless* Arminian *Serpent*. At the bottom were doggrel rhimes or verses, in which both the guilty and innocent were severely stigmatized, among other things importing that the sect of the *Remonstrants* had been gathering venom so long, till it became a serpent, and that the said sect was the poison of the old serpent. This scandalous print was published at *Utrecht* by the Bookseller *John Amelisz*. All these prints being dispersed over the country, and hung up in all shops, brought the *Remonstrants* into great contempt with many. Thus the hatred that had been conceived against them grew daily greater and greater, and they were never mentioned but as people who had laid aside all fear of God, and love of their country.

The Scout of Harlem *makes his demand against* Niellius *and* Poppius.

In the mean while the Scout of *Harlem*, *Cornelius van Teilingen*, endeavoured to bring the affair of *Niellius* and *Poppius* to a conclusion. On the 10th of *May*, five days after the beheading of *Slatius*, he made the following demand (founding it upon their transgressing the order for their banishment, and on the Placards of the States-General against the holding of *Remonstrant* Meetings, without making any mention of the Plot) namely, *that they should be condemned as seditious and factious persons, to be punished with death, or at least to be perpetually imprisoned, and to pay all charges*. But at the same time certain women attended the Schepens, and before sentence was pronounced, begged in their presence, *that they the Schepens would treat them with mercy*. But *Niellius* hearing that expression, interrupted them, and said before the Court, and in the hearing of many witnesses: *We beg their Worships to deal graciously with us, and to do by us, as they themselves would be dealt by, in case any should endeavour to punish them for regarding more the commands of God, than the laws and Placards of men, namely, in propagating the doctrine of truth which is according to godliness. We are not conscious of any other transgression but this, for which we should stand in need of their favour. But for this we neither ask, nor want any favour. But we desire, that in case we can be in the least convicted of having had any share or knowledge in, or of any seditious counsels against our country, or against the most illustrious Prince of* Orange, *we may be punished without mercy, in the severest manner, and even worse than the Scout has demanded, for an example to all men. But their Worships have sufficiently perceived our innocence by the late examination.*

Niellius's *speech to the Schepens.*

Upon this free speech, which *Poppius* likewise confirmed and subscribed to, the Magistrates were silent. Yet the Minister *Triglandius* had the assurance to affirm soon after in print, *that he had heard from creditable persons, that there were such proofs of guilt against them, as would have justified the putting them to the rack.*

He and Poppius *are condemned to perpetual imprisonment.*

On the same day they were condemned by the Schepens of *Harlem* to perpetual imprisonment, pursuant to the Placard of the States-General. The sentence against *Niellius*, with which no doubt that against *Poppius* agreed in the main, was mostly com-

EDVARD.us. POPPIUS.

composed of the same expressions in which the Scout had made his demand against them, and ran thus: ANNO DOM. 1623.

'WHereas *Carolus Niellius*, born at *Wesel* in the land of *Cleves*, who formerly writ himself, and was called *Andrew van Cleef*, and sometimes also by the 'name of *Melanthe*, late Minister of the *French* church at *Utrecht*, of the age of 47 'years, at present a prisoner, hath freely owned and confessed, That after the Nati-'onal Synod holden at *Dort*, where he the said prisoner was likewise cited to ap-'pear, having refused to subscribe, and to comply with a certain proposed Act of 'Obedience, made and decreed by the High and Mighty Lords the States-General 'of the *United-Provinces*; he with other cited *Remonstrants*, were by the order and 'command of the said States, on the 5th of *July* 1619, brought and conducted by 'certain Officers of the States, out of the said *United Provinces* and the dominions 'thereunto belonging; with express interdiction and prohibition of ever returning 'into the territories of the said States without their consent; of which orders he 'the said prisoner received a copy, to the end he might govern himself accordingly: 'And whereas, he the said prisoner, as he says, resided in *Brabant*, during 'the Truce with *Spain*, and after the expiration of the said truce returned 'into this country, where for the most part he has since resided, one while 'in this place, another in that, in such towns and villages as he conceived 'to be safest: And whereas he the said prisoner hath holden separate Meet-'ings, in such places, and particularly here in this town of *Harlem*, where 'he has preached, and hath presumed to make forbidden collections of money, and 'to receive and distribute the same according to his own humour; as also to take 'upon himself the direction of affairs among the so called *Remonstrants*, and to act 'as a Head or Governour of that sect without any lawful authority, notwithstanding 'that he knew beforehand, and still knows, that the same was contrary to the Pla-'cards of their High Mightinesses; and finally in quality of such a Director, to come 'to this Town, and take upon him to decide and accommodate certain disputes and 'questions arisen among the *Remonstrant* or *Arminian* Society here, to hold forbidden 'Assemblies, and so to abide here several days till he was seized upon and committed. 'All which things are of very ill consequence, tending to disquiet the good people, 'and to alienate them from the true publick reformed church, and the doctrine 'thereof, to excite very great undutifulness among the subjects, and contempt of 'their High Mightinesses, and violation of their Placards, to the continual distur-'bance of the land, and the good inhabitants thereof, which ought not to be en-'dured but severely punished, for an example to the like perturbators and seditious 'deprived Ministers and others: **Therefore** the Schepens of this town of *Harlem* 'having heard the criminal demand, conclusion or indictment made and preferred 'by Mynheer the Scout of the said Town, the Heer *Cornelius van Teilingen*, in 'the name, and on the behalf of the sovereign authority and courtship of *Holland*, '*Zealand* and *West-Freesland*, against the said prisoner; and also having, on the 'other hand, heard the written and verbal defence of the said prisoner, and seen 'the information of the said Heer Scout, and confession of the said prisoner; they the 'said Schepens administring justice in the name and on the behalf aboveſaid, do 'condemn the said prisoner for the reasons aforementioned, to a perpetual impriſon-'ment, and order that he be accordingly conveyed to the Castle of *Looveſtein*, 'where he is to remain and to be kept during the whole space of his natural life. 'And he is moreover condemned to pay all the charges of his apprehension, detention, 'prosecution, and tryal, and whatever relates thereunto.

Done and approved by the Court, this 10th day of *May*, 1623. In the presence of me the underwritten.

And under was written

Witnessed and signed by me

J. van BOSVELT.

ANNO DOM. 1623.

After the denunciation of this ſentence, they thanked God by themſelves, that he had made appear both by the demand of the Scout, and the aforeſaid ſentence, in purſuance thereof, that as they were really innocent of the Plot which was diſcovered, ſo they were conſidered as ſuch by their Judges too; and moreover, becauſe it appeared plainly by the ſaid ſentence, that they were condemned to a perpetual priſon only for the profeſſion and propagation of that doctrine, which they believed in their conſciences to be the ſaving truth, and for the zeal they ſhowed in the miniſtration of the ſame. In the Thankſgiving which *Poppius* offered on this occaſion to God, and which was afterwards publiſhed, we find theſe expreſſions:

A prayer of Poppius *on that occaſion.*

'O moſt gracious God, let not theſe and ſuch like actions done by our Rulers, 'promoted by many of the Clergy, and approved by the people, let them not be 'laid to the charge of the whole nation, leaſt the fire of thy wrath break out againſt 'us, and we be conſumed. Humble thoſe who have been guilty, under thy mighty 'hand, and in particular make the Judges who paſſed this ſentence upon us, con'ſider with themſelves, whether they know what ſort of doctrines they were which 'we profeſſed, and what doctrines we oppoſed; and if they do, let them further 'conſider, whether they be ſatisfied in their conſciences, that we maintain untruths 'not to be endured, and whether they will be able to give an account of that heavy 'ſentence which they pronounced againſt us, before thee the Judge of quick and 'dead, who art no reſpecter of perſons.

On the ſame day that this ſentence was pronounced againſt them, they were allowed to come together, and likewiſe to ſee their wives and children. Some others of their friends were likewiſe permitted to come and viſit them, but only in the preſence of the Scout. Amongſt others my late father and two other men that went from *Amſterdam* on purpoſe, were permitted acceſs to them; and I remember I have often heard him relate, that *Niellius*, as they talked of the Plot, uſed theſe expreſſions: *I was not ſurprized at* Slatius's *being engaged in ſuch matters, but that* Dwinglo *ſhould concern himſelf, I could never have believed. I ſhould rather have imagined, that the mountains were capable of removing themſelves, than that ſuch a man ſhould fall into ſuch a crime; for I always took him for a good man. Nor would I ever have believed it of him, if they had not ſhewn me his confeſſion under his own hand.* My father ſaid further, that hearing *Niellius* ſpeak in ſuch a manner, he was ſurprized, and replied to him, *How could you ſee ſuch a thing as the confeſſion of* Dwinglo, *ſince he was never taken up?* Whereupon *Niellius* turning to the Scout, aſked him, *what that meant, and what it then was which they had ſhown to him and his Collegue?* To which he replied, *that was nothing but a ſtratagem*, and that he the ſaid Scout added, *that there were many who to this hour believed them guilty of the Plot. Niellius* then aſked him, *But, Sir, what do you think of us?* To which he frankly anſwered, *If we had not found letters about you, when we took you, by which you anſwered* Slatius *upon his threatning the Society; or had you burnt the letters as you attempted to do, you would have been ſuſpected by us; but now we are ſatisfied of your innocence in that point.*

They are carried to the Hague.

Between the 14th and 15th of *May*, at three of the clock, the Fiſcal *Kinſabot* cauſed them to go into a covered waggon, in which he was ordered to carry them to *Looveſtein*; but he went with them firſt to the *Hague*, ſhewing them all the way great civility, friendlineſs, pity, and compaſſion. He ſuffered them to ſit unbound, or at leaſt looſened their bands as ſoon as they were out of town, and aſked which of them was *Niellius*, having heard before of his honeſt bluntneſs and freedom of ſpeech. And accordingly, when the other had made himſelf known to him, he was very much pleaſed with his company. It happened that *Niellius*, being refreſhed by the open air, which he had not enjoyed in a long time, and the fine weather of that day, began to ſing a Pſalm, upon which *Poppius* being ſurprized, ſaid to him, *Well brother, have you courage enough to ſing ſtill?* But the other made anſwer, *what, would you not have me ſing upon ſuch a charming day, in the middle of* May, *when all the birds warble ſo ſweetly, and when I enjoy the open air after ſo many months confinement? Permit me to praiſe God with ſpiritual Hymns.* At the beginning of the journey the Fiſcal had ſaid to them, *I take you for honeſt men, and if you will give me your word, that you will not endeavour to eſcape, I will ſuffer you to alight now and ſtretch your legs.* They thankfully accepted his offer, promiſed

what he required, and punctually kept their word. After this he discourſed with them as freely and familiarly as if they were his brothers or moſt truſty friends, and aſſured them how much he was troubled in being obliged to diſcharge an office which was ſo much againſt his inclinations. Among other matters *Niellius* fell into diſcourſe with him about the rack or torture, and ſhowed by many arguments, that ſuch a method for extorting a confeſſion of crimes ought not to be made uſe of, *for it was*, he ſaid, *beginning to puniſh the accuſed perſon, before they could be ſure of his guilt.* The Fiſcal allowed, that there were many and ſtrong reaſons againſt the uſe of the rack, but added, **That among the moſt heavy charges which the people of theſe Provinces laid upon the Duke of Alva; one was, that he had put to death ſome people, upon the evidence of others, without the parties own confeſſion; and that** * John of Paris, **who murdered the Merchant** Wely **in the very chamber of** Prince Maurice, **could never have been put to death, if he had not been forced by torture to own the crime.** But he added, that the Court of *Holland*, did not eaſily proceed to thoſe extremities, and that it was for the advantage of him and *Poppius* that the ſaid Court had deputed Commiſſioners out of their body to preſide over their tryal at *Harlem*, becauſe the Schepens of ſeveral towns proceeded ſometimes a little irregularly in thoſe affairs. The diſcourſe fell at laſt upon *Slatius*, and the Fiſcal told them, that he complained extremely againſt the Judges, having ſaid, *that they had baſely deceived him, for they had fed him with hopes of pardon, in caſe he would endeavour to merit it, by ſerving his country to the prejudice of the* Remonſtrants, *and yet after all they condemned him to die.* But that he added, *the Judges have deceived me, and I have cheated them again, having told them a parcel of lies*, meaning the Memorial which he drew up in priſon. During theſe and other diſcourſes (of which they kept no account) they arrived at the *Hague*, about ten in the forenoon, and were both of them ſecured in the iron-chamber; where they remained about ten days, till the 25th of *May*, when in the night of that day the aforeſaid Fiſcal came to fetch them. He brought them to the ſhip, ſuffering them to walk by him unbound, where he treated them very kindly and friendly, till they arrived at *Looveſtein* in the afternoon, and there he took his leave of them in the ſame civil manner he had uſed them all along, aſſuring them that their converſation and preſence had been very agreeable to him, and that he could have been glad always to have enjoyed their company. He then heartily recommended them to the Officer who commanded there, and preſſed him ſo earneſtly to uſe them well, that they felt the benefit of it even after his departure, being fed more plentifully than they themſelves deſired. So that, it ſeems, he added ſomething out of his own pocket, being allowed no more than about eight pence *per* man for them out of the publick treaſury. He offered them wine at meals, but they modeſtly declined it, and would not taſte of it, ſave only a little glaſs on *Sunday* evenings, to the end they might avoid the odium and reproach of being wine-bibbers. It was for the ſame reaſon that they refuſed to drink any during their impriſonment at *Harlem*, knowing that the jaylors are wont to ſeek their advantage, and to raiſe the reckoning much higher, by which it would ſeem as if they had drunk all that was brought to account. The Governour of the Caſtle in which they were impriſoned, ſuffered them to lie in one chamber together, which continued for the ſpace of nine weeks, till their wives were permitted to come and converſe with them. At firſt they were allowed, upon their humble ſupplication to the States of *Holland*, to ſee their huſbands once a month and no more, provided that the Governour ſhould take care, that under the pretence of this acceſs, nothing were attempted to the prejudice of their impriſonment, or againſt the Government. After this they were ſuffered to ſtay with their huſbands for a while. Since then *Niellius* was uſed to relate, that when he thought of that ſhort time when he and *Poppius* lived in one chamber at *Looveſtein*, and of their mutual conferences, which were as profitable as pleaſant, he could not but own, that no part of his life had afforded him greater ſatisfaction. But when both their wives and children were admitted to be with them in the ſame chamber, the noiſe of the children (which hindered their reading and writing, their chief diverſion) began to be troubleſome to them; inſomuch that both of them being fond of ſolitarineſs, were forced to petition that they might have each a ſeparate room, which at length

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Their diſcourſ with the Fiſcal by the way.

They arrive at Looveſtein.

* Baudart. VIII. 39, *&c.*

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The *Remonſtrants* have ſince much lamented the loſs they ſuffered by the impriſonment of theſe two Teachers, whoſe wiſe conduct, they ſaid, in the management of their affairs had been of very great uſe to their churches in their greateſt diſtreſs, and in the worſt of times. *Uitenbogart* ſtiled them two excellent, pious, and learned perſons; and in one of his printed works gave them the following character, *they were two of the moſt eminent, honeſt and unblameable men in the world; ſervants of Chriſt, faithful paſtors, lights of the church, of whom the world was not worthy.*

Not long before this the number of the *Remonſtrant* priſoners at *Looveſtein* had been encreaſed by the addition of the Miniſter *Paulus Lindenius*, who was apprehended at *Kampen*. It is ſaid of this man, who before the revolution had been the Paſtor of *Sooſt* in the Biſhoprick of *Utrecht*, that he had lain ſick at his brother *Nicholas*'s houſe for the ſpace of ſeveral weeks, in the laſt *Autumn*; and that his father *Johannes Lindenius*, Miniſter of *Kokenge*, a rigid *Contraremonſtrant*, paſſing by accidentally, as he was going to *Amſterdam*, heard of his ſon's illneſs, and was begged by his other ſon to come ſometimes into the country to viſit the ſick perſon, and as he practiſed phyſick, to preſcribe ſomething for him to take; but this rigid father refuſed to ſee him, ſaying, *Let him repent and be converted, and then will I own, and receive him for my ſon.* After this, the ſaid *Paulus Lindenius*, being a little recovered, but not quite well, was invited to come to *Kampen*, and to ſerve a *Remonſtrant* Meeting in that town. His ſickneſs and weakneſs were ſufficient to excuſe him from accepting the invitation; but he knowing the great want of Miniſters at that time, ſhewed himſelf very ready and willing to go thither. Accordingly he ſet out from *Amſterdam* to *Kampen*; but whilſt he was aboard, he happened to be diſcovered by the Miniſter of the Iſland, called *Ens*, who informed againſt him to one of the Officers, and that perſon told it to the Burgomaſters. As ſoon as he arrived at the town beforementioned, he was dogged to the place where he intended to lodge: That happened to be the houſe of a certain Burgher and Cloth-worker, whoſe name was *Allard Dirkſon*. This perſon not knowing him by ſight, nor being aware that he was a Miniſter, becauſe he was not clad like one, took no notice of him, but buſied himſelf with ſome people in his ſhop; in the mean time, in came ſome of the Burgomaſters or Magiſtrates with their attendants, who ſeized upon *Lindenius* before he could ſay a word to *Dirkſon*, or ſo much as make himſelf known to him, and hurried him away. This fell out upon the *Thurſday* before *Eaſter*, being on the 10th of *April*, O. S. They carried him to a high tower, called the *Hague-Port*, where they ſhut him up cloſe; they then fetched a thick iron-chain, one end of which they faſtened to a great ſtake and the other to the priſoner's leg, inſomuch that he was forced to go, ſtand, lie, and ſleep with it, as long as he was in that priſon, which was about nine weeks. The Magiſtrates immediately gave notice to the States-General of his impriſonment, who ſent to the Court of *Holland* to know if they had any thing to ſay againſt his perſon. The ſaid Court tranſmitted to them certain articles extracted from the confeſſions of *Slatius* and *John Blanſart*, which Articles the States ſent to the Magiſtrates of *Kampen*, deſiring them to conſider of them, to examine the priſoner thereupon, and ſee if they could get any thing out of him, and particularly to try whether they could diſcover that he had been concerned in the plot. Upon thoſe orders *Lindenius* was brought out of the *Hague-Port* about the middle of *May* on a certain night to the priſon called the *Wiltfangk*, which was a place where they were wont to confine the greateſt malefactors, even thoſe who had been guilty of capital crimes. There he found two of the Magiſtrates, namely, the Burgomaſters *Hardenberg* and *Rutenbergh*, with the Secretary and Hangman with a bundle of great rods and the rack, ſo that every thing ſeemed ready for ſcourging and torturing him. Under this terror, at the ſight of thoſe tormenting inſtruments, the poor man was ſeverely examined not only about the deſign of his coming to *Kampen*, but likewiſe about the buſineſs of the plot, with which he was charged without the appearance of any proof againſt him. They required him then to confeſs. He anſwered, he could confeſs nothing, being innocent and ignorant of the whole matter. Upon this refuſal the Magiſtrates fell to threatning him with the rack, and ſhewed him the Executioner who ſtood ready to ſtrip and whip him. He thinking

The Miniſter Paulus Lindenius *is taken at* Kampen

He is ſtrictly examin'd about the Conſpiracy, and threaten'd with the rack, but inſiſts on his innocence.

thinking they were in earneſt, began himſelf to unbutton his doublet, preparing for the torture, and praying to God to furniſh him with ſtrength, to the end that his innocence might thereby appear: he then turned himſelf to the Magiſtrates, and ſaid, *Gentlemen, I beſeech you take care what you do; do not deprive me of the uſe of my limbs, for I am entirely innocent.* Then the Burgomaſter *Hardenburg*, ſhewed him the uppermoſt ring and pulley, telling him, *Look there, ſo long muſt you be ſtretched out.* Treating him ſo harſhly beſides, that he was afterwards uſed to ſay, that he never met with any man in his life, among all the Magiſtrates he ever had to do with, that ſhewed leſs juſtice and more bitterneſs, than did that Burgomaſter. But this their threatening him with the executioner and torments, with whipping, racking, ſtretching, was all in vain: he perſiſted with great conſtancy in teſtifying his innocence, and it came to the very point, when the Magiſtrates, finding no ſign or token of guilt, durſt not proceed any farther in that kind of examination, and therefore ſaw fit to remand him to priſon. AN. DOM 1623.

After this, the Magiſtrates went again to the States-General, and gave them to underſtand, *That they had uſed their utmoſt endeavours in examining* Lindenius, *particularly with reſpect to the Confeſſions of* Slatius *and* John Blanſard; *that they had committed to writing, and ſent all that he had anſwered thereupon, without being able to get any thing more out of him.* The States having heard his Confeſſion, and finding no guilt therein, with reſpect to the Plot, thanked the Burgomaſters and Magiſtrates of the town of *Kampen*, for the pains and trouble they had taken; and ſubjoined, that ſince they had nothing more to lay to the charge of the Priſoner at this time, nor could give them any farther account about him, they left it to their Worſhips to proceed with him as they ſhould judge moſt proper for the ſervice of the land. Nevertheleſs, upon the tenth of *June* following, the Heer *Tegnagal*, who was deputed by the Province of *Over-Yſſel*, to the Aſſembly of the States-General, propoſed what thoſe of *Kampen* ought to do about the *Arminian* Miniſter whom they had ſeized and impriſoned in their town, and whoſe confeſſion they had tranſmitted to their High-Mightineſſes. Upon this propoſition, after putting the queſtion, it was agreed, that the ſaid Miniſter might be ſent and carried to the Caſtle of *Looveſtein*, in order to be ſafely ſhut up and ſecured there as other Miniſters had been. Accordingly, the Burgomaſters and Magiſtrates of the town of *Kampen* condemned the abovementioned *Lindenius* to perpetual impriſonment, and cauſed him to be conveyed to *Looveſtein*, where he arrived on the 27th of *June*, N. S. They lodged him there in a place called the Green-Chamber, which looked towards the windows of the chamber where *Simon Lucæ Byſterus* was kept. This man ſet his windows open to ſee whether *Lindenius* would not look out of his, and perceiving that he did, they talked together. But they had not done ſo long, before *Byſterus* obſerved that the windows of *Lindenius* were ſhut and nailed up. Thus were they deprived of that ſatisfaction. Preſently after, the Goaler came up to *Byſterus*, and reprimanded him in the name of the Governor, for having diſcourſed with *Lindenius*; threatening, that his windows ſhould be likewiſe faſtened if he did not forbear. As the *Remonſtrants* had very much lamented the impriſonment of *Lindenius*, ſo it was a matter of joy to them, that his innocence, as well as that of *Niellius* and *Poppius*, in relation to the conſpiracy, had appeared ſo plainly to the Magiſtrates. This was, they ſaid, like pouring a little oyl into the wounds which had ſmarted ſo long; and they hoped that the priſon of thoſe Miniſters, would be as it were a pulpit to their churches and all good men; and that by their means the brotherhood, which almoſt ſtunk in the noſtrils of all men, would regain their former credit. *He is ſent to* Looveſtein.

The Clothworker, *Allard Dirkſon*, in whoſe ſhop *Lindenius* was ſeized, was likewiſe apprehended at the ſame time, and committed to the ſame priſon as the other, but at a diſtance from him, and where he could hardly live for vermin, he being accuſed of having harboured a *Remonſtrant* Miniſter, contrary to the prohibition of the Placard. It was ſaid in his excuſe, that he did not ſo much as know *Lindenius* when he came into his ſhop, and that he could not turn a ſtranger out of it; and laſtly, that he could not offend againſt the Placard without hearing a man ſpeak, without knowing who he was, and without giving him any room in his houſe. Whilſt he lay in priſon, it was obſerved that he could converſe with his wife ſometimes from a certain window which looked upon the town-wall: to hinder that converſation

they

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But after the relation of theſe connected and interwoven events, we muſt return to give an account of the things which happened in *Holland*. Whilſt they proceeded at the *Hague* with ſuch ſeverity againſt thoſe who were either guilty or had had the leaſt knowledge of the conſpiracy, inſomuch that all thoſe who fell into the hands of the Government, to the number of eleven, were put to death, there lay likewiſe in priſon a certain eccleſiaſtical perſon, named *Michael van Opbonue*, Prior of the *Dominicans* or Preaching Monks in *Antwerp*. This man had had a Paſs granted him for the diſpatch of his own private affairs, but abuſed it, by tampering with the Baron of *Keſſel*, at that time Governour of *Heuſden*; which Town with the Caſtles and Fortifications he endeavoured by large promiſes to perſuade him to deliver up to the Archdutcheſs, or to the *Spaniards*: But the Baron remaining faithful, ſeized upon the Prior, and ſent him priſoner to the *Hague*. Whilſt he was there, he was in great danger of being put to death for a crime which was very remote from the buſineſs of a Clergyman. But *James* King of *Great Britain*, who at this time was a favourer of the *Spaniſh* party, endeavouring to match his ſon the Prince of *Wales* with the daughter of their King, endeavoured by a letter which he writ to the States-General on the 16th of *April*, to get him diſcharged, and commanded his Ambaſſador, upon delivery of the ſaid letter, to recommend the matter by word of mouth. To this end the Ambaſſador made a long ſpeech at the Aſſembly of their High Mightineſſes on the 9th of *May*, maintaining with many words, 'That the Prior had engaged in this buſineſs more through the wickedneſs of one *Godfrey de Hoornes*, a baſtard kinſman of the ſaid Baron *van Keſſel*, who made him believe that the Baron would readily hearken to that piece of treachery than from his own inclination; and accordingly, that he was rather betrayed by another, than a traytor himſelf; that he had always been an honeſt man, of a ſweet diſpoſition, and had done many good offices to the ſubjects of this State. *The Ambaſſador ſubjoined*, that he did not pretend to pronounce him altogether innocent, but only begged their Lordſhips to make a difference between thoſe evil actions which had their riſe from the contrivance and villany of the firſt projector, and thoſe which proceeded from the improvidence and inconſiderateneſs of another perſon that was drawn in; between the malice of the deceiver and the unhappineſs of one that was deceived. If there was

K. J. of Great Britain *intercedes with the States on behalf of a certain* Spaniſh *Prior who was in danger of loſing his life for treaſonable practices.*

'not room for an entire juſtification, yet there was room ſufficient, he ſaid, for 'mercy and forgiveneſs, eſpecially at the interceſſion of his King, who was the 'beſt friend and confederate of the State, as well as their neareſt neighbour.' And turning to the Deputies of *Holland*, who at that time preceeded in the Aſſembly, he declared he was particularly inſtructed to beg of 'em, ſince the matter depended chiefly on them, the ſaid Prior being impriſoned in a Town of their juriſdiction, 'That they would not ſuffer this old man to be expoſed upon a bloody ſcaffold, 'but that, for the ſake of his Majeſty, they would ſend him ſafe and ſound to his 'own people. He further ſaid, that if they were inclined to make an example of 'him, only for preventing the like attempts, the danger he had run, and fear he had 'been put into, might be looked upon as a ſufficient puniſhment for him, and no leſs 'terror to others. The States had likewiſe made examples enough, in the firſt place, 'of thoſe traytors, who about the end of the Truce had formed a deſign againſt the 'Town of *Tilemont*; and ſince then, there had been ſeveral inſtances of their ſeve-'rity upon thoſe who endeavoured to bring about a revolution in the Government: 'And as they had given the world a ſufficient number of rigorous examples, and 'ſome very freſh ones, reaſon required that they ſhould likewiſe ſhew ſome of mercy 'and goodneſs. For though men were of different Nations, different Governments, 'and different Religions yet their nature was but one, and ſuch as was inclinable to 'ſpare the effuſion of humane blood. The ſpilling of blood was a very diſagree-'able ſpectacle, and the countries that were as it were watered with it, produced no 'other fruits, but thoſe of bitterneſs, hatred, and averſion. In caſe, *continued he*, 'you ſhould hear ſome who have tender ſentiments for their fellow-citizens crying 'out, *What will you put our own people to death, and ſpare ſtrangers?* Thoſe men 'ſhould be informed, that all puniſhments ought to be proportioned to the nature 'of the crimes: That the treaſon of a Subject againſt his Prince, of a Burgher or 'other inhabitant, againſt his own city or country, or of any other perſon whatever, 'againſt the Government, or Governors to whom he is in ſubjection, very far ex-'ceeds in wickedneſs, any project or violent attempt of one enemy againſt another 'in a foreign land; inſomuch, that one of theſe crimes may be entituled to a much 'more honourable interceſſion for mercy than the other.

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To this propoſal it was anſwered, That the States had always highly regarded the interpoſition of his Majeſty, and ſhould continue ſo to do; but that this was a buſineſs of great conſequence, and could not be permitted to paſs unpuniſhed. However, ſoon after this, the Lieutenant-Colonel *Grenul*, Governour of *Yſendyke*, fell into an ambuſh which the *Spainards* had laid for him, under pretence of making an attempt upon *Grevelingen*, and his impriſonment procured the releaſe of the Prior, who was afterwards made Biſhop of *Bois-le-Duc*, and at laſt of *Antwerp*.

A day of prayer and thankſgiving for the diſcovery of the conſpiracy.

After this there was a day of faſting, prayer, and thankſgiving kept throughout the *United-Netherlands*, upon the 31ſt of *May*. In the Proclamation for keeping the ſaid day, the States ordered, *That the people ſhould return thanks and praiſes to the Lord God, for that he had graciouſly vouchſafed to diſcover that abominable and barbarous conſpiracy againſt the perſon of his Excellency the Prince of* Orange *and the Government of the* United-Netherlands, *by which it was intended to bring about a revolution in the State, and a ſubverſion of the true chriſtian religion; whereby the land was preſerved from tumults and inſurrections, for which they ought eſpecially to return thanks and praiſe to God, and aſcribe the Glory to him: Moreover, they ſhould ardently beſeech his divine Majeſty, that he would be pleaſed for the future to preſerve and take into his protection, the perſon of his Printely Excellency and the Government of theſe Provinces, together with the true chriſtian religion; and for this purpoſe to obviate and defeat all counſels, attempts, and conſpiracies, both within and without, which might be undertaken to their prejudice, and to the depriving them of their trade and welfare.*

This ſolemn day of faſting and thankſgiving was very much abuſed by the moſt violent of the *Contraremonſtrant* Miniſters to the prejudice of the *Remonſtrants*. The pulpits reſounded in almoſt all towns and villages with nothing but railings, the preach acted the part of trumpeters, in order to excite people of all degrees againſt them, and to animate them to a ſharper perſecution, belching out nothing elſe but heavy accuſations, and loading them with the titles of murderers, aſſaſſinators of Princes, villains, and betrayers of their country, laying the guilt of a few upon the moſt innocent, and

ANNO DOM. 1613. charging the whole body of those people, according to the contents of the Placard of *Utrecht*. Thus did most of the Clergy (a few good, pious, and gentle Ministers excepted) behave themselves throughout the whole country, particularly such sort of people as *Triglandius* and *Smoutius* at *Amsterdam*, *Rosæus* at the *Hague*, with their abettors and followers. Such preaching could have no tendency to instruct, but to imbitter the minds of men, and the *Remonstrants* looked upon it to be the vilest and most pernicious kind of slander; because a slanderer who speaks to one or few persons, does much less mischief than another who harangues to hundreds or thousands at once, in a church or any other great assembly; for thus one wicked tongue poisons many, and one slanderer makes many others. It was likewise about this time, or a little sooner, that the aforesaid *Triglandius*, one of the Ministers at *Amsterdam*, writ and published, An Admonition to all of the sect of the *Remonstrants*, tending to bring them to the communion and unity of the publick *Reformed* churches. In this writing he not only disputed about those doctrines that were in controversy, but likewise charged their Ministers in general with having resolved by a majority of votes, to make use of violent methods in defence of their cause: alledging farther, that it was plain, by the sequel, that they thus designed to have defended their cause by force of arms. That they never denied the Plot; that it was wrong to call in question the confessions of the prisoners; that the foundations of the Plot had been laid above three years before; that many of them could and must have known of that wicked project; that the *Remonstrants* had no reason to complain of persecution on account of religion and conscience; that the proceedings of the government against them were just; that they the said *Remonstrants* thought, but without reason, that their whole body ought not to be charged with the actions of some few among 'em. The chief view of his book was to refute that Consolatory Letter which the *Remonstrant* Clergy had writ to their churches, and published after the discovery of the Plot. To this his *Admonition* were likewise subjoined short remarks upon the humble Memorial which they had presented to the States-General and Prince of *Orange* in the month of *March* last. This he likewise endeavoured to refute, opposing the protestations of their innocence, and the request they made for freedom in the exercise of their religion.

Trigland *publishes a book against the* Remonstrants, *but is answered by* Uitenbogart.

When the Professor *Episcopius* had received and seen at *Paris* this book of *Triglandius*, he writ to his brother *Rem Bishop* concerning it in the following manner: *How insolently does this Goliah appear again upon the stage, now he sees that he cannot be contradicted, and that he has the field to himself; now whilst the scaffolds, wheels, and stakes, are yet warm with the blood of some of those who called themselves his adversaries! 'Tis the best time to fall upon a tree with axes and hatchets, whilst it lies under foot, and to make those beg for mercy against whose breasts we hold a dagger or pistol. But let him insult, he will possibly meet with his match before it be long, and get a blow from the sling of one or other of those who he thinks are not now to be feared. There is no want of the untried armour of* Saul; *the old sling and the shepherds-staff, which have been now so long in use, will easily fell him to the ground, and his own best friends will lament he took the field so early, and braved us so unseasonably.*

Afterwards *Uitenbogart* writ a Refutation of this book with the following title: *A faithful Representation of the frauds and falsehoods concealed under the Admonition of* Jacobus Triglandius *to the Christians of the* Remonstrant *sect.* This treatise contained a large defence of the *Remonstrants* against what *Triglandius* had accused them of in relation to their doctrines; and upon account of the conspiracy: there were some remarks too upon those he had made against the Memorial of the *Remonstrants*; and at the close, there was an address to him, in which he desired him not to use the *Romish Inquisitorial Practice*, in order to suppress the aforesaid *Faithful Representation*. In the next place he besought him, to condescend to leave off contradictions and slanders, his wounding men's reputations, and persecuting their persons, and to give place to truth and justice. At the end of the book there was an address to the *Remonstrant* Teachers and their Flocks, in which he earnestly exhorted them to patience and perseverance, beseeching them in the name of the Lord *Jesus*, that, *They would not faint under those heavy imputations and terrible scandals, now that* Triglandius *was endeavouring to bring them over to his church, imagining*

imagining he had them at the greateſt diſadvantage, becauſe all mouths and throats were opened wide againſt them, juſt as if they intended to devour them on account of a plot, of which they were innocent, and which they deteſted as much, nay, more than he did, with which nevertheleſs he endeavoured to ſully their good, honeſt, and chriſtian character.—— Then followed ſeveral remarks and arguments by which he recommended perſeverance, and at the end he diſcourſed about the peace of the church after a particular manner: *This* Triglandius, ſays he, *recommends to you the peace of* Jeruſalem, *and ſo do we, but not of that* Jeruſalem *which is founded in blood, nor are we for that ſort of peace which tends only to confirm and ſtrengthen a party at the expence and oppreſſion of others, till they ſwallow up all, and then preſcribes laws to others, according to their pleaſure, and which in reality, turns all* Chriſtendom *into a ſchool of war, a place of military exerciſe, and a bath of blood, by animating one againſt another, on pretence of religion, and under the cover of the church, by which every one means his own; but we ſeek for that peace which is mentioned in the Memorial; that peace, for inſtance, by which poor* Chriſtendom *(that God help us! has been rent into ſo many pieces, to the great diſhonour and prejudice of the chriſtian religion, and true piety) may be no longer divided, and by which all unneceſſary diſputes, and ſuch as deſtroy true godlineſs, being retrenched, nobody who adheres to neceſſary truths, and ſeeks to ſerve and pleaſe God and* Chriſt, *may be excluded from the communion of the Church; to the end there may be but one Body diſtinguiſhed by chriſtian moderation, peace and accommodation. Oh! that the Lord would grant, that by ſuch means the many troubles among Chriſtians might be removed, and a good chriſtian unity, acceptable to God, might be eſtabliſhed among all men. This is the* Jeruſalem *to which we wiſh happineſs, this the peace we ſhould ſo gladly ſee promoted within her walls and palaces. This is that peace of* Chriſt *which we labour after for the ſake of our brethren and friends, and 'tis chiefly for this peace that we have been ſtriving from the beginning, and not ſo much for the* four *or* five Articles. *This is ſtill our view; but it will coſt a great deal of trouble, before we can come ſo far; we muſt ſtrive and ſuffer much e'er we ſee this happy peace. But let us not therefore faint, the way of the croſs, is the way to heaven.*

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what ſort of peace was rejected by the Remonſtrants.

The *Remonſtrants* having ſeen that book of *Uitenbogart*, were of opinion, that the refutation it contained was ſtrong and nervous; and judged that lies and falſities would be obliged to give place to the truth, and the accuſations, to the demonſtration of their innocence. It likewiſe ſtrengthened the reſolutions of many, and made them continue faithful to their cauſe, and patiently to wait for a good exit from the hand of God.

We have hinted above how three Burghers were taken up upon the account of the plot, namely, *John Peterſon*, a Linnen-weaver, *Samuel Plekker*, a Silk-weaver, and *Gerret Corneliſon*, a Taylor. Theſe perſons continued in cuſtody till the month of *June*, before they were brought to their tryals. It is related of them, that they were put to death, becauſe they knew ſomething in general concerning the Plot, and for ſome idle tales that they had heard, but were ſo far from believing, that they even deſpiſed and contradicted them. The Magiſtrates of that place treated the abovenamed *John Peterſon* very roughly, a man noted for the honeſty of his dealing and converſation among all underſtanding people, who gave him as good a character as any perſon within the city of *Leyden*, though he was of a melancholy and reſerved temper. In the year 1620, when he was taken up and impriſoned for collecting monies for the *Remonſtrant* Miniſters, the Magiſtrates of the ſaid Town, knowing he could not bear a ſolitary life, allowed his ſon to keep him company; but being taken up again in the month of *February*, in a very ſevere winter, he was thruſt into the deepeſt and darkeſt dungeon, where none but thieves uſed to be kept, and where for ſome weeks he had not a chair to ſit on, and was almoſt devoured with lice and other vermin. In this ſolitary place, ſtruggling with cold, vexation, and other inconveniences, the poor man was almoſt conſumed with melancholy, by reflecting upon the loſs and ruin of his trade, and his daughter-in-law being likewiſe obliged to leave his houſe and go aſide, becauſe the Scout pretended that ſhe too had heard ſomething of the Plot, and

Great ſeverity uſed againſt a certain inhabitant of Leyden *on account of the conſpiracy.*

AN° DOM. 1623. endeavoured to get her into his hands. He was likewiſe ſeverely tormented upon the rack, in ſuch manner, that his wife found one of his ſhirts all covered with blood; they further attacked him with promiſes of impunity, and full aſſurances of mercy, if he would confeſs. Being thus preſſed, he owned ſeveral things he had heard *John Blanſart* and others ſpeak of, relating to the ſeizing of certain Towns, and particularly that of *Leyden*, as alſo to the deſign againſt the Prince of *Orange*. In the ſentence paſt upon him, it is related, that the Miniſter *Dwinglo* had told him, that he had heard from his brother-in-law *Korenwinder*, that there were Towns of which the *Remonſtrants* propoſed to make themſelves maſters, asking him, *John Peterſon*, whether there were no probability of doing ſomething at *Leyden* too? To which the other replied, there was no manner of hopes there, ſubjoining this reaſon: *If we could not hold our own, when we were lawfully poſſeſſed both of the civil and military power, what can we pretend to do now?* He added, that he had heard *Abraham Blanſart* and *William Parthy* ſay, that *Dwinglo* had given them orders to ſpeak to ſome *Walloons* and *Frenchmen* belonging to the Meeting, that in caſe any thing was to be done, they ſhould be ready. But *Dwinglo* writes in his Apology, that he was well aſſured, that the ſaid *John Peterſon*, having been ſeveral times ſtrictly examined, and not without grievous threatnings, concerning him, had not charged him in the leaſt; but that what had been ſaid of him in the ſentence, was extorted from *Peterſon* by the rack, who was told by the Magiſtrates, that he muſt own it, if he had a mind to ſave himſelf from farther torture; that likewiſe he the ſaid *John Peterſon* had afterwards complained to ſome people while in priſon, againſt thoſe that forced him to accuſe *Dwinglo* in ſuch a manner, and *Dwinglo* himſelf was of opinion, that it was the more eaſily extorted from him, becauſe he knew he was out of their reach, being in a foreign country. *Dwinglo* adds farther, that he never held any ſuch diſcourſe with *John Peterſon*, and that perhaps he might, through the diſorder he was in, aſcribe to him, what he had heard from others; the rather, becauſe in a ſecret confeſſion, writ by his own hand, and conveyed out of priſon, he concluded with theſe words: *This is the main of what has happened, ſo far as my memory, which is much confounded, can recollect.* And in another particular letter, which he writ, 'tis ſaid, *What I heard from* Chriſtopher Johnſon, *I told to* John Blanſart, *but not to* Plekker; *but, however, I was under confuſion when I ſaid what I did.* *Dwinglo* gives an account in his Apology of certain diſcourſes that paſſed between him and *John Peterſon*; they are too long to be repeated here, but they ſhew the contrary of what he had been charged with. He likewiſe flatly denies, that he ever gave *Abraham Blanſart* and *Parthy* any directions about ſpeaking to any *Walloons* and *Frenchmen*, &c. ſaying, he never had the leaſt thought of it, and thinks that *John Peterſon*, in the great diſturbance of his mind, occaſioned by the teaſing of the examiners, and ſharpneſs of the pains he endured, named one man for another, and imputed that to *Dwinglo*, which *Van Dyke*, *Slatius*, or ſomebody elſe had done; ſubjoining, that *Blanſart* and *Parthy* having lain ten weeks together in priſon at the *Hague*, and *John Peterſon* in *Leyden* at the ſame time; yet it was not ſaid, in their ſeveral confeſſions or ſentences, that they ever had any directions from him, to ſpeak to any *Walloons* or *Frenchmen* for the purpoſes abovementioned; notwithſtanding the Scout of *Leyden* daily paſſed from thence to the *Hague*, in order to learn what informations the Court of *Holland* had procured by examinations or tortures againſt the priſoner of *Leyden*. That the Scout likewiſe brought to the *Hague*, *Samuel Plekker*, *Gerrit Corneliſon*, and *Nicholas vander Steen*; all of them taken up at *Leyden*; that they were under examination of the Court ſeveral days, and confronted againſt the *Blanſarts* and *Parthy*, but not the leaſt mention was made of any ſuch direction given to the ſaid *Blanſarts*. As for the attempt upon the perſon of his Excellency, *John Peterſon* confeſſed, that he heard *John Blanſart* ſay, *that the Prince muſt be removed, and that his buſineſs would ſoon be done.* But that he replied thereupon, *That it would be deteſtable to undertake ſuch an action; that it was mere madneſs, and therefore he ſhould not meddle with it*; concluding, *you will only bring yourſelf into trouble, John, do not burn your fingers with it.* Being

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ing asked by the Judges, whether he had not heard that Prince *Henry* would set himself at the head of the *Remonstrants?* He replied, he had heard of such a thing. Being asked again, whether he and others had not talked a good while about the revolution, that was to be brought about in the Government? He said, *Yes, but we looked upon it to be idle discourse.* We likewise find in the sentence of death, pronounced against the said *John Peterson*, on the 21st of *June*, that he said in his defence, *That he did not look upon the design against* Leyden, *as practicable; that he named the assassination of his Princely Excellency, a detestable action, which he did not approve of, and that he admonished* John Blansart *not to concern himself in it*, saying, *if he did, he would burn his fingers.* Nevertheless, because he did not discover this design to the Government, or give the least notice of it, the Magistrates of *Leyden*, having first consulted with the Grand Committee of the States of *Holland* (whose advice was likewise taken in relation to the sentence against the other two prisoners) declared him guilty of High-treason, condemning him to be brought upon the Plain of *Gravestein*, and there to be beheaded. His dead body was ordered to be privately interred, but all his estate, to such a sum as is allowed by the privileges of the Town of *Leyden*, was declared confiscated. The things that were laid to the charge of *Samuel Plekker*, may be seen in the sentence pronounced against him the same day. But whether the matters therein contained were extorted from him by the Rack, has not appeared so clearly to me: but I have seen a Confession, which he writ in the prison, and handed to some of his friends, in which he said, that *John Blansart* having discoursed with him in *October* 1621, with relation to the design of seizing upon some Towns, *he did not know what to think of it, whether it were true or false; but declared hewould not be concerned in it.* And that in *March* 1622, *Blansart* having said there was good hope for the *Remonstrants*, Prince *Henry* being on their side; and that it was proposed to murder the Prince of *Orange*, one evening as he was going to see his mistress; he *Plekker*, was extremely surprized, and returned for answer, *that it was a detestable thing*, adding, *that he had resolved several times to have discovered their design, but knew not how to get access to the Prince, fearing his Excellency would give him a bad reception, as if he came to do him some mischief:* Adding, that he likewise foresaw danger in the discovery, in case his name were not concealed, or if he should not be able to make out all that he confessed; that he likewise had entertained some hopes from some foregoing events, that it could not be put in execution; and that therefore he had forborn discovering it. That *John Blansart* said to him the last Summer, that they had good hopes again of recovering their liberty; that Prince *Henry* had been with the Society a day or two before (by which he meant, as it seems, *Stoutenburgh* and some of his gang;) assuring them, that as soon as the body should begin to move, he would join them as their head; and if they did their duty, would bring 3000 soldiers with him, and regulate all matters: That it was likewise resolved, that *Van Dyke* and *Korenwinder* should bring some people to the *Hague*, to secure some of the great men there, and carry them in waggons to *Gouda*; but when matters were quite composed, those Gentlemen should be released again. Whereupon he the said *Plekker* made answer, *That he should be heartily glad to see that the* Remonstrants *enjoyed the liberty of their religion as well as the rest of the inhabitants of the land; and that the Provinces might be well defended against the common enemy; but that he could not see that these were the proper means of attaining such ends, but that they rather tended to the destruction of the nation.* To this, *Blansart* replied, that sufficient care was taken about it; for he had been informed, that the Sieur *Maurier*, Ambassador from *France*, had promised the Society on the part of his Majesty, to assist their country with eleven thousand men in case of need; and that the said Ambassador was gone to *France* on purpose to inform the King of all that had passed. Some days after, *Blansart* had further told him, that Prince *Henry*'s Governour was travelling about the country, to take an account of the principal persons engaged in this affair; but that he made answer, *He did not believe a word of all those matters, but looked upon them as idle tales*; adding, *that the* Remonstrants *fed themselves with vain hopes*—— These were the principal heads of his confession, under which, the following words were writ,

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ANNO DOM. 1623. *this is in ſhort all I know of the matter, and which I have freely confeſſed upon promiſe of impunity.*

From this confeſſion we may obſerve with what vain and ill grounded rumours theſe conſpirators endeavoured to engage each other. From hence likewiſe it appears, what knowledge this *Plekker* had of the Plot. In the ſentence of death which followed thereupon, it is likewiſe mentioned, that *Plekker* had ſaid in juſtification of himſelf, *that he had always an abhorrence of the deſign againſt his Princely Excellency, and utterly rejected the ſame*; *that he likewiſe hoped it would never take effect*; *that he gave no credit to the revolution that was talked of*; *telling* John Blanſart *plainly, that all was fiction and banter, and hoping that all would end quietly.*

However, ſince he had not diſcovered theſe things to the Government, he was condemned to undergo the ſame puniſhment as *John Peterſon.* The ſame fate befel *Gerrit Corneliſon* the Taylor, who was taken up at the ſame time; but as for the charge againſt him, I have no other Memoirs, than what occurs in his ſentence, by which it appears, that what was deemed moſt criminal in him, conſiſted herein, *viz.* That *Abraham Blanſart* had ſaid to him, *that the cauſe of the* Remonſtrants *could never be re-eſtabliſhed till the Prince of* Orange *were made away with*; *that he*, Blanſart, *had received orders to engage ſeven more perſons for the buſineſs of the aſſaſſination*; *that there were ſix or ſeven people of* Leyden *who were to be made uſe of for that purpoſe, of which number, he, the ſaid* Blanſart, *was to be one*; *and when they parted he ſaid, he would talk farther with him about it.* The concealing theſe circumſtances coſt him his life, he being condemned to die by the ſword, as well as the other two. After ſentence of death was paſſed, *John Peterſon* proteſted to his laſt, in a moſt ſolemn manner, to the Miniſter *Ludovicus de Dieu*, who was ſent to comfort him, *that he was not conſcious of his being guilty of any wicked deſign, and that therefore it was a great ſeverity, that ſo hard a ſentence ſhould be levelled againſt him for the bare knowledge of a crime.* But the ſaid Miniſter aſſured him, *he had deſerved death, for having concealed this matter, more than if he had commited ſeven actual murders.*

On the 21ſt of *June* theſe three priſoners were, after the reading of their ſentences, brought one by one to the Plain of *Graveſtein*, which is the place of execution at *Leyden*. *John Peterſon* was the firſt who appeared upon the ſcaffold. He ſhewed great concern for his ſins. The Miniſter *Feſtus Hommius* prayed by him; after which, he took leave of the ſpectators, and gave his hand to each of the Miniſters that ſtood on the ſcaffold; upon which the Executioner put a cap over his eyes, pulled his ſhirt down his ſhoulders, cauſed him to kneel down, and with one blow ſtruck of his head. *Samuel Plekker* following him, came on the ſcaffold naked to the waſte; where, after having taken leave, he kneeled down, prayed by himſelf, and like the other, being hood-winked, received the fatal ſtroke. He had formerly been a man of a good life, well verſed in ſcripture, and had ſerved the *Remonſtrants* for a ſhort time, officiating, in caſe of neceſſity, as a proponent or candidate for the Miniſtry, and preaching to them in ſeveral places. The Taylor, *Gerrit Corneliſon*, who was the laſt that aſcended the ſcaffold, begged forgiveneſs of all whom he might have offended, took his leave of all the ſpectators, ſaluting them, and after the Miniſter *Henricus Fabricius* had prayed for him, and the Executioner had tied a handkerchief about his eyes, was beheaded like the reſt. It is related of him, that he was of a very good temper and a virtuous man, but very ſimple, and that a little before his death he ſaid, *muſt I then die only for what I have heard?* His widow was likewiſe uſed to ſay, that when ſhe bad him adieu in priſon, he ſpoke to her thus: *I am going to die; but I am not in the leaſt conſcious of any guilt, in the matter for which they put me to death.* Their bodies were ſuffered to be buried privately.

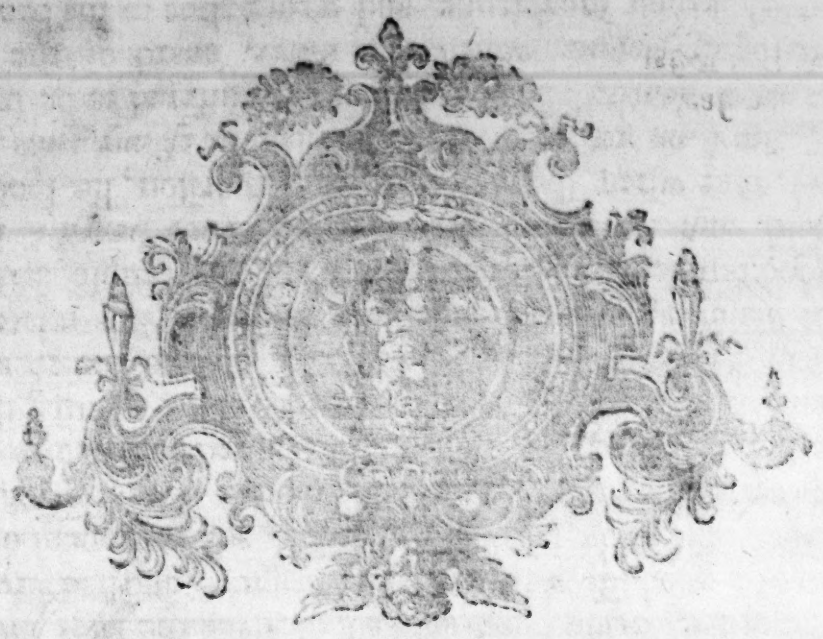
When the Profeſſor *Epiſcopius*, who was at *Paris*, heard of the death of theſe people, he was moved at their misfortune, and wrote thus to his brother: *There is no end of ſhedding of blood; all that are taken muſt die without mercy. And whereas formerly the blood of ſo many murderers uſed to be ſpared, now they ſpill the blood of thoſe who had only the knowledge of a murder, never actually committed, but projected by others, who were not able to bear the injury they conceived to have been offered them. This methinks is too rigorous, and cannot, in my opinion, be juſtified by the laws of God, or by any good reaſon; though I know that Princes, eſpecially ty-*

rants, have thought this ſevere method neceſſary for the ſecurity of their perſons and government, and accordingly it has been put in execution every where, even in Chriſtendom *itſelf. But the Lord will judge of all theſe matters.* AN. DOM. 1623.

Some have made this remark upon their ſentences (which may be found at large in the Memoirs of *Baudart*) that there was not the leaſt mention made in them of what they had ſaid about Prince *Henry*; and 'tis thought the Magiſtrates of *Leyden* looked upon that, as well as what they had ſaid about the Ambaſſador *Maurier*, as nothing but meer imagination, or an idle tale ſpun out of the brains of turbulent people, who are wont to ſee that which is not, as if it really were. Of the ſame kind was, doubtleſs, all that theſe and other priſoners had confeſſed they had heard in relation to the ſeizing of towns, and bringing the Boors or Peaſants into the *Hague* and *Leyden*. For in caſe this had been any thing elſe but meer talk, the ſame priſoners would have likewiſe given an account of the Scouts, Secretaries, and other Officers who were to have led on the ſaid Boors, as well as of the Boors themſelves that were to have been made uſe of in this expedition, and alſo of the 200 Boors who were ſaid to have been already in the *Hague*, waiting for the great turn of affairs, and laſtly, of thoſe who were to have been their leaders or followers in thoſe Towns. But nobody was named, nobody found, neither among the diſcarded Magiſtrates nor others, capable of being ſuſpected. For the priſoners could not name thoſe they did not know; ſo that what they had heard in general, having no foundation of truth, it appeared plain enough afterwards, that the conſpirators and their accomplices had broacht a great many falſhoods, that they might the more eaſily draw a few people into the plot, in which they imagined they had many abettors, and which they thought was encouraged by ſome of the higheſt rank

The falſity of ſome things contained in the confeſſions of ſuch as ſuffered for the conſpiracy.

The End of the LXI Book, and of the laſt Volume.



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